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ج 2

AL-KAFI

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للمحدث الجليل والعالم الفقيه الشيخ محمد بن يعقوب الكليني المعروف بثقة

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**Of the majestic narrator and the scholar, the jurist, the Sheykh
Muhammad Bin Yaqoub Al-Kulayni Well known as 'The trustworthy
of Al-Islam Al-Kulayni' Who died in the year 329 H**

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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

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كِتَابُ الْإِيمَانِ وَالْكَفْرِ

THE BOOK OF BELIEF (Emān) AND DISBELIEF (Kufr) (1)

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ، وَصَلَّى اللَّهُ عَلَى سَيِّدِنَا مُحَمَّدٍ وَآلِهِ الطَّاهِرِينَ، وَسَلَّمُ تَسْلِيمًا.

In the Name of Allah^{azwj} the Beneficent, the Merciful. The Praise is for Allah^{azwj} Lord^{azwj} of the Worlds, and Blessing be upon our Chief Muhammad^{saww} and his^{saww} Purified Progeny^{asws}, and greetings with abundant greetings.

1- بَابُ طِينَةِ الْمُؤْمِنِ وَالْكَافِرِ

Chapter 1 – The clay of the Momin (Believer) and the disbeliever (Kafir)

1. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنْ حَمَّادِ بْنِ عِيسَى، عَنْ رَبِيعِ بْنِ عَبْدِ اللَّهِ، عَنْ رَجُلٍ: عَنْ عَلِيِّ بْنِ الْحُسَيْنِ عَلَيْهِمَا السَّلَامُ، قَالَ: «إِنَّ اللَّهَ — عَزَّ وَجَلَّ — خَلَقَ النَّبِيَّ مِنْ طِينَةِ عَلِيٍّ قُلُوبَهُمْ وَأَبْدَانَهُمْ، وَخَلَقَ قُلُوبَ الْمُؤْمِنِينَ مِنْ تِلْكَ الطِّينَةِ، وَجَعَلَ خَلْقَ أَبْدَانِ الْمُؤْمِنِينَ مِنْ دُونِ ذَلِكَ، وَخَلَقَ الْكَافَرِ مِنْ طِينَةِ سَجِينٍ قُلُوبَهُمْ وَأَبْدَانَهُمْ، فَخَلَطَ بَيْنَ الطِّينَتَيْنِ، فَمِنْ هَذَا يَلِدُ الْمُؤْمِنُ الْكَافِرَ، وَيَلِدُ الْكَافِرُ الْمُؤْمِنَ، وَمِنْ هَاهُنَا يَصِيبُ الْمُؤْمِنُ السَّيِّئَةَ، وَمِنْ هَاهُنَا يَصِيبُ الْكَافِرُ الْحَسَنَةَ؛ فَقُلُوبُ الْمُؤْمِنِينَ تَحْنُ إِلَى مَا خُلِقُوا مِنْهُ، وَقُلُوبُ الْكَافِرِينَ تَحْنُ إِلَى مَا خُلِقُوا مِنْهُ.»

Ali Bin Ibrahim, from his father, from Hammad Bin Isa, from Rabie Bin Abdullah, from a man,

(It has been narrated) from Ali^{asws} Bin Al-Husayn^{asws} having said: ‘Allah^{azwj} Mighty and Majestic Created the Prophets^{as} from the clay of Illiyeen, their^{as} hearts and their^{as} bodies, and Created the hearts of the Momineen (plural of Momin) from that very clay, and Made the creation of the bodies of the Momineen (plural of Momin) to be from besides that; and He^{azwj} Created the disbelievers from the clay of Sijjeen - their hearts as well as their bodies.

Then He^{azwj} Blended between the two clays. Thus, from this the Believer begets the disbeliever, and the disbeliever begets the Believer, and from over here the Believer commits the evil and from over here the disbeliever does

good deeds. So the hearts of the Momineen (plural of Momin) yearn towards what they had been Created from, and the hearts of the disbelievers yearn towards what they have been Created from'.¹

2. مُحَمَّدُ بْنُ يَحْيَى، عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ، عَنِ النَّضْرِ بْنِ شُعَيْبٍ، عَنْ عَبْدِ الْغَفَّارِ الْجَازِيِّ: عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ، قَالَ: «إِنَّ اللَّهَ — عَزَّ وَجَلَّ — خَلَقَ الْمُؤْمِنَ مِنْ طِينَةِ الْجَنَّةِ، وَخَلَقَ الْكَافِرَ مِنْ طِينَةِ النَّارِ». وَقَالَ: «إِذَا أَرَادَ اللَّهُ — عَزَّ وَجَلَّ — بَعْدَ خَيْرٍ، طَيَّبَ رُوحَهُ وَجَسَدَهُ، فَلَا يَسْمَعُ شَيْئًا مِنَ الْخَيْرِ إِلَّا عَرَفَهُ، وَلَا يَسْمَعُ شَيْئًا مِنَ الْمُنْكَرِ إِلَّا أَنْكَرَهُ». قَالَ: وَسَمِعْتُهُ يَقُولُ: «الطِّينَاتُ ثَلَاثُ: طِينَةُ الْأَنْبِيَاءِ، وَالْمُؤْمِنِ مِنْ تِلْكَ الطِّينَةِ، إِلَّا أَنَّ الْأَنْبِيَاءَ هُمْ مِنْ صِفَوْتِهَا؛ هُمْ الْأَصْلُ وَلَهُمْ فَضْلُهُمْ، وَالْمُؤْمِنُونَ الْفَرْعُ مِنْ طِينِ لَازِبٍ، كَذَلِكَ لَا يَفْرُقُ اللَّهُ — عَزَّ وَجَلَّ — بَيْنَهُمْ وَبَيْنَ شِيعَتِهِمْ». وَقَالَ: «طِينَةُ النَّاصِبِ مِنْ حَمَاءٍ مَسْنُونٍ، وَأَمَّا الْمُسْتَضْعَفُونَ فَمِنْ تَرَابٍ؛ لَا يَتَحَوَّلُ مُؤْمِنٌ عَنْ إِيْمَانِهِ، وَلَا نَاصِبٌ عَنْ نَصْبِهِ، وَلِلَّهِ الْمَشِيئَةُ فِيهِمْ».

Muhammad Bin Yahya, from Muhammad Bin Al Hassan, from Al Nazar Bin Shuayb, from Abdul Ghaffar Al Jaazy,

(It has been narrated) from Abu Abdullah^{asws} having said: ‘Allah^{azwj} Mighty and Majestic Created the Believer from the clay of the Paradise, and Created the disbeliever from the clay of the Fire’.

And he^{asws} said: ‘And when Allah^{azwj} Mighty and Majestic Intends goodness with a servant, Cleans his soul and his body, so he does not hear anything from the goodness except that he recognises it, and he does not hear anything from the evil except that he rejects it’.

He (the narrator) said, ‘And I heard him^{asws} saying: ‘The clays are three (types) – the clay of the Prophets^{asws}, and the Believer is from that very clay except that the Prophets^{as}, they^{as} are from its elite. They^{as} are the roots, and for them^{as} is their^{as} merit, and the Momineen (plural of Momin) are the branches from the sticky clay, thus Allah^{azwj} Mighty and Majestic will not Separate between them^{as} and their^{as} Shia’.

And he^{asws} said: ‘The clay of the Hostile One (Nasibi) is from [15: 26] from black mud Fashioned into shape; and as for the weak ones (of understanding), so (they are) from dust. Neither does the Believer change over from his Emān (belief), nor does the Hostile One (Nasibi) change over from his hostility, and for Allah^{azwj}, there is the Volition regarding them’.²

3. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنْ ابْنِ مَحْبُوبٍ، عَنْ صَالِحِ بْنِ سَهْلٍ، قَالَ: قُلْتُ لِأَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ: جُعِلْتُ فِدَاكَ، مِنْ أَيِّ شَيْءٍ خَلَقَ اللَّهُ — عَزَّ وَجَلَّ — طِينَةَ الْمُؤْمِنِ؟ فَقَالَ: «مِنْ طِينَةِ الْأَنْبِيَاءِ؛ فَلَمْ تَنْجَسْ أَبَدًا».

Ali Bin Ibrahim, from his father, from Ibn Mahboub, from Salih Bin Sahl who said,

‘I said to Abu Abdullah^{asws}, ‘May I be sacrificed for you^{asws}! From which thing did Allah^{azwj} Mighty and Majestic Create the clay of the Believer?’ So

he^{asws} said: 'From the clay of the Prophets^{as}, so they would never be unclean, ever!' ³

4. مُحَمَّدٌ بْنُ يَحْيَى وَغَيْرُهُ، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ وَغَيْرِهِ، عَنْ مُحَمَّدِ بْنِ خَالِدٍ، عَنْ أَبِي نَهْشَلٍ، قَالَ: حَدَّثَنِي مُحَمَّدُ بْنُ إِسْمَاعِيلَ، عَنْ أَبِي حَمْزَةَ الثَّمَالِيِّ، قَالَ: سَمِعْتُ أَبَا جَعْفَرٍ عَلَيْهِ السَّلَامُ يَقُولُ: «إِنَّ اللَّهَ — عَزَّ وَجَلَّ — خَلَقَنَا مِنْ أَعْلَى عَلِيَيْنَ، وَخَلَقَ قُلُوبَ شِيعَتِنَا مِمَّا خَلَقْنَا مِنْهُ، وَخَلَقَ أَبْدَانَهُمْ مِنْ دُونِ ذَلِكَ، وَقُلُوبُهُمْ تَهْوِي إِلَيْنَا؛ لِأَنَّهَا خُلِقَتْ مِمَّا خَلَقْنَا» ثُمَّ تَلَا هَذِهِ الْآيَةَ: (كَلَّا إِنَّ كِتَابَ الْأَبْرَارِ لَفِي عِلِّيَّينَ وَمَا أَدْرَاكَ مَا عِلِّيُّونَ كِتَابٌ مَرْقُومٌ يَشْهَدُهُ الْمُقَرَّبُونَ). «وَخَلَقَ عَدُونَنَا مِنْ سَجِينٍ، وَخَلَقَ قُلُوبَ شِيعَتِهِمْ مِمَّا خَلَقَهُمْ مِنْهُ، وَأَبْدَانَهُمْ مِنْ دُونِ ذَلِكَ؛ فَقُلُوبُهُمْ تَهْوِي إِلَيْهِمْ؛ لِأَنَّهَا خُلِقَتْ مِمَّا خَلَقُوا مِنْهُ» ثُمَّ تَلَا هَذِهِ الْآيَةَ: (كَلَّا إِنَّ كِتَابَ الْفُجَّارِ لَفِي سَجِينٍ وَمَا أَدْرَاكَ مَا سَجِينٌ كِتَابٌ مَرْقُومٌ وَيْلٌ يَوْمَئِذٍ لِلْمُكَذِّبِينَ).

Muhammad Bin Yahya, and someone else, from Ahmad Bin Muhammad, and someone else, from Muhammad Bin Khalaf, from Abu Nahshal who said, 'Muhammad Bin Ismail narrated to me, from Abu Hamza Al Sumaly who said,

'I heard Abu Ja'far^{asws} saying that Allah^{azwj} Majestic and Mighty created us^{asws} from the high Illiyeen and Created the hearts of our^{asws} Shia from what He^{azwj} Created us^{asws} from, and Created their bodies from besides that, and their hearts lend to yearn towards us^{asws}, because these have been Created from what we^{asws} have been Created from'.

Then he^{asws} recited these Verses [83: 18] Nay! Most surely the record of the righteous shall be in the Iliyeen. [83: 19] And what will make you know what the highest Iliyeen is? [83: 20] It is a written book, [83: 21] Those of Proximity witness it.

And He^{azwj} Created our^{asws} enemies from Sijjeen, and Created their adherents from what He^{azwj} Created them from, and their bodies from besides that. Thus, their hearts yearn towards them because these were Created from what they were Created from'. Then he^{asws} recited these Verses [83: 7] Nay! most surely the record of the wicked is in the Sijjeen. [83: 8] And what will make you know what the Sijjeen is? [83: 9] It is a written book. [83: 10] Woe on that day to the beliers'. ⁴

5. عِدَّةٌ مِنْ أَصْحَابِنَا، عَنْ سَهْلِ بْنِ زِيَادٍ؛ وَغَيْرِ وَاحِدٍ، عَنْ الْحُسَيْنِ بْنِ الْحَسَنِ جَمِيعاً، عَنْ مُحَمَّدِ بْنِ أُورَمَةَ، عَنْ مُحَمَّدِ بْنِ عَلِيٍّ، عَنْ إِسْمَاعِيلَ بْنِ يَسَارٍ، عَنْ عَثْمَانَ بْنِ يُونُسَ، قَالَ: أَخْبَرَنِي عَبْدُ اللَّهِ بْنُ كَيْسَانَ: عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ، قَالَ: قُلْتُ لَهُ: جُعِلْتُ فِدَاكَ، أَنَا مَوْلَاكَ عَبْدُ اللَّهِ بْنُ كَيْسَانَ. قَالَ: «أَمَّا النَّسَبُ فَأَعْرِفْهُ، وَأَمَّا أَنْتَ فَلَسْتَ أَعْرِفُكَ». قَالَ: قُلْتُ لَهُ: إِنِّي وَلِدْتُ بِالْجَبَلِ، وَنَشَأْتُ فِي أَرْضِ فَارَسَ، وَإِنِّي أُخَالِطُ النَّاسَ فِي التَّجَارَاتِ وَغَيْرِ ذَلِكَ، فَأُخَالِطُ الرَّجُلَ، فَأَرَى لَهُ حُسْنَ السَّمْتِ وَحُسْنَ الْخُلُقِ وَكَثْرَةَ أَمَانَةٍ، ثُمَّ أَفْتَشُهُ، فَأَتْبِيهِ عَنْ عَدَاوَتِكُمْ؛ وَأُخَالِطُ الرَّجُلَ، فَأَرَى مِنْهُ سُوءَ الْخُلُقِ وَقِلَّةَ أَمَانَةٍ وَزَعَارَةً، ثُمَّ أَفْتَشُهُ،

فَأْتَيْنَاهُ عَنْ وَلَّائِكُمْ، فَكَيْفَ يَكُونُ ذَلِكَ؟ قَالَ: فَقَالَ لِي: «أَمَا عَلِمْتَ يَا ابْنَ كَيْسَانَ، أَنَّ اللَّهَ — عَزَّ وَجَلَّ — أَخَذَ طِينَةً مِنَ الْجَنَّةِ وَطِينَةً مِنَ النَّارِ، فَخَلَطَهُمَا جَمِيعًا، ثُمَّ نَزَعَ هَذِهِ مِنْ هَذِهِ، وَهَذِهِ مِنْ هَذِهِ، فَمَا رَأَيْتَ مِنْ أَوْلَئِكَ مِنَ الْأَمَانَةِ وَحُسْنِ الْخُلُقِ وَحُسْنِ السَّمْتِ، فَمِمَّا مَسَّتْهُمْ مِنْ طِينَةِ الْجَنَّةِ، وَهُمْ يَعُودُونَ إِلَى مَا خَلَقُوا مِنْهُ، وَمَا رَأَيْتَ مِنْ هَؤُلَاءِ مِنْ قِلَّةِ الْأَمَانَةِ وَسُوءِ الْخُلُقِ وَالزَّعَارَةِ، فَمِمَّا مَسَّتْهُمْ مِنْ طِينَةِ النَّارِ، وَهُمْ يَعُودُونَ إِلَى مَا خَلَقُوا مِنْهُ».

A number of our companions, from Sahl Bin Ziyad, and someone else, from Al Husayn Bin Al Hassan, altogether from Muhammad Bin Awrama, from Muhammad Bin Ali, from Ismail Bin Yasaar, from Usman Bin Yusuf who said, 'Abdullah Bin Kaysan informed me,

(It has been narrated) from Abu Abdullah^{asws}, said, 'I said to him^{asws}, 'I am your^{asws} friend Abdullah Bin Kaysan'. He^{asws} said: 'As for the lineage, so I^{asws} recognise it, and as for you, so I^{asws} do not recognise you'. I said to him^{asws}, 'I was born in the mountains and grew up in the land of Persia, and I tend to blend in with the people regarding business and other than that. So, I came across the man and I saw him as a good listener and good manners and a lot of trustworthiness. When I investigate, I find him to be one of your^{asws} enemies; and I came across the man and saw evil manners from him, and as being of little trustworthiness, and meanness. When I investigate, I find him to be one of your^{asws} friends. So how did that happen?'

So he^{asws} said to me: 'But, do you not know, O Ibn Kaysan, that Allah^{azwj} Mighty and Majestic Took a clay from the Paradise and a clay from the Fire. So He^{azwj} Blended the two together. Then He^{azwj} Removed this from this, and this from this. Thus, what you see from those as being the ones of trustworthiness, and goodly mannerisms, and as good listeners, so it is from what has touched them from the clay of the Paradise, and they would be returning to what they had been Created from; and what you see from these as being of the ones with little trustworthiness, and evil mannerisms, and the meanness, so it is from what touched them from the clay of the Fire, and they would be returning to what they had been Created from'.⁵

6. مُحَمَّدُ بْنُ يَحْيَى، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ، عَنْ مُحَمَّدِ بْنِ خَالِدٍ، عَنْ صَالِحِ بْنِ سَهْلٍ، قَالَ: قُلْتُ لِأَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ: الْمُؤْمِنُونَ مِنْ طِينَةِ الْأَنْبِيَاءِ؟ قَالَ: «نَعَمْ».

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Muhammad Bin Khalid, from Salih Bin Sahl who said,

'I said to Abu Abdullah^{asws}, 'The Momineen (plural of Momin) are from the clay of the Prophets^{asws}? He^{asws} said: 'Yes'.⁶

7. عَلِيُّ بْنُ مُحَمَّدٍ، عَنْ صَالِحِ بْنِ أَبِي حَمَادٍ، عَنْ الْحُسَيْنِ بْنِ يَزِيدَ، عَنْ الْحَسَنِ بْنِ عَلِيٍّ بْنِ أَبِي حَمْزَةَ، عَنْ إِبْرَاهِيمَ: عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ، قَالَ: «إِنَّ اللَّهَ — عَزَّ وَجَلَّ — لَمَّا أَرَادَ أَنْ يَخْلُقَ آدَمَ عَلَيْهِ السَّلَامُ بَعَثَ جَبْرَائِيلَ عَلَيْهِ السَّلَامُ فِي أَوَّلِ سَاعَةٍ مِنْ يَوْمِ الْجُمُعَةِ، فَقَبَضَ بِيَمِينِهِ قَبْضَةً بَلَّغَتْ قَبْضَتَهُ مِنَ السَّمَاءِ السَّابِعَةِ إِلَى السَّمَاءِ الدُّنْيَا، وَأَخَذَ مِنْ كُلِّ سَمَاءٍ تَرَبَةً، وَقَبَضَ

قَبْضَةً أُخْرَى مِنْ الْأَرْضِ السَّابِعَةِ الْعُلْيَا إِلَى الْأَرْضِ السَّابِعَةِ الْقُصْوَى، فَأَمَرَ اللَّهُ — عَزَّ وَجَلَّ — كَلِمَتَهُ، فَأَمْسَكَ الْقَبْضَةَ الْأُولَى بِيَمِينِهِ، وَالْقَبْضَةَ الْأُخْرَى بِشِمَالِهِ، فَفَلَقَ الطِّينَ فَلَقَتَيْنِ، فَذَرَا مِنْ الْأَرْضِ ذَرَوًا، وَمِنْ السَّمَاوَاتِ ذَرَوًا، فَقَالَ لِلَّذِي بِيَمِينِهِ: مِنْكَ الرُّسُلُ وَالْأَنْبِيَاءُ وَالْأَوْصِيَاءُ وَالصَّادِقُونَ وَالْمُؤْمِنُونَ وَالسَّعْدَاءُ وَمَنْ أُرِيدُ كَرَامَتَهُ، فَوَجَبَ لَهُمْ مَا قَالَ كَمَا قَالَ، وَقَالَ لِلَّذِي بِشِمَالِهِ: مِنْكَ الْجَبَّارُونَ وَالْمَشْرُكُونَ وَالْكَافِرُونَ وَالطَّوَغَيْتُ وَمَنْ أُرِيدُ هَوَانَهُ وَشَقْوَتَهُ، فَوَجَبَ لَهُمْ مَا قَالَ كَمَا قَالَ. ثُمَّ إِنَّ الطِّينَتَيْنِ خُلِطَتَا جَمِيعًا، وَذَلِكَ قَوْلُ اللَّهِ عَزَّ وَجَلَّ: (إِنَّ اللَّهَ فَالِقُ الْحَبِّ وَالنَّوَى)، فَالْحَبُّ طِينَةُ الْمُؤْمِنِينَ الَّتِي أَلْقَى اللَّهُ عَلَيْهَا مَحَبَّتَهُ، وَالنَّوَى طِينَةُ الْكَافِرِينَ الَّذِينَ نَأَوْا عَنْ كُلِّ خَيْرٍ، وَإِنَّمَا سُمِّيَ النَّوَى مِنْ أَجْلِ أَنَّهُ نَأَى عَنْ كُلِّ خَيْرٍ وَتَبَاعَدَ عَنْهُ وَقَالَ اللَّهُ عَزَّ وَجَلَّ: (يُخْرِجُ الْحَيَّ مِنَ الْمَيِّتِ وَيُخْرِجُ الْمَيِّتَ مِنَ الْحَيِّ) فَالْحَيُّ: الْمُؤْمِنُ الَّذِي تَخْرُجُ طِينَتُهُ مِنْ طِينَةِ الْكَافِرِ، وَالْمَيِّتُ — الَّذِي يَخْرُجُ مِنَ الْحَيِّ — هُوَ الْكَافِرُ الَّذِي يَخْرُجُ مِنْ طِينَةِ الْمُؤْمِنِ، فَالْحَيُّ: الْمُؤْمِنُ، وَالْمَيِّتُ: الْكَافِرُ. وَذَلِكَ قَوْلُهُ عَزَّ وَجَلَّ: (أَوْ مِنْ كَانَ مَيِّتًا فَأَحْيَيْنَاهُ) فَكَانَ مَوْتُهُ اخْتِلَاطَ طِينَتِهِ مَعَ طِينَةِ الْكَافِرِ، وَكَانَ حَيَاتُهُ حِينَ فَرَّقَ اللَّهُ — عَزَّ وَجَلَّ — بَيْنَهُمَا بِكَلِمَتِهِ؛ كَذَلِكَ يُخْرِجُ اللَّهُ — عَزَّ وَجَلَّ — الْمُؤْمِنَ فِي الْمِيلَادِ مِنَ الظُّلْمَةِ بَعْدَ دُخُولِهِ فِيهَا إِلَى النُّورِ، وَيُخْرِجُ الْكَافِرَ مِنَ النُّورِ إِلَى الظُّلْمَةِ بَعْدَ دُخُولِهِ إِلَى النُّورِ، وَذَلِكَ قَوْلُهُ عَزَّ وَجَلَّ: (لِيُنْذِرَ مَنْ كَانَ حَيًّا وَيَحَقِّقَ الْقَوْلَ عَلَى الْكَافِرِينَ) «.

Ali Bin Muhammad, from Salih Bin Abu Hammad, from Al Husayn Bin Yazeed, from Al Hassan Bin Ali Bin Abu Hamza, from Ibrahim,

(It has been narrated) from Abu Abdullah^{asws} having said: ‘Allah^{azwj} Mighty and Majestic, when He^{azwj} Intended to Create Adam^{as}, Sent Jibraeel^{as} during the beginning time from the day of Friday. So he^{as} grabbed a handful in his^{as} right hand, his^{as} handful reaching from the seventh sky to the sky of the world; and he^{as} took some dust from every sky. And he^{as} grabbed another handful from the highest seventh earth (firmament) to the furthest seventh earth (firmament).

Then, Allah^{azwj} Mighty and Majestic Commanded His^{azwj} Word (Kalimat-Allah^{azwj}) so it withheld the former handful in his right hand and the latter handful in his left hand, and split the clay into two parts and scattered from the earth with a scattering, and from the skies with a scattering. So He^{azwj} Said to those in his right hand: “From you would be the Rasools^{as}, and the Prophets^{as}, and the successors^{as}, and the truthful ones, and the Momineen (plural of Momin), and the fortunate ones, and the ones who want its prestige”. Thus, it Obligated upon them what He^{azwj} Said, just as He^{azwj} Said it to be.

And He^{azwj} Said to those in its left hand: “From you would be the tyrants, and the Polytheists, and the disbelievers, and the despots, and the ones who wants its indignity and its wickedness”. Thus, it Obligated for them what He^{azwj} Said just as He^{azwj} Said it to be.

Then the two clays were both mixed together, and these are the Words of Allah^{azwj} Mighty and Majestic [6: 95] Surely, Allah is the Splitter of the seed and the stone. So the 'seed' is the clay of the Momineen (plural of Momin) upon which Allah^{azwj} Cast His^{azwj} Love; and the 'stone' is the clay of the disbelievers which is distanced from every goodness. And rather, it is named as the 'stone' from the reason that it is away from every goodness and remote from it.

And Allah^{azwj} Mighty and Majestic Said [6: 95] He Extracts the living from the dead and He is the Extractor of the dead from the living. So the 'living' is the Believer whose clay is extracted from the clay of the disbeliever; and the 'dead' who is extracted from the living, he is the disbeliever who comes out from the clay of the Believer. So the 'living' is the Believer, and the 'dead' is the disbeliever, and these are the Words of the Mighty and Majestic [6: 122] Is he who was dead then We Raised him to life. So, his death was the mixture of his clay along with the clay of the disbeliever, and his life was when Allah^{azwj} Mighty and Majestic Separated between the two by His^{azwj} Word (Kalimat-Allah^{azwj}).

Like that Allah^{azwj} Mighty and Majestic Extracts the Believer during the birth from the darkness after his entry into it - to the light, and He^{azwj} Extracts the disbeliever from the light towards the darkness after his entry into the light; and these are the Words of the Mighty and Majestic [36: 70] That it may warn him who is alive, and (that) the Word may prove true against the unbelievers'.⁷

2- بَابُ آخِرُ مِنْهُ وَفِيهِ زِيَادَةٌ وَقُرْعُ التَّكْلِيفِ الْأَوَّلِ

Chapter 2 – Another Chapter from it, and in it is an increase – Occurrence of the first Mandate

1. أَبُو عَلِيٍّ الْأَشْعَرِيُّ وَمُحَمَّدُ بْنُ يَحْيَى، عَنْ مُحَمَّدِ بْنِ إِسْمَاعِيلَ، عَنْ عَلِيِّ بْنِ الْحَكَمِ، عَنْ أَبِي بَنٍ عُثْمَانَ، عَنْ زُرَّارَةَ: عَنْ أَبِي جَعْفَرٍ عَلَيْهِ السَّلَامُ، قَالَ: «لَوْ عَلِمَ النَّاسُ كَيْفَ ابْتِدَاءُ الْخَلْقِ مَا اخْتَلَفَ اثْنَانِ، إِنَّ اللَّهَ — عَزَّ وَجَلَّ — قَبْلَ أَنْ يَخْلُقَ الْخَلْقَ قَالَ: كُنْ مَاءً عَذْبًا؛ أَخْلَقَ مِنْكَ جَنَّتِي وَأَهْلَ طَاعَتِي، وَكُنْ مِلْحًا أُجَاجًا؛ أَخْلَقَ مِنْكَ نَارِي وَأَهْلَ مَعْصِيَتِي، ثُمَّ أَمَرَهُمَا، فَاِمْتَزَجَا، فَمِنْ ذَلِكَ صَارَ يَلِدُ الْمُؤْمِنُ الْكَافِرَ، وَالْكَافِرُ الْمُؤْمِنُ ثُمَّ أَخَذَ طِينًا مِنْ أَدِيمِ الْأَرْضِ، فَعَرَكَهُ عَرَكًا شَدِيدًا، فَإِذَا هُمْ كَالذَّرِّ يَدْبُونَ، فَقَالَ لِلْأَصْحَابِ الْيَمِينِ: إِلَى الْحِنَةِ بِسَلَامٍ، وَقَالَ لِلْأَصْحَابِ الشِّمَالِ: إِلَى النَّارِ وَلَا أَبَالِي. ثُمَّ أَمَرَ نَارًا، فَأُسْعَرَتْ، فَقَالَ لِلْأَصْحَابِ الشِّمَالِ: ادْخُلُوهَا، فَهَابُوهَا، وَقَالَ لِلْأَصْحَابِ الْيَمِينِ: ادْخُلُوهَا، فَدَخُلُوهَا، فَقَالَ: كُونِي بَرْدًا وَسَلَامًا، فَكَانَتْ بَرْدًا وَسَلَامًا. فَقَالَ أَصْحَابُ الشِّمَالِ: يَا رَبِّ، أَقْلَنَّا، فَقَالَ: قَدْ أَقْلَنْتُكُمْ، فَادْخُلُوهَا، فَذَهَبُوا، فَهَابُوهَا، فَتَمَّ ثَبَتَتِ الطَّاعَةُ وَالْمَعْصِيَةُ، فَلَا يَسْتَطِيعُ هَؤُلَاءِ أَنْ يَكُونُوا مِنْ هَؤُلَاءِ، وَلَا هَؤُلَاءِ مِنْ هَؤُلَاءِ.»

Abu Ali Al Ashary and Muhammad Bin Yahya, from Muhammad Bin Ismail, from Ali Bin Al Hakam, from Aban Bin Usman, from Zurara,

(It has been narrated) from Abu Ja'far^{asws} having said: 'If the people knew how the creation began, no two would differ. Allah^{azwj} Mighty and Majestic, before He^{azwj} Began the creation, Said: "Be sweet water! I^{azwj} shall Create from you, My^{azwj} Paradise and the people who obey Me^{azwj}. And be bitter water! I^{azwj} shall Create from you, My^{azwj} Fire and the people who disobey Me^{azwj}".

Then, He^{azwj} Commanded both of them, so they were blended. Thus, from that the Believer came to beget the disbeliever, and the disbeliever (begetting) the Believer. Then he (the Kalimat-Allah^{azwj}) grabbed a clay from the crust of the earth, and kneaded it with an intense kneading, and they were like the particles, crawling. So He^{azwj} said to the companions of the right hand: "To the Paradise in peace", and Said to the companions of the left hand: "To the Fire, and I^{azwj} don't Care".

Then He^{azwj} Commanded a fire, so it inflamed, and He^{azwj} Said to the companions of the left: "Enter into it". But they were terrified of it. So He^{azwj} Said to the companions of the right: "Enter into it". So, they entered it. So He^{azwj} Said: "Be cool and a safety". So, it was cool and safe. So, the companions of the left said, 'O Lord! Forgive us!' So, He^{azwj} Said: "I Forgive you. So, enter into it". So, they went but were terrified of it. So, from then was affirmed the obedience and the disobedience. Thus, these ones do not have the capacity that they happen to be from those, and those ones do not have the capacity to be from these'.⁸

2. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنْ ابْنِ أَبِي عُمَيْرٍ، عَنْ ابْنِ أُذَيْنَةَ، عَنْ زُرَّارَةَ: أَنَّ رَجُلًا سَأَلَ أَبَا جَعْفَرٍ عليه السلام عَنْ قَوْلِ اللَّهِ جَلَّ وَعَزَّ: (وَإِذْ أَخَذَ رَبُّكَ مِنْ بَنِي آدَمَ مِنْ ظُهُورِهِمْ ذُرِّيَّتَهُمْ وَأَشْهَدَهُمْ عَلَى أَنْفُسِهِمْ أَلَسْتُ بِرَبِّكُمْ قَالُوا بَلَىٰ) إِلَى آخِرِ الْآيَةِ. فَقَالَ — وَأَبُوهُ يَسْمَعُ عليه السلام —: « حَدَّثَنِي أَبِي أَنَّ اللَّهَ — عَزَّ وَجَلَّ — قَبَضَ قَبْضَةً مِنْ تُرَابِ الثَّرْبَةِ الَّتِي خَلَقَ مِنْهَا آدَمَ عليه السلام، فَصَبَّ عَلَيْهَا الْمَاءَ الْعَذْبَ الْفَرَاتَ، ثُمَّ تَرَكَهَا أَرْبَعِينَ صَبَاحًا، ثُمَّ صَبَّ عَلَيْهَا الْمَاءَ الْمَالِحَ الْأُجَاجَ، فَتَرَكَهَا أَرْبَعِينَ صَبَاحًا، فَلَمَّا اخْتَمَرَتِ الطِّينَةُ أَخَذَهَا، فَعَرَكَهَا عَرَكًا شَدِيدًا، فَخَرَجُوا كَالذَّرِّ مِنْ يَمِينِهِ وَشِمَالِهِ، وَأَمَرَهُمْ جَمِيعًا أَنْ يَقْعُوا فِي النَّارِ، فَدَخَلَ أَصْحَابُ الْيَمِينِ، فَصَارَتْ عَلَيْهِمْ بَرْدًا وَسَلَامًا، وَأَبَى أَصْحَابُ الشِّمَالِ أَنْ يَدْخُلُوهَا ».

Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Ibn Azina, from Zurara that,

'A man asked Abu Ja'far^{asws} about the Words of Allah^{azwj} Majestic and Mighty [7: 172] And when your Lord brought forth from the Children of Adam, from their backs, their descendants, and made them testify against their own souls: Am I not your Lord? They said: Yes! We testify – up to the end of the Verse.

So he^{asws} said, and his^{asws} father^{asws} was listening: 'My^{asws} father^{asws} narrated to me that Allah^{azwj} Mighty and Majestic Grabbed a Handfull of dust, the dust from which Adam^{as} was Created, and He^{azwj} Poured the sweet water

of the Euphrates over it. Then He^{azwj} Left it for forty mornings. Then He^{azwj} Poured the salty, bitter water over it, and Left it for forty mornings. So when the clay became (like) dough, He^{azwj} Grabbed it and Kneaded it with an intense kneading. So they came out like articles, from its right and its left, and He^{azwj} Commanded the together that they should fall into the Fire. So the companions of the right entered, and it became cold, safe, for them, but the companions of the left refused to enter into it'.⁹

3. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنْ أَحْمَدَ بْنِ مُحَمَّدَ بْنِ أَبِي نَصْرٍ، عَنْ أَبَانَ بْنِ عُمَانَ، عَنْ مُحَمَّدَ بْنِ عَلِيٍّ الْحَلَبِيِّ: عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ، قَالَ: «إِنَّ اللَّهَ — عَزَّ وَجَلَّ — لَمَّا أَرَادَ أَنْ يَخْلُقَ آدَمَ عَلَيْهِ السَّلَامُ، أَرْسَلَ الْمَاءَ عَلَى الطِّينِ، ثُمَّ قَبَضَ قَبْضَةً فَعَرَكَهَا، ثُمَّ فَرَّقَهَا فَرَقَتَيْنِ بِيَدِهِ، ثُمَّ ذَرَأَهُمْ فَإِذَا هُمْ يَدْبُونَ، ثُمَّ رَفَعَ لَهُمْ نَارًا، فَأَمَرَ أَهْلَ الشَّمَالِ أَنْ يَدْخُلُوهَا، فَذَهَبُوا إِلَيْهَا، فَهَابُوهَا وَلَمْ يَدْخُلُوهَا، ثُمَّ أَمَرَ أَهْلَ الْيَمِينِ أَنْ يَدْخُلُوهَا، فَذَهَبُوا، فَدَخَلُوهَا، فَأَمَرَ اللَّهُ — جَلَّ وَعَزَّ — النَّارَ فَكَانَتْ عَلَيْهِمْ بَرْدًا وَسَلَامًا، فَلَمَّا رَأَى ذَلِكَ أَهْلَ الشَّمَالِ، قَالُوا: رَبَّنَا، أَقْلَنَّا، فَأَقَالَهُمْ، ثُمَّ قَالَ لَهُمْ: ادْخُلُوهَا، فَذَهَبُوا، فَقَامُوا عَلَيْهَا وَلَمْ يَدْخُلُوهَا، فَأَعَادَهُمْ طِينًا، وَخَلَقَ مِنْهَا آدَمَ عَلَيْهِ السَّلَامُ». وَقَالَ أَبُو عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ: «فَلَنْ يَسْتَطِيعَ هَؤُلَاءِ أَنْ يَكُونُوا مِنْ هَؤُلَاءِ، وَلَا هَؤُلَاءِ أَنْ يَكُونُوا مِنْ هَؤُلَاءِ». قَالَ: «فَيَرَوْنَ أَنَّ رَسُولَ اللَّهِ ﷺ أَوَّلُ مَنْ دَخَلَ تِلْكَ النَّارَ، فَلِذَلِكَ قَوْلُهُ جَلَّ وَعَزَّ: (قُلْ إِنْ كَانَ لِلرَّحْمَنِ وَلَدٌ فَأَنَا أَوَّلُ الْعَابِدِينَ)».

Ali Bin Ibrahim, from his father, from Ahmad Bin Muhammad Bin Abu Nasr, from Aban Bin Usman, from Muhammad Bin Ali Al Halby,

(It has been narrated) from Abu Abdullah^{asws} having said: ‘Allah^{azwj} Mighty and Majestic, when He^{azwj} Intended to Create Adam^{as}, Sent the water upon the clay. Then He^{azwj} Grabbed a Handfull and Kneaded it. The Separated it into two arts by His^{azwj} Hand. Then He^{azwj} Scattered them and they were crawling.

Then He^{azwj} Raised a Fire for them, and Commanded the people of the left that they should be entering into it. So they went towards it, but were terrified of it, so they did not enter into it. Then He^{azwj} Commanded the people of the right that they should be entering into it. So they went towards it and entered into it. So Allah^{azwj} Majestic and Mighty Commanded the Fire, so it was cold and safe for them. So when the people of the left saw that, they said, ‘Our Lord^{azwj}! Forgive us’. So He^{azwj} Forgave them, then Said to them: “Enter into it!” So they went and stood at it but did not enter into it. So He^{azwj} Returned them (all) as clay and Created Adam^{as} from it’.

And Abu Abdullah^{asws} said: ‘So these ones will never have the capacity that they become from those ones nor would those ones to happen to be from these ones’.

He^{asws} said: ‘So they were seeing that Rasool-Allah^{saww} was the first one to enter that Fire, and these are the Words of the Majestic and Mighty [43: 81] Say: If the Beneficent had a son, I am the first one of the worshippers’.¹⁰

3- بَابُ آخِرُ مِنْهُ

Chapter 3 – Another Chapter from it

1. مُحَمَّدٌ بْنُ يَحْيَى، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ، عَنْ عَلِيِّ بْنِ الْحَكَمِ، عَنْ دَاوُدَ الْعَجَلِيِّ، عَنْ زُرَّارَةَ، عَنْ حُمْرَانَ: عَنْ أَبِي جَعْفَرٍ عليه السلام، قَالَ: «إِنَّ اللَّهَ — تَبَارَكَ وَتَعَالَى — حَيْثُ خَلَقَ الْخَلْقَ، خَلَقَ مَاءً عَذْبًا وَ مَاءً مَالِحًا أُجَاجًا، فَامْتَزَجَ الْمَاءَانِ، فَأَخَذَ طِينًا مِنْ أَدِيمِ الْأَرْضِ، فَعَرَكَهُ عَرَكًا شَدِيدًا، فَقَالَ لِأَصْحَابِ الْيَمِينِ — وَهُمْ كَالذَّرِّ يَدْبُونَ —: إِلَى الْجَنَّةِ بِسَلَامٍ، وَقَالَ لِأَصْحَابِ الشِّمَالِ: إِلَى النَّارِ وَلَا أَبَالِي، ثُمَّ قَالَ: (أَلَسْتُ بِرَبِّكُمْ قَالُوا بَلَى شَهِدْنَا أَنْ تَقُولُوا يَوْمَ الْقِيَامَةِ إِنَّا كُنَّا عَنْ هَذَا غَافِلِينَ) ثُمَّ أَخَذَ الْمِيثَاقَ عَلَى النَّبِيِّينَ، فَقَالَ: أَلَسْتُ بِرَبِّكُمْ، وَأَنَّ هَذَا مُحَمَّدٌ رَسُولِي، وَأَنَّ هَذَا عَلِيُّ أَمِيرُ الْمُؤْمِنِينَ؟ قَالُوا: بَلَى، فَثَبَّتَ لَهُمُ النَّبُوَّةَ؛ وَأَخَذَ الْمِيثَاقَ عَلَى أُولِي الْعِزِّ أَنْ يَرْبُّكُمْ، وَمُحَمَّدٌ رَسُولِي، وَعَلِيُّ أَمِيرُ الْمُؤْمِنِينَ، وَأَوْصِيَاؤُهُ مِنْ بَعْدِهِ وَلَاةُ أَمْرِي وَخَزَانُ عِلْمِي عليه السلام، وَأَنَّ الْمَهْدِيَّ أَنْتَصِرُ بِهِ لِدِينِي، وَأُظْهِرُ بِهِ دَوْلَتِي، وَأَنْتَقِمُ بِهِ مَنْ أَعْدَانِي، وَأُعْبِدُ بِهِ طَوْعًا وَكَرْهًا، قَالُوا: أَقَرَرْنَا يَا رَبِّ، وَشَهِدْنَا، وَلَمْ يَجْحَدْ آدَمُ وَلَمْ يَقِرَّ، فَثَبَّتَ الْعِزْمَةَ لِهَؤُلَاءِ الْخَمْسَةِ فِي الْمَهْدِيِّ، وَلَمْ يَكُنْ لِآدَمَ عِزْمٌ عَلَى الْإِقْرَارِ بِهِ، وَهُوَ قَوْلُهُ عَزَّ وَجَلَّ: (وَلَقَدْ عَهِدْنَا إِلَى آدَمَ مِنْ قَبْلِ فَتَنَيْهِ وَلَمْ يَخُذْ لَهُ عِزْمًا)»، قَالَ: «إِنَّمَا هُوَ: فَتَرَكَ ثُمَّ أَمَرَ نَارًا، فَأُجِجَتْ، فَقَالَ لِأَصْحَابِ الشِّمَالِ: ادْخُلُوهَا، فَهَابُوهَا، وَقَالَ لِأَصْحَابِ الْيَمِينِ: ادْخُلُوهَا، فَدَخَلُوهَا، فَكَانَتْ عَلَيْهِمْ بَرْدًا وَسَلَامًا، فَقَالَ أَصْحَابُ الشِّمَالِ: يَا رَبِّ أَقْلَنَّا، فَقَالَ: قَدْ أَقْلَنْتُكُمْ، أَذْهَبُوا، فَادْخُلُوهَا، فَهَابُوهَا، فَثَبَّتَ الطَّاعَةَ وَالْوَلَايَةَ وَالْمَعْصِيَةَ».

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Ali Bin Al Hakam, from Dawood Al Ijaly, from Zurara, from Humran,

(It has been narrated) from Abu Ja'far^{asws} having said: 'When Allah^{azwj} Blessed and High Created the creation, Created the sweet water and salty bitter water. So He^{azwj} Blended the two waters, and Grabbed clay from the crust of the earth and Kneaded it with an intense Kneading. So He^{azwj} Said to the companions of the right, and they were like the crawling particles: "To the Paradise in peace!", and Said to the companions of the left: "To the Fire, and I^{azwj} don't Care".

Then He^{azwj} Said [7: 172] Am I not your Lord? They said: Yes! We testify. Lest you should say on the Day of Judgement: Surely we were heedless of this. Then He^{azwj} Took the Covenant upon the Prophets^{as}, so He^{azwj} Said [7: 172] Am I not your Lord? And that this is Muhammad^{saww}, My^{azwj} Rasool^{saww}, and that this is Ali^{asws} Amir Al-Momineen^{asws}? They said: Yes! We testify. So the Prophet-hood was Affirmed for them^{as}.

And He^{azwj} Took the Covenant upon the Determined Ones (Ul Al-Azam) (from the Prophets^{as}): "I^{azwj} am your^{as} Lord^{azwj}, and that this Muhammad^{saww} is My^{azwj} Rasool^{saww}, and Ali^{asws} is Amir Al-Momineen^{asws} and the successors^{asws} from after him^{saww} are the Masters of My^{azwj} Command and

Treasurers of My^{azwj} Knowledge, and that Al-Mahdi^{asws}, I^{azwj} Shall Grant victory to My^{azwj} Religion through him^{asws}, and Manifest My^{azwj} Government through him^{asws}, and Exact revenge from My^{azwj} enemies through him^{asws}, and I^{azwj} shall be worshipped willingly and unwillingly through him^{asws}”.

They^{as} said: ‘We^{asws} acknowledge, O Lord^{azwj}, and we testify’. And Adam^{as} neither denied nor acknowledged. Thus, the Determination was affirmed for these five regarding Al-Mahdi^{asws}, and Adam^{as} did not become a Determined One (Ul Al-Azam) upon the acknowledgement of him^{asws}, and these are the Words of the Mighty and Majestic [20: 115] And We had Given a Covenant to Adam before, but he forgot; and We did not find determination in him’.

He^{asws} said: ‘But rather, heas was left out. Then He^{azwj} Commanded the Fire, so it inflamed, and He^{azwj} Said to the companions of the left: “Enter into it”, But they were terrified of it. And He^{azwj} Said to the companions of the right: “Enter into it”. So they entered into it, and it was cold and safe upon them. So the comanions of the left said, ‘O Lord^{azwj}! Forgive us’. So He^{azwj} Said: “I^{azwj} Forgive you, so enter into it”. But, they were terrified of it. Thus, with this obedience, the Wilayah, and the disobedience (to Wilayah) came to take place’.¹¹

2. مُحَمَّدٌ بْنُ يَحْيَى، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ، وَعَلِيِّ بْنِ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنِ الْحَسَنِ بْنِ مَحْبُوبٍ، عَنْ هِشَامِ بْنِ سَالِمٍ، عَنْ حَبِيبِ السَّجِسْتَانِيِّ، قَالَ: سَمِعْتُ أَبَا جَعْفَرٍ عَلَيْهِ السَّلَامُ يَقُولُ: «إِنَّ اللَّهَ — عَزَّ وَجَلَّ — لَمَّا أَخْرَجَ ذُرِّيَّةَ آدَمَ عَلَيْهِ السَّلَامُ مِنْ ظَهْرِهِ لِيَأْخُذَ عَلَيْهِمُ الْمِيثَاقَ بِالرَّبُوبِيَّةِ لَهُ، وَبِالنَّبُوَّةِ لِكُلِّ نَبِيٍّ، فَكَانَ أَوَّلَ مَنْ أَخَذَ لَهُ عَلَيْهِمُ الْمِيثَاقَ بِنَبُوَّتِهِ مُحَمَّدُ بْنُ عَبْدِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ تَسْلِيمًا، ثُمَّ قَالَ اللَّهُ — عَزَّ وَجَلَّ — لآدَمَ: انْظُرْ مَاذَا تَرَى؟». قَالَ: «فَنَظَرْتُ آدَمَ عَلَيْهِ السَّلَامُ إِلَى ذُرِّيَّتِهِ — وَهُمْ ذُرٌّ — قَدْ مَلَأُوا السَّمَاءَ، قَالَ آدَمُ عَلَيْهِ السَّلَامُ: يَا رَبِّ، مَا أَكْثَرَ ذُرِّيَّتِي! وَلِأَمْرِ مَا خَلَقْتَهُمْ؟ فَمَا تُرِيدُ مِنْهُمْ بِأَخْذِكَ الْمِيثَاقَ عَلَيْهِمْ؟ قَالَ اللَّهُ عَزَّ وَجَلَّ: (يَعْبُدُونَنِي لَا يُشْرِكُونَ بِي شَيْئًا) وَيُؤْمِنُونَ بِرُسُلِي، وَيَتَّبِعُونَهُمْ. قَالَ آدَمُ عَلَيْهِ السَّلَامُ: يَا رَبِّ، فَمَا لِي أَرَى بَعْضَ الذَّرِّ أَكْثَرَ مِنْ بَعْضٍ، وَبَعْضُهُمْ لَهُ نُورٌ كَثِيرٌ، وَبَعْضُهُمْ لَهُ نُورٌ قَلِيلٌ، وَبَعْضُهُمْ لَيْسَ لَهُ نُورٌ؟ فَقَالَ اللَّهُ عَزَّ وَجَلَّ: كَذَلِكَ خَلَقْتُهُمْ لِأَبْلُوهُمْ فِي كُلِّ حَالَتِهِمْ. قَالَ آدَمُ عَلَيْهِ السَّلَامُ: يَا رَبِّ، فَتَأْذَنُ لِي فِي الْكَلَامِ؟ فَاتَّكَلَّمْتُ؟ قَالَ اللَّهُ عَزَّ وَجَلَّ: تَكَلَّمْ؛ فَإِنَّ رُوحَكَ مِنْ رُوحِي، وَطَبِيعَتَكَ خِلَافُ كَيْفُونَتِي قَالَ آدَمُ: يَا رَبِّ، فَلَوْ كُنْتُ خَلَقْتَهُمْ عَلَى مِثَالِ وَاحِدٍ، وَقَدَّرَ وَاحِدٌ، وَطَبِيعَةٌ وَاحِدَةٌ، وَجِبَلَةٌ وَاحِدَةٌ، وَأَلْوَانٌ وَاحِدَةٌ، وَأَعْمَارٌ وَاحِدَةٌ، وَأَرْزَاقٌ سَوَاءٌ، لَمْ يَبْغِ بَعْضُهُمْ عَلَى بَعْضٍ، وَلَمْ يَكُنْ بَيْنَهُمْ تَحَاسُدٌ وَلَا تَبَاغُضٌ، وَلَا اخْتِلَافٌ فِي شَيْءٍ مِنَ الْأَشْيَاءِ. قَالَ اللَّهُ عَزَّ وَجَلَّ: يَا آدَمُ، بِرُوحِي نَطَقْتَ، وَبِضَعْفِ طَبِيعَتِكَ تَكَلَّمْتَ مَا لَعَلَّ لَكَ بِهِ، وَأَنَا الْخَالِقُ الْعَالِمُ، بَعَلْمِي خَالَفْتَ بَيْنَ خَلْقِهِمْ، وَبِمَشِيتَتِي يَمْضِي فِيهِمْ أَمْرِي، وَإِلَى تَدْبِيرِي وَتَقْدِيرِي صَائِرُونَ، لَا تَبْدِيلَ لَخَلْقِي، إِنَّمَا خَلَقْتُ الْجِنَّ وَالْإِنْسَ لِيَعْبُدُونِ، وَخَلَقْتُ

الْجَنَّةِ لِمَنْ أَطَاعَنِي وَعَبَدَنِي مِنْهُمْ وَاتَّبَعَ رُسُلِي وَلَا أُبَالِي، وَخَلَقْتُ النَّارَ لِمَنْ كَفَرَ بِي وَعَصَانِي وَلَمْ يَتَّبِعْ رُسُلِي وَلَا أُبَالِي، وَخَلَقْتُكَ وَخَلَقْتُ ذُرِّيَّتَكَ مِنْ غَيْرِ فَاقَةٍ بِي إِلَيْكَ وَإِلَيْهِمْ، وَإِنَّمَا خَلَقْتُكَ وَخَلَقْتَهُمْ لِأَبْلُوكَ وَأَبْلُوهُمْ أَتُكْمُ أَحْسَنَ عَمَلًا فِي دَارِ الدُّنْيَا فِي حَيَاتِكُمْ وَقَبْلَ مَمَاتِكُمْ، فَلِذَلِكَ خَلَقْتُ الدُّنْيَا وَالْآخِرَةَ، وَالْحَيَاةَ وَالْمَوْتَ، وَالطَّاعَةَ وَالْمَعْصِيَةَ، وَالْجَنَّةَ وَالنَّارَ، وَكَذَلِكَ أَرَدْتُ فِي تَقْدِيرِي وَتَدْبِيرِي. وَبَعَلَّمِي النَّافِذَ فِيهِمْ خَالَفْتُ بَيْنَ صُورِهِمْ وَأَجْسَامِهِمْ وَالْوَنَانِ وَأَعْمَارِهِمْ وَأَرْزَاقِهِمْ وَطَاعَتِهِمْ وَمَعْصِيَتِهِمْ، فَجَعَلْتُ مِنْهُمْ الشَّقِيَّ وَالسَّعِيدَ، وَالْبَصِيرَ وَالْأَعْمَى، وَالْقَصِيرَ وَالطَّوِيلَ، وَالْجَمِيلَ وَالْدَمِيمَ، وَالْعَالِمَ وَالْجَاهِلَ، وَالْغَنِيَّ وَالْفَقِيرَ، وَالْمُطِيعَ وَالْعَاصِيَّ، وَالصَّحِيحَ وَالسَّقِيمَ، وَمَنْ بِهِ الزَّمَانَةُ وَمَنْ لَهَا عَاهَةٌ بِهِ، فَيَنْظُرُ الصَّحِيحُ إِلَى الَّذِي بِهِ الْعَاهَةُ، فَيَحْمَدُنِي عَلَى عَافِيَتِهِ، وَيَنْظُرُ الَّذِي بِهِ الْعَاهَةُ إِلَى الصَّحِيحِ، فَيَدْعُونِي وَيَسْأَلُونِي أَنْ أُعَافِيَهُ، وَيَصْبِرُ عَلَى بَلَائِي، فَأُثْبِتُهُ جَزِيلَ عَطَائِي، وَيَنْظُرُ الْغَنِيُّ إِلَى الْفَقِيرِ، فَيَحْمَدُنِي وَيَشْكُرُنِي، وَيَنْظُرُ الْفَقِيرُ إِلَى الْغَنِيِّ، فَيَدْعُونِي وَيَسْأَلُونِي، وَيَنْظُرُ الْمُؤْمِنُ إِلَى الْكَافِرِ، فَيَحْمَدُنِي عَلَى مَا هَدَيْتُهُ، فَلِذَلِكَ خَلَقْتَهُمْ لِأَبْلُوهُمْ فِي السَّرَّاءِ وَالضَّرَّاءِ وَفِيمَا أُعَافِيهِمْ وَفِيمَا أُبْتَلِيهِمْ وَفِيمَا أُعْطِيهِمْ وَفِيمَا أَمْنَعُهُمْ. وَأَنَا اللَّهُ الْمَلِكُ الْقَادِرُ، وَلِي أَنْ أَمْضِيَ جَمِيعَ مَا قَدَرْتُ عَلَى مَا دَبَّرْتُ، وَلِي أَنْ أُغَيِّرَ مِنْ ذَلِكَ مَا شِئْتُ إِلَى مَا شِئْتُ، وَأُقَدِّمَ مِنْ ذَلِكَ مَا أَخَّرْتُ، وَأُؤَخِّرَ مِنْ ذَلِكَ مَا قَدَّمْتُ، وَأَنَا اللَّهُ الْفَعَّالُ لِمَا أُرِيدُ، لَا أَسْأَلُ عَمَّا أَفْعَلُ، وَأَنَا أَسْأَلُ خَلْقِي عَمَّا هُمْ فَاعِلُونَ».

Muhammad Bin Yahya, from Ahmad Bin Muhammad, and Ali Bin Ibrahim, from his father, from Al Hassan Bin Mahboub, from Hisham Bin Salim, from Habeeb Al Sijistany who said,

‘I heard Abu Ja’far^{asws} saying: ‘Allah^{azwj} Mighty and Majestic. When He^{azwj} Extracted the offspring of Adam^{as} from his^{as} back in order to Take the Covenant with the Lordship for Himself^{azwj}, and with the Prophet-hood for every Prohet^{as}, so the first one He^{azwj} Took the Covenant for Himself^{azwj} upon him with his^{saww} Prophet-hood was Muhammad Bin Abdullah^{saww}.

Then Allah^{azwj} Mighty and Majestic Said to Adam^{as}: “Look! What do you^{as} see?” He^{asws} said: ‘So Adam^{as} looked at his^{as} children, and they were particles which had filled up the sky. Adam^{as} said: ‘O Lord^{azwj}! How abundant are my^{as} children and for what matter have You^{azwj} Created them? So what do You^{azwj} Want from them by Taking the Covenant upon them?’ Allah^{azwj} Mighty and Majestic Said: “For them to be worshipping Me^{azwj} not associating anything with Me^{azwj}, and believing in My^{azwj} Rasools^{as} and following them^{as}”.

Adam^{as} said: ‘O Lord^{azwj}! So what is the matter I^{as} see some of the particles to be greater than the others, and some of them have a lot of light for them, and some of them are of little light, and some of them have no light for them?’ So Allah^{azwj} Mighty and Majestic Said: “Like that is how I^{azwj} Created them in order to Try them in all their states”.

Adam^{as} said: ‘O Lord^{azwj}! So, could You^{azwj} Permit me^{as} regarding the speech, so I^{as} can speak (to them)?’ Allah^{azwj} Mighty and Majestic Said: “Speak, for your^{as} spirit is from My^{azwj} Spirit, but your^{azwj} nature is different from My^{azwj} Being”. Adam^{as} said: ‘O Lord^{azwj}! If only You^{azwj} had Created them upon one likeness, and of one measurement, and of one clay, and of one constitution, and of one colour, and of one age, and with the equal sustenance, some of them would not rebel against the others, and there would neither happen to be between them any envy, or hatred, or differing with regards to anything from the things’.

Allah^{azwj} Mighty and Majestic Said: “O Adam^{as}! By My^{azwj} Spirit you^{as} speak, and by the weakness is in your^{as} nature you^{as} made the effort on what there is no knowledge for you^{as} in it, and I^{azwj} am the Creator, the Knowledgeable. With My^{azwj} Knowledge I^{azwj} Caused the difference in their Creation, and by My^{azwj} Desire do I^{azwj} Ordain My^{azwj} Command among them, and to My^{azwj} Management and My^{azwj} Ordainment are they coming into being, there being no alteration in My^{azwj} Creation.

But rather, I^{azwj} Created the Jinn and the human beings for them to be worshipping Me^{azwj}, and I^{azwj} Created the Paradise for the one who obeys Me^{azwj} and worships Me^{azwj} from them, and follows My^{azwj} Rasools^{as}, and I^{azwj} do not Retract; and I^{azwj} Created the Fire for the one who disbelieve in Me^{azwj}, and disobeys Me^{azwj}, and does not follow My^{azwj} Rasools^{as}, and I^{azwj} do not Retract.

And I^{azwj} Created you^{as} and your^{as} offspring from without a need of Mine to you^{as} and to them, and rather I^{azwj} Created you^{as} and Created them in order to Test you^{as} and Test them, which ones of you is best of deeds in the house of the world during your lifetime and before your deaths. Thus, for that I^{azwj} Created the world and the Hereafter, and the life and the death, and the obedience and the disobedience, and the Paradise and the Fire.

And like that, I^{azwj} Intended in My^{azwj} Ordainment and My^{azwj} Management, and with My^{azwj} Knowledge, the Implementation among them of the difference between their chests (consciences), and their bodies, and their colours, and their ages, and their sustenance, and their obedience, and their disobedience. So I^{azwj} Made from them, the miserable, and the fortunate, and the seeing and the blind, and the short and the long, and the beautiful and the ugly, and the knowledgeable and the ignorant, and the rich and the poor, and the obedient and the disobedient, and the healthy and the sick, and the one with disabilities and the one with no handicap with him.

So the healthy would look at the one with the disability and he would Praise Me^{azwj}; and the one with the disability would look at the healthy and he would supplicate to Me^{azwj} and ask Me^{azwj} for his good health and be patient upon My^{azwj} Affliction, so I^{azwj} would Grant him a lot of My^{azwj} Grants. And the rich would look at the poor and he would Praise Me^{azwj} and thank Me^{azwj}, and the poor would look at the rich and would supplicate to me and ask Me^{azwj}. And the Believer would look at the disbeliever and he would Praise Me^{azwj} upon what I^{azwj} Guided him.

Thus, it is for that I^{azwj} Created them in order to Test them during the ease and adversity, and regarding what I^{azwj} Grant them good health and regarding what I^{azwj} Test them, and regarding what I^{azwj} Give them and regarding what

I^{azwj} Prevent them from; and I^{azwj} am Allah^{azwj}, the King, the Powerful, and for Me^{azwj} is that I^{azwj} Implement the entirety of what I^{azwj} Ordain, and for Me^{azwj} is that I^{azwj} Change from that whatever I^{azwj} so Desire to whatever I^{azwj} so Desire, and I^{azwj} Bring forward from that whatever I^{azwj} had Delayed, and Delay what I^{azwj} had Brought forward, and I^{azwj} am Allah^{azwj}. I^{azwj} Do whatever I^{azwj} Want. I^{azwj} will not be questioned about what I^{azwj} Do, and I^{azwj} will be Questioning My^{azwj} creatures about what they are doing”¹².

3. مُحَمَّدُ بْنُ يَحْيَى، عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ، عَنْ مُحَمَّدِ بْنِ إِسْمَاعِيلَ، عَنْ صَالِحِ بْنِ عَقَبَةَ، عَنْ عَبْدِ اللَّهِ بْنِ مُحَمَّدٍ الْجَعْفِيِّ وَعَقَبَةَ جَمِيعاً: عَنْ أَبِي جَعْفَرٍ عَلَيْهِ السَّلَامُ، قَالَ: «إِنَّ اللَّهَ — عَزَّ وَجَلَّ — خَلَقَ الْخَلْقَ، فَخَلَقَ مِنْ أَحَبِّ مِمَّا أَحَبَّ، وَكَانَ مَا أَحَبَّ أَنْ يَخْلُقَهُ مِنْ طِينَةِ الْجَنَّةِ، وَخَلَقَ مِنْ أَبْغَضِ مِمَّا أَبْغَضَ، وَكَانَ مَا أَبْغَضَ أَنْ يَخْلُقَهُ مِنْ طِينَةِ النَّارِ، ثُمَّ بَعَثَهُمْ فِي الظُّلُمَاتِ». فَقُلْتُ: وَآيُ شَيْءِ الظُّلُمَاتُ؟ فَقَالَ: «أَلَمْ تَرَ إِلَى ظِلِّكَ فِي الشَّمْسِ شَيْئاً وَلَيْسَ بِشَيْءٍ». «ثُمَّ بَعَثَ مِنْهُمْ النَّبِيِّينَ، فَدَعَوْهُمْ إِلَى الْإِقْرَارِ بِاللَّهِ عَزَّ وَجَلَّ، وَهُوَ قَوْلُهُ عَزَّ وَجَلَّ: (وَلَمَّا سَأَلْتَهُمْ مَنْ خَلَقَهُمْ لَيَقُولُنَّ اللَّهُ) ثُمَّ دَعَوْهُمْ إِلَى الْإِقْرَارِ بِالنَّبِيِّينَ فَأَقْرَبَ بَعْضُهُمْ، وَأَنْكَرَ بَعْضٌ، ثُمَّ دَعَوْهُمْ إِلَى وَلَايَتِنَا، فَأَقْرَبَ بِهَا وَاللَّهُ مِنْ أَحَبِّ، وَأَنْكَرَهَا مِنْ أَبْغَضَ، وَهُوَ قَوْلُهُ عَزَّ وَجَلَّ: (فَمَا كَانُوا لِيُؤْمِنُوا بِمَا كَذَّبُوا بِهِ مِنْ قَبْلُ)». ثُمَّ قَالَ أَبُو جَعْفَرٍ عَلَيْهِ السَّلَامُ: «كَانَ التَّكْذِيبُ ثُمَّ».

Muhammad Bin Yahya, from Muhammad Bin Al Husayn, from Muhammad Bin Ismail, from Salih Bin Uqba, from Abdullah Bin Muhammad Al Juf'ay, and Uqba altogether,

(It has been narrated) from Abu Ja'far^{asws} having said: 'Allah^{azwj} Mighty and Majestic Created the creatures. So He^{azwj} Created the ones He^{azwj} Loved from what He^{azwj} Loved, and whatever He^{azwj} Loved He^{azwj} Created it from the clay of the Paradise; and He^{azwj} Created the ones He^{azwj} Hated from what He^{azwj} Hated, and whatever He^{azwj} Hated, Created it from the clay of the Fire. Then He^{azwj} Sent them into the shadows'. So I said, 'And which thing is the shadow?' So he^{asws} said: 'Do you not see your own shadow in the sunshine? It is something, but is not a thing'.

Then He^{azwj} Sent Prophets^{as} from them, and they^{as} invited them to the acknowledgment in Allah^{azwj} Mighty and Majestic, and these are the Words of the Mighty and Majestic [43: 87] And if you should ask them who created them, they would certainly say: Allah. Then He^{azwj} Invited them to the acknowledgement in the Prophets^{as}. So some of them acknowledged, and some denied. Then He^{azwj} Invited them to our^{asws} Wilayah, So he acknowledge in it, By Allah^{azwj}, the one whom He^{azwj} Loved, and he denied it, the one whom He^{azwj} Hated, and these are His^{azwj} Words [10: 74] but they were not going to believe in what they had belied in beforehand'. Then Abu Ja'far^{asws} said: 'The belying (in us^{asws}) was (from) then'¹³.

4- بَابُ أَنَّ رَسُولَ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) أَوَّلُ مَنْ أَحَابَ وَأَقْرَبَ لِلَّهِ عَزَّ وَجَلَّ بِالرَّبُوبِيَّةِ

Chapter 4 – Rasool-Allah^{saww} was the first one to answer and acknowledge to Allah^{azwj} Mighty and Majestic with the Lordship

1. مُحَمَّدُ بْنُ يَحْيَى، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ، عَنِ الْحَسَنِ بْنِ مَحْبُوبٍ، عَنْ صَالِحِ بْنِ سَهْلٍ: عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ: «أَنَّ بَعْضَ قُرَيْشٍ قَالَ لِرَسُولِ اللَّهِ ﷺ: يَا أَيُّ شَيْءٍ سَبَقَتْ الْأَنْبِيَاءُ وَأَنْتَ بَعَثْتَ آخِرَهُمْ وَخَاتَمَهُمْ؟ فَقَالَ: إِنِّي كُنْتُ أَوَّلَ مَنْ آمَنَ بِرَبِّي، وَأَوَّلَ مَنْ أَجَابَ حَيْثُ أَخَذَ اللَّهُ مِيثَاقَ النَّبِيِّينَ، (وَأَشْهَدُهُمْ عَلَى أَنْفُسِهِمْ أَلَسْتُ بِرَبِّكُمْ) فَكُنْتُ أَنَا أَوَّلَ نَبِيٍّ قَالَ: بَلَى، فَسَبَقْتُهُمْ بِالْإِقْرَارِ بِاللَّهِ عَزَّ وَجَلَّ».

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Al Hassan Bin Mahboub, from Salih Bin Sahl,

(It has been narrated) from Abu Abdullah^{asws} having said: ‘One of the Qureysh said to Rasool-Allah^{saww}, ‘By which thing do you^{saww} precede the (other) Prophets^{as}, and you^{saww} were Sent at the end of them^{as}, and as their^{as} last?’ So he^{saww} said: ‘I^{saww} was the first one to believe in my^{saww} Lord^{azwj}, and the first one to answer when He^{azwj} Took the Covenant of the Prophets^{as} [7: 172] and made them testify against themselves: Am I not your Lord? So I^{saww} was the first Prophet^{saww} to say: ‘Yes’. Thus I^{saww} preceded them^{as} with the acknowledgement in Allah^{azwj} Mighty and Majestic’.¹⁴

2. أَحْمَدُ بْنُ مُحَمَّدٍ، عَنْ مُحَمَّدِ بْنِ خَالِدٍ، عَنْ بَعْضِ أَصْحَابِنَا، عَنْ عَبْدِ اللَّهِ بْنِ سِنَانٍ، قَالَ: قُلْتُ لِأَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ: جُعِلَتْ فِدَاكَ، إِنِّي لَأَرَى بَعْضَ أَصْحَابِنَا يَعْتَرِيهِ النَّزَقُ وَالْحَدَّةُ وَالطَّيْشُ، فَأَعْتَمْتُ لَذَلِكَ غَمًّا شَدِيدًا، وَأَرَى مَنْ خَالَفَنَّا، فَأَرَاهُ حَسَنَ السَّمْتِ؟ قَالَ: «لَا تَقُلْ حَسَنَ السَّمْتِ؛ فَإِنَّ السَّمْتِ سَمْتُ الطَّرِيقِ، وَلَكِنْ قُلْ: حَسَنَ السِّمَاءِ؛ فَإِنَّ اللَّهَ — عَزَّ وَجَلَّ — يَقُولُ: (سِيمَاهُمْ فِي وُجُوهِهِمْ مِنْ أَثَرِ السُّجُودِ)». قَالَ: قُلْتُ: فَأَرَاهُ حَسَنَ السِّمَاءِ، وَلَهُ وَقَارٌ، فَأَعْتَمْتُ لَذَلِكَ؟ قَالَ: «لَا تَعْتَمُ لِمَا رَأَيْتَ مِنْ نَزَقٍ أَصْحَابِكَ، وَلِمَا رَأَيْتَ مِنْ حُسْنِ سِيمَاءٍ مَنْ خَالَفَكَ؛ إِنَّ اللَّهَ — تَبَارَكَ وَتَعَالَى — لَمَّا أَرَادَ أَنْ يَخْلُقَ آدَمَ عَلَيْهِ السَّلَامُ، خَلَقَ تِلْكَ الطَّيْنَتَيْنِ، ثُمَّ فَرَقَهُمَا فِرْقَتَيْنِ، فَقَالَ لِلْأَصْحَابِ الْيَمِينِ: كُونُوا خَلْقًا بِإِذْنِي، فَكَانُوا خَلْقًا بِمَنْزِلَةِ الذَّرِّ يَسْعَى، وَقَالَ لِلْأَهْلِ الشِّمَالِ: كُونُوا خَلْقًا بِإِذْنِي، فَكَانُوا خَلْقًا بِمَنْزِلَةِ الذَّرِّ يَدْرَجُ، ثُمَّ رَفَعَ لَهُمْ نَارًا، فَقَالَ: ادْخُلُوهَا بِإِذْنِي، فَكَانَ أَوَّلَ مَنْ دَخَلَهَا مُحَمَّدٌ ﷺ، ثُمَّ اتَّبَعَهُ أُوْلُو الْعِزِّ مِنَ الرُّسُلِ وَأَوْصِيَائِهِمْ وَاتَّبَاعِهِمْ. ثُمَّ قَالَ لِلْأَصْحَابِ الشِّمَالِ: ادْخُلُوهَا بِإِذْنِي، فَقَالُوا: رَبَّنَا، خَلَقْتَنَا لِنُحَرِّقَنَا؟ فَعَصَوْا، فَقَالَ لِلْأَصْحَابِ الْيَمِينِ: اخْرُجُوا بِإِذْنِي مِنَ النَّارِ، فَخَرَجُوا لَمْ تَكَلِّمِ النَّارُ مِنْهُمْ كَلِمًا، وَلَمْ تُؤْثِرْ فِيهِمْ أَثَرًا، فَلَمَّا رَأَاهُمْ أَصْحَابُ الشِّمَالِ قَالُوا: رَبَّنَا، نَرَى أَصْحَابَنَا قَدْ سَلِمُوا، فَأَقْلَنَّا وَمَرْنَا بِالدُّخُولِ، قَالَ: قَدْ أَقْلَنْتُكُمْ، فَادْخُلُوهَا، فَلَمَّا دَنَوْا وَأَصَابَهُمُ الْوُجُحُ رَجَعُوا، فَقَالُوا: يَا رَبَّنَا، لَأَصْبِرَ لَنَا عَلَى الْإِحْتِرَاقِ، فَعَصَوْا، فَأَمَرَهُمُ بِالْدُّخُولِ ثَلَاثًا،

كُلَّ ذَلِكَ يَعْصُونَ وَيَرْجِعُونَ، وَأَمَرَ أُولَئِكَ ثَلَاثًا، كُلَّ ذَلِكَ يُطِيعُونَ وَيَخْرُجُونَ، فَقَالَ لَهُمْ: كُونُوا طِينًا بِإِذْنِي، فَخَلَقَ مِنْهُ آدَمَ عَلَيْهِ السَّلَامُ. قَالَ: «فَمَنْ كَانَ مِنْ هَؤُلَاءِ لَا يَكُونُ مِنْ هَؤُلَاءِ، وَمَنْ كَانَ مِنْ هَؤُلَاءِ لَا يَكُونُ مِنْ هَؤُلَاءِ؟ وَمَا رَأَيْتَ مِنْ نَزَقٍ أَصْحَابِكَ وَخَلْقِهِمْ، فَمِمَّا أَصَابَهُمْ مِنْ لَطَخٍ أَصْحَابِ الشِّمَالِ؛ وَمَا رَأَيْتَ مِنْ حُسْنِ سِيَمَاءٍ مَنْ خَالَفَكُمْ وَوَقَّارِهِمْ، فَمِمَّا أَصَابَهُمْ مِنْ لَطَخٍ أَصْحَابِ الْيَمِينِ.»

Ahmad Bin Muhammad, from Muhammad Bin Khalid, from one of our companions, from Abdullah Bin Sinan who said,

‘I said to Abu Abdullah^{asws}, ‘May I be sacrificed for you^{asws}! I see one of our companions as being temperamental, and irritable and reckless. So I become gloomy due to that with intense gloom; and I see the one who opposes us, and I see him being on a good way’. He^{asws} said: ‘Do not say, ‘good way’, for the ^{السمت} is the way of the path, but say, ‘good appearance’, for Allah^{azwj} Mighty and Majestic is Saying [48: 29] their marks are in their faces because of the effect of prostrations’.

He (the narrator) said, ‘I said, ‘So I see him of the good appearance, and for him is dignity. So, I become gloomy due to that’. He^{asws} said: ‘Do not be gloomy due to what you see from the irritability of your companions, and due to what you see from the goodly appearance of the one opposed to you. When Allah^{azwj} Blessed and High Intended to Create Adam^{as}, Created those two clays, then separated between the two as two parts. So He^{azwj} Said to the companions of the right: “Be Created by My^{azwj} Permission!” So they became creatures at the status of the particles running around; and He^{azwj} Said to the people of the left: “Be Created by My^{azwj} Permission!” So they became creatures at the status of the particles toddling around.

Then He^{azwj} Raised a fire for them, and He^{azwj} Said: ‘Enter into it by My^{azwj} Permission!’ So the first one to enter it was Muhammad^{saww}. Then the Determined ones (Ul Al-Azam) from the Rasools^{as} followed him^{saww}, and their^{as} successors^{as}, and their^{as} followers. Then He^{azwj} Said to the companions of the left: ‘Enter into it by My^{azwj} Permission!’ So they said, ‘Our Lord^{azwj}! You^{azwj} Created us to incinerate us?’ So they disobeyed.

So He^{azwj} Said to the companions of the right: “Come out by My^{azwj} Permission, from the fire!” The fire did not injure any of them with an injury and did not leave any traces of its effects. So when the companions of the left saw them, they said, ‘Our Lord^{azwj}! We saw our companions have been saved. So Forgive us and Command us with the entering’. He^{azwj} Said: “I^{azwj} have Forgiven you, so enter into it!”

So when they approached and the terror hit them, they returned and they said, ‘O our Lord^{azwj}! There is no patience for us upon the burning’, and they disobeyed. So He^{azwj} Commanded with the entering, thrice, during each of that they were disobeying and they were returning, and He^{azwj} Commanded those ones thrice, during each of that they were obeying and were coming out. So He^{azwj} Said to them (all): “Be clay, by My^{azwj} Permission!” So He^{azwj} Created Adam^{as} from it.

He^{asws} said: 'So the one who was from these would not happen to be from those, and the one who was from those would not happen to be from these, and whatever you see from the irritability of your companion and their mannerisms, so it is from what had hit them from the stains of the companions of the left; and whatever you see from the goodly appearance of the ones opposed to you, and their dignity, so it is from what hit them from the stains of the companions of the right'.¹⁵

3. مُحَمَّدُ بْنُ يَحْيَى، عَنْ مُحَمَّدِ بْنِ الْحَسَنِ، عَنْ عَلِيِّ بْنِ إِسْمَاعِيلَ، عَنْ مُحَمَّدِ بْنِ إِسْمَاعِيلَ، عَنْ سَعْدَانَ بْنِ مُسْلِمٍ، عَنْ صَالِحِ بْنِ سَهْلٍ، عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ، قَالَ: «سُئِلَ رَسُولُ اللَّهِ ﷺ: بِأَيِّ شَيْءٍ سَبَقَتْ وَلَدَ آدَمَ؟ قَالَ: إِنِّي أَوَّلُ مَنْ أَقَرَّ رَبِّي؛ إِنَّ اللَّهَ أَخَذَ مِيثَاقَ النَّبِيِّينَ (وَأَشْهَدَهُمْ عَلَى أَنْفُسِهِمْ أَلَسْتُ بِرَبِّكُمْ قَالُوا بَلَى) فَكُنْتُ أَوَّلُ مَنْ أَجَابَ».

Muhammad Bin Yahya, from Muhammad Bin Al Husayn, from Ali Bin Ismail, from Muhammad Bin Ismail, from Sa'dan Bin Muslim, from Salih Bin Sahl,

(It has been narrated) from Abu Abdullah^{asws} having said: 'Rasool-Allah^{saww} was asked, 'By which thing do you^{saww} precede the children of Adam^{as}? He^{saww} said: 'I^{saww} was the first one to acknowledge with my^{saww} Lord^{azwj}. Allah^{azwj} Took the Covenant of the Prophets^{as} [7: 172] and made them testify against themselves: Am I not your Lord? They said: Yes! So I^{saww} was the first one to answer'.¹⁶

5- بَابُ كَيْفَ أَجَابُوا وَهُمْ ذُرٌّ

Chapter 5 – How did they answer and they were particles

1. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنْ ابْنِ أَبِي عُمَيْرٍ، عَنْ بَعْضِ أَصْحَابِنَا، عَنْ أَبِي بَصِيرٍ، قَالَ: قُلْتُ لِأَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ: كَيْفَ أَجَابُوا وَهُمْ ذُرٌّ؟ قَالَ: «جَعَلَ فِيهِمْ مَا إِذَا سَأَلَهُمْ أَجَابُوهُ، يَعْنِي فِي الْمِيثَاقِ».

Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from one of our companions, from Abu Baseer who said,

'I said to Abu Abdullah^{asws}, 'How did they answer and they were particles?' He^{asws} said: 'It (the ability) was Made to be in them what, when they were asked, the could answer with, meaning regarding the Covenant'.¹⁷

6- بَابُ فِطْرَةِ الْخَلْقِ عَلَى التَّوْحِيدِ

Chapter 6 – Nature of the creatures is upon the Oneness (Tawheed)

1. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنْ ابْنِ أَبِي عُمَيْرٍ، عَنْ هِشَامِ بْنِ سَالِمٍ، عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ، قَالَ: قُلْتُ: (فِطْرَتَ اللَّهِ الَّتِي فَطَرَ النَّاسَ عَلَيْهَا) ؟ قَالَ: «التَّوْحِيدُ».

Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Hisham Bin Salim,

(It has been narrated) from Abu Abdullah^{asws}, said, 'I said, '(What about) [30: 30] Then set your face for the upright Religion - the nature made by Allah in which He has Made the people to be upon?' He^{asws} said: 'The Oneness (Tawheed)'.¹⁸

2. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ مُحَمَّدِ بْنِ عِيسَى، عَنْ يُونُسَ، عَنْ عَبْدِ اللَّهِ بْنِ سِنَانٍ: عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ، قَالَ: سَأَلْتُهُ عَنْ قَوْلِ اللَّهِ عَزَّ وَجَلَّ: (فِطْرَتَ اللَّهِ الَّتِي فَطَرَ النَّاسَ عَلَيْهَا): مَا تِلْكَ الْفِطْرَةُ؟ قَالَ: « هِيَ الْإِسْلَامُ، فَطَرَهُمُ اللَّهُ حِينَ أَخَذَ مِيثَاقَهُمْ عَلَى التَّوْحِيدِ، قَالَ: (أَلَسْتُ بِرَبِّكُمْ) وَفِيهِ الْمُؤْمِنُ وَالْكَافِرُ. ».

Ali Bin Ibrahim, from Muhammad Bin Isa, from Yunus, from Abdullah Bin Sinan,

(It has been narrated) from Abu Abdullah^{asws}, said, 'I asked him^{asws} about the Words of Allah^{azwj} Mighty and Majestic [30: 30] the nature made by Allah in which He has Made the people to be upon, 'What is that nature?' He^{asws} said: 'It is Al-Islām. Allah^{azwj} Inclined them when He^{azwj} Took their Covenant upon the Oneness Saying [7: 172] Am I not your Lord? And included in it were the Momineen (plural of Momin) and the disbelievers'.¹⁹

3. مُحَمَّدُ بْنُ يَحْيَى، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ، عَنْ ابْنِ مَحْبُوبٍ، عَنْ عَلِيِّ بْنِ رَبَّابٍ، عَنْ زُرَّارَةَ، قَالَ: سَأَلْتُ أَبَا عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ عَنْ قَوْلِ اللَّهِ عَزَّ وَجَلَّ: (فِطْرَتَ اللَّهِ الَّتِي فَطَرَ النَّاسَ عَلَيْهَا). قَالَ: « فَطَرَهُمْ جَمِيعًا عَلَى التَّوْحِيدِ. ».

Muhammad Bin Yahya, from Ahad Bin Muhammad, from Ibn Mahboub, from Ali Bin Raib, from Zurara who said,

'I asked Abu Abdullah^{asws} about the Words of Allah^{azwj} Mighty and Majestic [30: 30] the nature made by Allah in which He has Made the people to be upon. He^{asws} Said: 'Inclined the entirety of them upon the Oneness (Tawheed)'.²⁰

4. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنْ ابْنِ أَبِي عُمَيْرٍ، عَنْ ابْنِ أُذَيْنَةَ، عَنْ زُرَّارَةَ: عَنْ أَبِي جَعْفَرٍ عَلَيْهِ السَّلَامُ، قَالَ: سَأَلْتُهُ عَنْ قَوْلِ اللَّهِ عَزَّ وَجَلَّ: (حُنَفَاءَ لِلَّهِ غَيْرَ مُشْرِكِينَ بِهِ). قَالَ: « الْحَنِيفِيَّةُ مِنَ الْفِطْرَةِ الَّتِي فَطَرَ اللَّهُ النَّاسَ عَلَيْهَا لِاتَّبْدِيلَ لِخَلْقِ اللَّهِ. » قَالَ: « فَطَرَهُمْ عَلَى الْمَعْرِفَةِ بِهِ. » قَالَ زُرَّارَةُ: وَسَأَلْتُهُ عَنْ قَوْلِ اللَّهِ عَزَّ وَجَلَّ: (وَإِذْ أَخَذَ رَبُّكَ مِنْ بَنِي آدَمَ مِنْ ظُهُورِهِمْ ذُرِّيَّتَهُمْ وَأَشْهَدَهُمْ عَلَى أَنْفُسِهِمْ أَلَسْتُ بِرَبِّكُمْ قَالُوا بَلَى) الْآيَةَ. قَالَ: « أَخْرَجَ مِنْ ظَهْرِ آدَمَ ذُرِّيَّتَهُ إِلَى يَوْمِ الْقِيَامَةِ، فَخَرَجُوا كَالذَّرِّ، فَعَرَفَهُمْ وَأَرَاهُمْ نَفْسَهُ، وَلَوْ لَا ذَلِكَ لَمْ يَعْرِفْ أَحَدٌ رَبَّهُ. » وَقَالَ: « قَالَ رَسُولُ اللَّهِ ﷺ: كُلُّ مَوْلُودٍ يُوَلَّدُ عَلَى الْفِطْرَةِ، يَعْنِي الْمَعْرِفَةَ بِأَنَّ اللَّهَ — عَزَّ وَجَلَّ — خَالِقُهُ، كَذَلِكَ قَوْلُهُ: (وَلَيْنَ سَأَلْتَهُمْ مَنْ خَلَقَ السَّمَاوَاتِ وَالْأَرْضَ لَيَقُولُنَّ اللَّهُ) ». ».

Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Ibn Azina, from Zurara,

(It has been narrated) from Abu Ja'far^{asws}, said, 'I asked him^{asws} about the Words of Allah^{azwj} Mighty and Majestic [22: 31] Being upright for Allah, not associating anything with Him. He^{asws} said: 'The uprightness [30: 30] the nature made by Allah in which He has Made the people; there is no altering of Allah's creation. Allah^{azwj} Inclined them upon the recognition of it'.

Zurara said, 'And I asked him^{asws} about the Words of Allah^{azwj} Mighty and Majestic [7: 172] And when your Lord brought forth from the Children of Adam, from their backs, their descendants, and made them testify against their own souls: Am I not your Lord? They said: Yes! – the Verse. He^{asws} said: 'Extracted from the back of Adamas was his offspring to be up to the Day of Judgement. So they came out like the particles, and He^{azwj} Introduced Himself^{azwj} to them, and had it not been for that, not one of them would have recognised his Lord^{azwj}'.

And he^{asws} said: 'Rasool-Allah^{saww} said: 'Every newborn is born upon the nature, meaning the recognition that Allah^{azwj} Mighty and Majestic Created him. Likewise are His^{azwj} Words [31: 25] And if you ask them who Created the skies and the earth, they will be saying: Allah'.²¹

5. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنْ ابْنِ فَضَّالٍ، عَنْ أَبِي حَمِيلَةَ، عَنْ مُحَمَّدِ بْنِ الْحَلْبِيِّ: عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ فِي قَوْلِ اللَّهِ عَزَّ وَجَلَّ: (فَطَرَتِ اللَّهُ الَّتِي فَطَرَ النَّاسَ عَلَيْهَا) قَالَ: « فَطَرَهُمْ عَلَى التَّوْحِيدِ ».

Ali Bin Ibrahim, from his father, from Ibn Fazzal, from Ibn Abu Jameela, from Muhammad Al Halby,

(It has been narrated) from Abu Abdullah^{asws} regarding the Words of Allah^{azwj} Mighty and Majestic [30: 30] the nature made by Allah in which He has Made the people. He^{asws} said: 'Inclined them upon the Oneness (Tawheed)'.²²

7- بَابُ كَوْنِ الْمُؤْمِنِ فِي صُلْبِ الْكَافِرِ

Chapter 7 – Coming into being of the Believer into the back of the disbeliever

1. الْحُسَيْنُ بْنُ مُحَمَّدٍ، عَنْ مُعَلَّى بْنِ مُحَمَّدٍ، عَنْ الْحَسَنِ بْنِ عَلِيٍّ الْوَشَّاءِ، عَنْ عَلِيِّ بْنِ مُيَسَّرٍ، قَالَ: قَالَ أَبُو عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ: « إِنْ نُطْفَةُ الْمُؤْمِنِ لَتَكُونُ فِي صُلْبِ الْمُشْرِكِ، فَلَا يُصِيبُهُ مِنَ الشَّرِّ شَيْءٌ حَتَّى إِذَا صَارَ فِي رَحِمِ الْمُشْرِكَةِ، لَمْ يُصِْبْهَا مِنَ الشَّرِّ شَيْءٌ حَتَّى تَضَعَهُ، فَإِذَا وَضَعَتْهُ، لَمْ يُصِْبْهُ مِنَ الشَّرِّ شَيْءٌ حَتَّى يَجْرِيَ عَلَيْهِ الْقَلَمُ ».

Al Husayn Bin Muhammad, from Moalla Bin Muhammad, from Al Hassan in Ali Al Washa, from Ali Bin Maysara who said,

'Abu Abdullah^{asws} said: 'The seed of the Believer may exit in the back of the Polytheist man, so it would not be hit by anything from the evil until it comes to be in a womb of the Polytheist woman, and it would not be hit by anything from the evil until she give his birth. So when she does give him birth, nothing from the evil would hit him until the Pen flows against him' (until he reaches adulthood and becomes responsible for his acts).²³

2. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنْ ابْنِ أَبِي عُمَيْرٍ، عَنْ عَلِيِّ بْنِ يَقْطِينٍ: عَنْ أَبِي الْحَسَنِ مُوسَى عَلَيْهِ السَّلَامُ، قَالَ: قُلْتُ لَهُ: إِنِّي قَدْ أَشْفَقْتُ مِنْ دَعْوَةِ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ عَلَى يَقْطِينٍ وَمَا وَلَدَ. فَقَالَ: « يَا أَبَا الْحَسَنِ، لَيْسَ حَيْثُ تَذْهَبُ، إِنَّمَا الْمُؤْمِنُ فِي صُلْبِ الْكَافِرِ بِمَنْزِلَةِ الْحَصَاةِ فِي اللَّبْنَةِ، يَجِيءُ الْمَطَرُ، فَيَغْسِلُ اللَّبْنَةَ، وَلَا يَضُرُّ الْحَصَاةَ شَيْئاً »

Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Ali Bin Yaqteen,

(It has been narrated) from Abu Al-Hassan Musa^{asws}, said, 'I said to him^{asws}, 'I pitied from a supplication of Abu Abdullah^{asws} against Yaqteen and what he begot'. So he^{asws} said: 'O Abu Al-Hassan! It is not where you are going with it. But rather, the Believer in the back of the disbeliever is at a status of the pebbles among the block.

The rain comes and it washes the block, and it does not harm the pebbles anything'.²⁴

8- بَابُ إِذَا أَرَادَ اللَّهُ عَزَّ وَجَلَّ أَنْ يَخْلُقَ الْمُؤْمِنَ

Chapter 8 – When Allah^{azwj} Mighty and Majestic Intended to Create the Believer

1. مُحَمَّدُ بْنُ يَحْيَى، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ، عَنْ ابْنِ فَضَّالٍ، عَنْ إِبْرَاهِيمَ بْنِ مُسْلِمٍ الْحُلَوَانِيِّ، عَنْ أَبِي إِسْمَاعِيلَ الصَّقَلِ الرَّازِيِّ: عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ، قَالَ: « إِنَّ فِي الْجَنَّةِ لَشَجَرَةً تَسْمَى الْمُزْنُ، فَإِذَا أَرَادَ اللَّهُ أَنْ يَخْلُقَ مُؤْمِناً، أَقْطَرَ مِنْهَا قِطْرَةً، فَلَا تُصِيبُ بَقْلَةً وَلَا ثَمَرَةً أَكَلَ مِنْهَا مُؤْمِنٌ أَوْ كَافِرٌ إِلَّا أَخْرَجَ اللَّهُ — عَزَّ وَجَلَّ — مِنْ صُلْبِهِ مُؤْمِناً ».

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Ibn Fazzal, from Ibrahim Bin Muslim Al Halwany, from Abu Ismail Al Sayqal Al Razy,

(It has been narrated) from Abu Abdullah^{asws} having said: 'In the Paradise there is a tree named as Al-Muzna (Nimbus). So when Allah^{azwj} Intends to Create a Believer, a drop falls from it. So it neither hits a vegetable nor a fruit, nor a date which either a Believer or a disbeliever eats from it, except that Allah^{azwj} Mighty and Majestic Brings him out from his back, as a Believer'.²⁵

9- بَابُ فِي أَنَّ الصَّبْغَةَ هِيَ الْإِسْلَامُ

Chapter 9 – Regarding the dyeing – it is Al-Islām

1. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ؛ وَمُحَمَّدُ بْنُ يَحْيَى، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ جَمِيعاً، عَنْ ابْنِ مَحْبُوبٍ، عَنْ عَبْدِ اللَّهِ بْنِ سِنَانَ: عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ فِي قَوْلِ اللَّهِ عَزَّ وَجَلَّ: (صَبْغَةَ اللَّهِ وَمَنْ أَحْسَنُ مِنَ اللَّهِ صَبْغَةً) قَالَ: « الْإِسْلَامُ ». وَقَالَ فِي قَوْلِهِ عَزَّ وَجَلَّ: (فَقَدْ اسْتَمْسَكَ بِالْعُرْوَةِ الْوُثْقَى) قَالَ: « هِيَ الْإِيمَانُ بِاللَّهِ وَحْدَهُ لَأَشْرِيكَ لَهُ ».

Ali Bin Ibrahim, from his father and Muhammad Bin Yahya, from Ahmad Bin Muhammad, altogether from Ibn Mahboub, from Abdullah Bin Sinan,

(It has been narrated) from Abu Abdullah^{asws} regarding the Words of Allah^{azwj} Mighty and Majestic [2: 138] A Dyeing of Allah, and who is better than Allah in dyeing? He^{asws} said: 'Al-Islām'.

And he^{asws} said regarding the Words of the Mighty and Majestic [2: 256] he indeed has grabbed hold on the Firmest Handle, he^{asws} said: 'It is the Emān (belief) in Allah^{azwj} Alone, there being no associates for Him^{azwj}'.²⁶

2. عِدَّةٌ مِنْ أَصْحَابِنَا، عَنْ سَهْلِ بْنِ زِيَادٍ، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ أَبِي نَصْرِ، عَنْ دَاوُدَ بْنِ سِرْحَانَ، عَنْ عَبْدِ اللَّهِ بْنِ فَرْقَدٍ، عَنْ حُمْرَانَ: عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ فِي قَوْلِ اللَّهِ عَزَّ وَجَلَّ: (صِبْغَةَ اللَّهِ وَمَنْ أَحْسَنُ مِنَ اللَّهِ صِبْغَةً) قَالَ: «الصَّبْغَةُ هِيَ الْإِسْلَامُ».

A number of four companions, from Sahl Bin Ziyad, from Ahmad Bin Muhammad Bin Abu Nasr, from Dawood Bin Sirham, from Abdullah in Farqad, from Humran,

(It has been narrated) from Abu Abdullah^{asws} regarding the Words of Allah^{azwj} Mighty and Majestic [2: 138] The Colouring of Allah, and who is better than Allah in Colouring? He^{asws} said: 'The dyeing, stands for Al-Islām'.²⁷

3. حُمَيْدُ بْنُ زِيَادٍ، عَنِ الْحَسَنِ بْنِ مُحَمَّدٍ بْنِ سَمَاعَةَ، عَنْ غَيْرِ وَاحِدٍ، عَنْ أَبَانَ، عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ: عَنْ أَحَدِهِمَا عَلَيْهِ السَّلَامُ فِي قَوْلِ اللَّهِ عَزَّ وَجَلَّ: (صِبْغَةَ اللَّهِ وَمَنْ أَحْسَنُ مِنَ اللَّهِ صِبْغَةً) قَالَ: «الصَّبْغَةُ هِيَ الْإِسْلَامُ» وَقَالَ فِي قَوْلِهِ عَزَّ وَجَلَّ: (فَمَنْ يَكْفُرْ بِالطَّاغُوتِ وَيُؤْمِنْ بِاللَّهِ فَقَدْ اسْتَمْسَكَ بِالْعُرْوَةِ الْوُثْقَى) قَالَ: «هِيَ الْإِيمَانُ».

Humeyd Bin Ziyad, from Al Hassan Bin Muhammad Bin Sama'at, from someone else, from Aban, from Muhammad Bin Muslim,

(It has been narrated) from one of the two (5th or 6th Imam^{asws}) regarding the Words of Allah^{azwj} Mighty and Majestic [2: 138] A Dyeing of Allah, and who is better than Allah in dyeing? He^{asws} said: 'The dyeing, it is Al-Islām'.

And he^{asws} said regarding the Words of the Mighty and Majestic [2: 256] whoever disbelieves in the tyrant and believes in Allah he indeed has grabbed hold on the Firmest Handle. He^{asws} said: 'It is Al-Islām'.²⁸

10 - بَابٌ فِي أَنَّ السَّكِينَةَ هِيَ الْإِيمَانُ

Chapter 10 – Regarding the tranquility (Re 48: 4) – it is the faith

1. مُحَمَّدُ بْنُ يَحْيَى، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ عِيسَى، عَنْ عَلِيِّ بْنِ الْحَكَمِ، عَنْ أَبِي حَمْزَةَ: عَنْ أَبِي جَعْفَرٍ عَلَيْهِ السَّلَامُ، قَالَ: سَأَلْتُهُ عَنْ قَوْلِ اللَّهِ عَزَّ وَجَلَّ: (أَنْزَلَ السَّكِينَةَ فِي قُلُوبِ الْمُؤْمِنِينَ) قَالَ: «هُوَ الْإِيمَانُ». قَالَ: وَسَأَلْتُهُ عَنْ قَوْلِ اللَّهِ عَزَّ وَجَلَّ: (وَأَيَّدَهُم بِرُوحٍ مِنْهُ) قَالَ: «هُوَ الْإِيمَانُ».

Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Ali Bin Al Hakam, from Abu Hamza,

(It has been narrated) from Abu Ja'far^{asws}, said, 'I asked him^{asws} about the Words of Allah^{azwj} Mighty and Majestic [48: 4] He it is Who sent down tranquillity into the hearts of the Momineen (plural of Momin). He^{asws} said: 'It is the faith'.

He (the narrator) said, 'And I asked him^{asws} about the Words of Allah^{azwj} Mighty and Majestic [58: 22] and He has Supported them with a Spirit from Him. He^{asws} said: 'It is the faith'.²⁹

2. عَنْهُ، عَنْ أَحْمَدَ، عَنْ صَفْوَانَ، عَنْ أَبَانَ، عَنِ الْفُضَيْلِ، قَالَ: قُلْتُ لِأَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ: (أَوَلَيْكَ كُتِبَ فِي قُلُوبِهِمُ الْإِيمَانُ): هَلْ لَهُمْ فِيمَا كُتِبَ فِي قُلُوبِهِمْ صُنْعٌ؟ قَالَ: «لَا».

From him, from Ahmad, from Safwan, from Aban, from Fuzayl who said, 'I said to Abu Abdullah^{asws}, [58: 22] these are they into whose hearts He has Impressed the faith, is it for them regarding what is Impressed in their hearts, say (control over it)?' He^{asws} said: 'No'.³⁰

3. عَدَّةٌ مِنْ أَصْحَابِنَا، عَنْ أَحْمَدَ بْنِ مُحَمَّدَ بْنِ خَالِدٍ، عَنْ ابْنِ مَحْبُوبٍ، عَنِ الْعَلَاءِ، عَنْ مُحَمَّدَ بْنِ مُسْلِمٍ، عَنْ أَبِي جَعْفَرٍ عَلَيْهِ السَّلَامُ، قَالَ: «السَّكِينَةُ: الْإِيمَانُ».

A number of our companions, from Ahmad Bin Muhammad Bin Khalid, from Ibn Mahboub, from Al A'ala, from Muhammad Bin Muslim,

(It has been narrated) from Abu Ja'far^{asws} having said: 'The tranquillity (Mentioned in 48: 4) is the faith'.³¹

4. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنْ ابْنِ أَبِي عُمَيْرٍ، عَنْ حَفْصِ بْنِ الْبَحْتَرِيِّ وَهَشَامِ بْنِ سَالِمٍ وَغَيْرِهِمَا: عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ فِي قَوْلِ اللَّهِ عَزَّ وَجَلَّ: (هُوَ الَّذِي أَنْزَلَ السَّكِينَةَ فِي قُلُوبِ الْمُؤْمِنِينَ) قَالَ: «هُوَ الْإِيمَانُ».

Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Hafs Bin Al Bakhtary and Hisham Bin Salim, and someone other than these two,

(It has been narrated) from Abu Abdullah^{asws} regarding the Words of Allah^{azwj} Mighty and Majestic [48: 4] He it is Who sent down tranquillity into the hearts of the Momineen (plural of Momin). He^{asws} said: 'It is the faith'.³²

5. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ مُحَمَّدَ بْنِ عَيْسَى بْنِ عُبَيْدٍ، عَنْ يُونُسَ، عَنْ جَمِيلٍ، قَالَ: سَأَلْتُ أَبَا عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ عَنْ قَوْلِهِ عَزَّ وَجَلَّ: (هُوَ الَّذِي أَنْزَلَ السَّكِينَةَ فِي قُلُوبِ الْمُؤْمِنِينَ) قَالَ: «هُوَ الْإِيمَانُ». قَالَ: قُلْتُ: (وَأَيَّدَهُمْ بِرُوحٍ مِنْهُ)؟ قَالَ: «هُوَ الْإِيمَانُ». وَعَنْ قَوْلِهِ تَعَالَى: (وَالَّذِي أَنْزَلَ السَّكِينَةَ فِي قُلُوبِهِمْ)؟ قَالَ: «هُوَ الْإِيمَانُ».

Ali Bin Ibrahim, from Muhammad Bin Isa Bin Ubeyd, from Yunus, from Jameel who said,

'I asked Abu Abdullah^{asws} about the Words of the Mighty and Majestic [48: 4] He it is Who sent down tranquillity into the hearts of the Momineen (plural of Momin). He^{asws} said: 'It is the faith'.

He (the narrator) said, '(What about) [58: 22] and He has Supported them with a Spirit from Him. He^{asws} said: 'It is the faith'.

And about His^{azwj} Words [48: 26] and Necessitated for them the word of piety. He^{asws} said: 'It is the faith'.³³

11- بَابُ الْإِخْلَاصِ

Chapter 11 – The sincerity

1. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ مُحَمَّدِ بْنِ عَيْسَى، عَنْ يُونُسَ، عَنْ عَبْدِ اللَّهِ بْنِ مُسْكَانَ: عَنْ أَبِي عَبْدِ اللَّهِ عليه السلام فِي قَوْلِ اللَّهِ عَزَّ وَجَلَّ: (حَنِيفًا مُسْلِمًا) قَالَ: « خَالِصًا مُخْلِصًا، لَيْسَ فِيهِ شَيْءٌ مِنْ عِبَادَةِ الْأَوْثَانِ ».

Ali Bin Ibrahim, from Muhammad Bin Isa, from Yunus, from Abdullah Bin Muskan,

(It has been narrated) from Abu Abdullah^{asws} regarding the Words of Allah^{azwj} Mighty and Majestic [3: 67] (an) upright (man), a Muslim. He^{asws} said: 'Purely sincere, there not being in him anything from the worshipping of the idols'.³⁴

2. عِدَّةٌ مِنْ أَصْحَابِنَا، عَنْ أَحْمَدَ بْنِ أَبِي عَبْدِ اللَّهِ: عَنْ أَبِيهِ رَفَعَهُ إِلَى أَبِي جَعْفَرٍ عليه السلام، قَالَ: « قَالَ رَسُولُ اللَّهِ ﷺ: يَا أَيُّهَا النَّاسُ، إِنَّمَا هُوَ اللَّهُ وَالشَّيْطَانُ، وَالْحَقُّ وَالْبَاطِلُ، وَالْهُدَى وَالضَّلَالَةُ، وَالرُّشْدُ وَالْغَيُّ، وَالْعَاجِلَةُ وَالْآجِلَةُ وَالْعَاقِبَةُ، وَالْحَسَنَاتُ وَالسَّيِّئَاتُ، فَمَا كَانَ مِنْ حَسَنَاتٍ فَلِلَّهِ، وَمَا كَانَ مِنْ سَيِّئَاتٍ فَلِلشَّيْطَانِ لَعَنَهُ اللَّهُ ».

A number of our companions, from Ahmad Bin Abu Abdullah, from his father,

(It has been narrated) raising it to Abu Ja'far^{asws} having said: 'Rasool-Allah^{saww} said: 'O you people! But rather, it is Allah^{azwj} and the Satan^{la}, and the truth and the falsehood, and the guidance and the straying, and the right way from the error, and the present and the future and the end-result, and the good deeds and the evil deeds. So whatever was from the good deeds, so it is for Allah^{azwj}, and whatever was from the evil deeds, so it is for the Satans^{la} may Allah^{azwj} Curse him^{la}'.³⁵

3. عِدَّةٌ مِنْ أَصْحَابِنَا، عَنْ سَهْلِ بْنِ زِيَادٍ، عَنْ عَلِيِّ بْنِ أَصْبَاطٍ: عَنْ أَبِي الْحَسَنِ الرِّضَا عليه السلام: « أَنَّ أَمِيرَ الْمُؤْمِنِينَ — صَلَوَاتُ اللَّهِ عَلَيْهِ — كَانَ يَقُولُ: طُوبَى لِمَنْ أَخْلَصَ لِلَّهِ الْعِبَادَةَ وَالِدُعَاءَ، وَلَمْ يَشْغَلْ قَلْبُهُ بِمَا تَرَى عَيْنَاهُ، وَلَمْ يَنْسَ ذِكْرَ اللَّهِ بِمَا تَسْمَعُ أُذُنَاهُ، وَلَمْ يَحْزَنْ صَدْرَهُ بِمَا أُعْطِيَ غَيْرُهُ ».

A number of our companions, from Sahl Bin Ziyad, from Ali Bin Asbaat,

(It has been narrated) from Abu Al-Hassan Al-Reza^{asws} that Amir Al-Momineen^{asws} was saying: 'Beatitude is for the one who is sincere to Allah^{azwj} in the worship and the supplication, and does not pre-occupy his heart with what his eyes see, and the does not forget the Remembrance of Allah^{azwj} with what his ears hear, and does not grieve his chest with what others have been Given'.³⁶

4. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنِ الْقَاسِمِ بْنِ مُحَمَّدٍ، عَنِ الْمِنْقَرِيِّ، عَنْ سُفْيَانَ بْنِ عُيَيْنَةَ: عَنْ أَبِي عَبْدِ اللَّهِ عليه السلام فِي قَوْلِ اللَّهِ عَزَّ وَجَلَّ: (لِيَبْلُوَكُمْ أَيُّكُمْ أَحْسَنُ عَمَلًا) قَالَ: «لَيْسَ يَعْني أَكْثَرَكُمْ عَمَلًا، وَلَكِنْ أَصَوَّبَكُمْ عَمَلًا، وَإِنَّمَا الْإِصَابَةُ خَشْيَةُ اللَّهِ وَالنِّيَّةُ الصَّادِقَةُ وَالْحَسَنَةُ». ثُمَّ قَالَ: «الْإِبْقَاءُ عَلَى الْعَمَلِ حَتَّى يَخْلُصَ أَشَدُّ مِنَ الْعَمَلِ، وَالْعَمَلُ الْخَالِصُ الَّذِي لَا تُرِيدُ أَنْ يَحْمَدَكَ عَلَيْهِ أَحَدٌ إِلَّا اللَّهُ عَزَّ وَجَلَّ، وَالنِّيَّةُ أَفْضَلُ مِنَ الْعَمَلِ، أَلَا وَإِنَّ النِّيَّةَ هِيَ الْعَمَلُ»، ثُمَّ تَلَا قَوْلَهُ عَزَّ وَجَلَّ: (قُلْ كُلُّ يَعْمَلُ عَلَى شَاكِلَتِهِ): «يَعْنِي عَلَى نِيَّتِهِ».

Ali Bin Ibrahim, from his father, from Al Qasim Bin Muhammad, from Al Minqary, from Sufyan Bin Uyayna,

(It has been narrated) from Abu Abdullah^{asws} regarding the Words of Allah^{azwj} Mighty and Majestic [67: 2] that He may Test you - which of you is best in deeds. He^{asws} said 'It does not Mean the abundance of deeds, but the correct ones of your deeds, and rather the correctness is the fear of Allah^{azwj} and the truthful intention, and the good deeds'.

Then he^{asws} said: 'The remaining upon the deed until it finishes is more difficult than performing the deed itself, and the sincere deed is that which you do not want to be praised upon by anyone except for Allah^{azwj} Mighty and Majestic; and the intention is superior than the deed itself. Indeed! The intention, it is the deed'.

Then he^{asws} recited the Words of the Mighty and Majestic [17: 84] Say: Every one acts according to his own disposition – Meaning, upon his intention'.³⁷

5. وَبِهَذَا الْإِسْنَادِ، قَالَ: سَأَلْتُهُ عَنْ قَوْلِ اللَّهِ عَزَّ وَجَلَّ: (إِلَّا مَنْ أَتَى اللَّهَ بِقَلْبٍ سَلِيمٍ) قَالَ: «الْقَلْبُ السَّلِيمُ الَّذِي يَلْقَى رَبَّهُ وَلَيْسَ فِيهِ أَحَدٌ سِوَاهُ». قَالَ: «وَكُلُّ قَلْبٍ فِيهِ شِرْكٌ أَوْ شَكٌّ فَهُوَ سَاقِطٌ، إِنَّمَا أَرَادُوا بِالزُّهْدِ فِي الدُّنْيَا لِتَفْرَغَ قُلُوبُهُمْ لِلْآخِرَةِ».

And by this chain, he said,

'I asked him^{asws} about the Words of Allah^{azwj} Mighty and Majestic [26: 89] Except one who comes to Allah with a secure heart. He^{asws} said: 'The secure heart is that which is attached to its Lord^{azwj}, and there is no one in it besides Him^{azwj}; and every heart wherein is an association, or a doubt, so it is fallen, and rather they are intending the ascetism in the world in order to free their hearts for the Hereafter'.³⁸

6. وَبِهَذَا الْإِسْنَادِ، عَنْ سُفْيَانَ بْنِ عُيَيْنَةَ، عَنِ السُّدِّيِّ، عَنْ أَبِي جَعْفَرٍ عليه السلام، قَالَ: «مَا أَخْلَصَ عَبْدٌ الْإِيمَانَ بِاللَّهِ أَرْبَعِينَ يَوْمًا — أَوْ قَالَ: مَا أَجْمَلَ عَبْدٌ ذَكَرَ اللَّهَ عَزَّ وَجَلَّ أَرْبَعِينَ يَوْمًا — إِلَّا زَهَّدَهُ اللَّهُ عَزَّ وَجَلَّ فِي الدُّنْيَا، وَبَصَّرَهُ دَاعِيَهَا وَدَوَائِهَا، وَأَثْبَتَ الْحِكْمَةَ فِي قَلْبِهِ، وَأَنْطَقَ بِهَا لِسَانَهُ». ثُمَّ تَلَا: «(إِنَّ الَّذِينَ اتَّخَذُوا الْعِجْلَ سَيَنَالُهُمْ غَضَبٌ مِنْ رَبِّهِمْ وَذَلَّةٌ فِي الْحَيَاةِ الدُّنْيَا وَكَذَلِكَ نَجْزِي الْمُفْتَرِينَ)؛ فَلَا تَرَى صَاحِبَ بَدْعَةٍ إِلَّا ذَلِيلًا، وَ مُفْتَرِيًّا عَلَى اللَّهِ — عَزَّ وَجَلَّ — وَعَلَى رَسُولِهِ وَعَلَى أَهْلِ بَيْتِهِ — صَلَوَاتُ اللَّهِ عَلَيْهِمْ — إِلَّا ذَلِيلًا».

By this chain, from Sufyan Bin Uyayna, from Al Sindy,

(It has been narrated) from Abu Ja'far^{asws} having said: 'If a servant maintains pure Emān (belief) in Allah^{azwj} for forty days, Allah^{azwj} Purifies his heart in this world and Shows him his illness and the cure for them (illness). Then he^{asws} recited [7: 152] (As for) those who took the calf (for a god), surely Wrath from their Lord and disgrace in this world's life shall Seize them, and thus do We Recompense the devisers of lies. So you will not see the owner of the innovation (the innovator) except as disgraced and the forger of lies upon Allah^{azwj} Mighty and Majestic, and upon His^{azwj} Rasool^{saww}, and upon the people^{asws} of his^{saww} Household, except as disgraced'.³⁹

12- بَابُ الشَّرَائِعِ

Chapter 12 – The Laws

1. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنْ أَحْمَدَ بْنِ مُحَمَّدَ بْنِ أَبِي نَصْرٍ؛ وَعِدَّةٌ مِنْ أَصْحَابِنَا، عَنْ أَحْمَدَ بْنِ مُحَمَّدَ بْنِ خَالِدٍ، عَنْ إِبْرَاهِيمَ بْنِ مُحَمَّدٍ الثَّقَفِيِّ، عَنْ مُحَمَّدَ بْنِ مَرْوَانَ جَمِيعاً، عَنْ أَبَانَ بْنِ عُثْمَانَ، عَمَّنْ ذَكَرَهُ: عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ، قَالَ: إِنَّ اللَّهَ — تَبَارَكَ وَتَعَالَى — أَعْطَى مُحَمَّدًا ﷺ شَرَائِعَ نُوحٍ وَإِبْرَاهِيمَ وَمُوسَى وَعِيسَى عَلَيْهِ السَّلَامُ التَّوْحِيدَ وَالْإِحْلَاصَ وَخَلَعَ الْأَنْدَادَ، وَالْفِطْرَةَ الْحَنِيفِيَّةَ السَّمْحَةَ، وَلَا رَهْبَانِيَّةَ، وَلَا سِيَاحَةَ، أَحَلَّ فِيهَا الطَّيِّبَاتِ، وَحَرَّمَ فِيهَا الْخَبَائِثَ، وَوَضَعَ عَنْهُمْ إِصْرَهُمْ وَالْأَغْلَالَ الَّتِي كَانَتْ عَلَيْهِمْ ثُمَّ اقْتَرَضَ عَلَيْهِ فِيهَا الصَّلَاةَ وَالزَّكَاةَ وَالصِّيَامَ وَالْحَجَّ وَالْأَمْرَ بِالْمَعْرُوفِ وَالنَّهْيَ عَنِ الْمُنْكَرِ وَالْحَلَالَ وَالْحَرَامَ وَالْمَوَارِيثَ وَالْحُدُودَ وَالْفَرَائِضَ وَالْجِهَادَ فِي سَبِيلِ اللَّهِ، وَزَادَهُ الْوُضُوءَ، وَفَضَّلَهُ بِفَاتِحَةِ الْكِتَابِ وَبِخَوَاتِيمِ سُورَةِ الْبَقَرَةِ وَالْمِفْصَلِ، وَأَحَلَّ لَهُ الْمَغْنَمَ وَالْفَيْءَ، وَنَصَرَهُ بِالرُّعْبِ، وَجَعَلَ لَهُ الْأَرْضَ مَسْجِداً وَطَهُوراً، وَأَرْسَلَهُ كَافَّةً إِلَى الْأَبْيَضِ وَالْأَسْوَدِ، وَالْجَنِّ وَالْإِنْسِ، وَأَعْطَاهُ الْجَزِيَّةَ وَأَسَرَ الْمُشْرِكِينَ وَفَدَاهُمْ، ثُمَّ كُلِّفَ مَا لَمْ يُكَلِّفْ أَحَدٌ مِنَ الْأَنْبِيَاءِ، وَأُنْزِلَ عَلَيْهِ سَيْفٌ مِنَ السَّمَاءِ فِي غَيْرِ غَمٍّ، وَقِيلَ لَهُ: قَاتِلْ فِي سَبِيلِ اللَّهِ لَتَكُلِّفُ إِلَّا نَفْسَكَ.»

Ali Bin Ibrahim, from his father, from Ahmad Bin Muhammad Bin Abu Nasr, and a number of our companions, from Ahmad Bin Muhammad Bin Khalid, from Ibrahim Bin Muhammad Al Saqafy, from Muhammad Bin Marwan, altogether from Aban Bin usman, from the one who mentioned it,

(It has been narrated) from Abu Abdullah^{asws} having said: 'Allah^{azwj} Blessed and High Gave to Muhammad^{saww} the Laws of Nuh^{as}, and Ibrahim^{as}, and Musa^{as}, and Isa^{as} of the Oneness (Tawheed), and the sincerity, and keeping away from the idols, and the upright nature of the tolerance, and neither a priesthood nor a leisurely life, there being Permissible the good things in it, and there being Prohibited the bad things in it, and there was dropped from them, their burdens and their shackles which used to be upon them.

Then He^{azwj} Imposed upon him^{saww} the Salāt, and the Zakāt, and the Fasting, and the Hajj, and the enjoining of the good and the forbidding from

the evil, and the Permissibles and the Prohibitions, and the inheritance, and the Legal Punishments, and the Obligations, and the Jihād in the Way of Allah^{azwj} and Increased it with the ablution, and Merited him^{saww} with the Opening of the Book (Chapter 1), and by the ending of the Surah Al-Baqarah (Chapter 2), and the details, and Permitted for him^{saww} the war booty and the Fey (land achieved without a battle), and Helped him^{saww} with the Awe, and Made the earth for him^{asws} as a Masjid (place of prostration) and a cleansing agent, and Sent him^{saww} to all, to the white and the black, and the Jinn and the humans, and Gave him^{saww} the taxation, and Imprisoned the Polytheists and their ransoming.

Then Encumbered him^{saww} with what no one from the Prophets^{as} had been Encumbered with, and Sent down a sword upon him^{saww} from the sky without a sheath, and Said to him^{saww} [4: 84] Fight then in Allah's Way; this is not imposed on you except in relation to yourself".⁴⁰

2. عِدَّةٌ مِنْ أَصْحَابِنَا، عَنْ أَحْمَدَ بْنِ مُحَمَّدَ بْنِ خَالِدٍ، عَنْ عُثْمَانَ بْنِ عِيسَى، عَنْ سَمَاعَةَ بْنِ مِهْرَانَ، قَالَ: قُلْتُ لِأَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ: قَوْلُ اللَّهِ عَزَّ وَجَلَّ: (فَاصْبِرْ كَمَا صَبَرَ أُولُو الْعَزْمِ مِنَ الرُّسُلِ) ؟ فَقَالَ: «نُوحٌ وَإِبْرَاهِيمُ وَمُوسَى وَعِيسَى وَمُحَمَّدٌ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَعَلَيْهِمْ» قُلْتُ: كَيْفَ صَارُوا أُولِي الْعَزْمِ ؟ قَالَ: «لِأَنَّ نُوحًا عَلَيْهِ السَّلَامُ بُعِثَ بَكِتَابٍ وَشَرِيعَةٍ، وَكُلُّ مَنْ جَاءَ بَعْدَ نُوحٍ أَخَذَ بَكِتَابِ نُوحٍ وَشَرِيعَتَهُ وَمَنْهَاجَهُ حَتَّى جَاءَ إِبْرَاهِيمُ عَلَيْهِ السَّلَامُ بِالصُّحُفِ وَبِعَزِيمَةِ تَرْكِ كِتَابِ نُوحٍ لَأَكْفُرًا بِهِ، فَكُلُّ نَبِيٍّ جَاءَ بَعْدَ إِبْرَاهِيمَ أَخَذَ بِشَرِيعَةِ إِبْرَاهِيمَ وَمَنْهَاجَهُ وَبِالصُّحُفِ حَتَّى جَاءَ مُوسَى عَلَيْهِ السَّلَامُ بِالتَّوْرَةِ وَشَرِيعَتِهِ وَمَنْهَاجَهُ وَبِعَزِيمَةِ تَرْكِ الصُّحُفِ، وَكُلُّ نَبِيٍّ جَاءَ بَعْدَ مُوسَى أَخَذَ بِالتَّوْرَةِ وَشَرِيعَتِهِ وَمَنْهَاجَهُ حَتَّى جَاءَ الْمَسِيحُ عَلَيْهِ السَّلَامُ بِالْإِنْجِيلِ وَبِعَزِيمَةِ تَرْكِ شَرِيعَةِ مُوسَى وَمَنْهَاجِهِ، فَكُلُّ نَبِيٍّ جَاءَ بَعْدَ الْمَسِيحِ أَخَذَ بِشَرِيعَتِهِ وَمَنْهَاجَهُ حَتَّى جَاءَ مُحَمَّدٌ ﷺ، فَجَاءَ بِالْقُرْآنِ وَبِشَرِيعَتِهِ وَمَنْهَاجِهِ؛ فَحُلَّالُهُ حُلَّالٌ إِلَى يَوْمِ الْقِيَامَةِ، وَحَرَامُهُ حَرَامٌ إِلَى يَوْمِ الْقِيَامَةِ؛ فَهَؤُلَاءِ أُولُو الْعَزْمِ مِنَ الرُّسُلِ عَلَيْهِ السَّلَامُ.»

A number of our companions, from Ahmad Bin Muhammad Bin Khalid, from Usman Bin Isa, from Sama'at Bin Mihran who said,

'I said to Abu Abdullah^{asws}, 'The Words of Allah^{azwj} Mighty and Majestic [46: 35] Therefore bear up patiently as did the Determined Ones from the Rasools bear up with'. He^{asws} said: 'Nuh^{as}, and Ibrahim^{as}, and Musa^{as}, and Isa^{as} and Muhammad^{saww}'.

I said, 'How did they^{as} come to be the Determined Ones (Ul Al-Azam)?' He^{asws} said: 'Because Nuh^{as} was Sent with a Book and a Law, and everyone who came after Nuh^{as} took by the Book of Nuh^{as}, and his^{as} Law and his^{as} manifesto until Ibrahim^{as} came with the Parchment, and with determination he^{as} neglected the Book of Nuh^{as}, not having disbelieved in it.

So every Prophet^{as} who came after Ibrahim^{as} took by the Law of Ibrahim^{as}, and his^{as} manifesto and by the Parchment, until Musa^{as} came with the Torah and his^{as} Law, and his^{as} manifesto, and with determination he^{as} neglected the Parchment.

And every Prophet^{as} who came after Musa^{as} took by the Torah, and his^{as} Law, and his^{as} manifesto until the Messiah^{as} came with the Evangel, and with determination he^{as} superseded the Law of Musa^{as}, as well as his^{as} manifesto.

So every Prophet^{as} who came after the Messiah^{as} adhered to his^{as} 'بشريعته' Law and his^{as} 'وَمِنْهَاجِهِ' manifesto until Muhammad^{saww} came. So he^{saww} came with the Quran and with his^{saww} 'بشريعته' Law and his^{saww} 'وَمِنْهَاجِهِ' manifesto. Thus, his^{saww} 'فَحَلَّالُهُ حَلَالٌ إِلَى يَوْمِ الْقِيَامَةِ، وَحَرَامُهُ حَرَامٌ إِلَى يَوْمِ الْقِيَامَةِ' Permissible would be a Permissible up to the day of Judgement, and his^{saww} Prohibition would be a Prohibition up to the Day of Judgement. So, these are the Determined Ones from the Rasools^{saww}.⁴¹

13- بَابُ دَعَائِمِ الْإِسْلَامِ

Chapter 13 – The Pillars of Al-Islām

1. حَدَّثَنِي الْحُسَيْنُ بْنُ مُحَمَّدٍ الْأَشْعَرِيُّ، عَنْ مُعَلَّى بْنِ مُحَمَّدٍ الزِّيَادِيِّ، عَنِ الْحَسَنِ بْنِ عَلِيٍّ الْوُشَاءِ، قَالَ: حَدَّثَنَا أَبَانُ بْنُ عُثْمَانَ، عَنِ الْفَضِيلِ، عَنْ أَبِي حَمْزَةَ: عَنْ أَبِي جَعْفَرٍ عَلَيْهِ السَّلَامُ، قَالَ: «بُنِيَ الْإِسْلَامُ عَلَى خَمْسٍ: عَلَى الصَّلَاةِ، وَالزَّكَاةِ، وَالصَّوْمِ، وَالْحَجِّ، وَالْوَلَايَةِ؛ وَلَمْ يُنَادَ بِشَيْءٍ كَمَا نُودِيَ بِالْوَلَايَةِ».

Al Husayn Bin Muhammad Al Ashary narrated to me, from Moalla Bin Muhammad Al Ziyadi, from Al Hassan Bin Ali Al Washa who said, 'Aban Bin Usman narrated to us, from Fuzayl Bin Abu Hamza,

(It has been narrated) from Abu Ja'far^{asws} having said: 'Islām is built upon five – Upon the Salāt, and the Zakāt, and the Soām (Fasts), and the Hajj, and the Wilayah, and we^{asws} do not call (emphasise) with anything like what we^{asws} called (have emphasised) with the Wilayah'.⁴²

2. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ مُحَمَّدِ بْنِ عَيْسَى، عَنْ يُونُسَ بْنِ عَبْدِ الرَّحْمَنِ، عَنْ عَجَلَانَ أَبِي صَالِحٍ، قَالَ: قُلْتُ لِأَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ: أَوْقَفْنِي عَلَى حُدُودِ الْإِيمَانِ فَقَالَ: «شَهَادَةُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ، وَأَنَّ مُحَمَّدًا رَسُولُ اللَّهِ، وَالْإِقْرَارُ بِمَا جَاءَ بِهِ مِنْ عِنْدِ اللَّهِ، وَصَلَاةُ الْخَمْسِ، وَأَدَاءُ الزَّكَاةِ، وَصَوْمُ شَهْرِ رَمَضَانَ، وَحَجُّ الْبَيْتِ، وَوَلَايَةُ وَلِيِّنَا، وَعَدَاوَةُ عَدُوِّنَا، وَالِدُخُولُ مَعَ الصَّادِقِينَ».

Ali Bin Ibrahim, from Muhammad Bin Isa, from Yunus Bin Abdul Rahman, from Ajlan Abu Salih who said,

'I said to Abu Abdullah^{asws}, 'Set me upon the limits of the 'Emān' (faith). So he^{asws} said: 'The testimony that there is no god except for Allah^{azwj} and that Muhammad^{saww} is Rasool^{saww} of Allah^{azwj}, and the acknowledgement with whatever he^{saww} came with from the Presence of Allah^{azwj}, and the five Salāt, and payment of the Zakāt, and Fasting the Month of Ramazan, and Hajj of the House (Kabah), and the Wilayah for us^{asws} and enmity for our^{asws} enemies, and the entering to be with the truthful'.⁴³

3. أَبُو عَلِيٍّ الْأَشْعَرِيُّ، عَنِ الْحَسَنِ بْنِ عَلِيٍّ الْكُوفِيِّ، عَنْ عَبَّاسِ بْنِ عَامِرٍ، عَنْ أَبَانَ بْنِ عُمَانَ، عَنِ الْفَضِيلِ بْنِ يَسَارٍ: عَنْ أَبِي جَعْفَرٍ عليه السلام، قَالَ: «بُنِيَ الْإِسْلَامُ عَلَى خَمْسٍ: عَلَى الصَّلَاةِ، وَالزَّكَاةِ، وَالْحَجِّ، وَالصَّوْمِ، وَالْوَلَايَةِ؛ وَلَمْ يُنَادَ بِشَيْءٍ كَمَا نُوْدِي بِالْوَلَايَةِ، فَأَخَذَ النَّاسُ بِأَرْبَعٍ وَتَرَكُوا هَذِهِ» يَعْنِي الْوَلَايَةَ.

Abu Ali Al Ashary, from Al Hassan Bin Al Al Kufy, from Abbas Bin Aamir, from Aban Bin Usman, from Fuzayl Bin Yasaar,

(It has been narrated) from Abu Ja'far^{asws} having said: 'Al-Islām is built upon five – Upon the Salāt, and the Zakāt, and the Fasting, and the Hajj, and the Wilayah, and we^{asws} do not call with anything like what we^{asws} call with the Wilayah. So the people (instead) grabbed the four and neglected this, meaning Al-Wilayah'.⁴⁴

4. مُحَمَّدُ بْنُ يَحْيَى، عَنْ أَحْمَدَ بْنِ مُحَمَّدَ بْنِ عِيسَى، عَنْ الْحُسَيْنِ بْنِ سَعِيدٍ، عَنْ ابْنِ الْعَرَزَمِيِّ، عَنْ أَبِيهِ: عَنِ الصَّادِقِ عليه السلام، قَالَ: «أَتَانِي الْإِسْلَامُ ثَلَاثَةً: الصَّلَاةُ، وَالزَّكَاةُ، وَالْوَلَايَةُ، لَاتَصِحَّ وَاحِدَةٌ مِنْهُنَّ إِلَّا بِصَاحِبَتِهَا».

Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Al Husayn Bin Saeed, from Ibn Al Arzamy, from his father,

(It has been narrated) from Al-Sadiq^{asws} having said: 'The 'Asafy' (essence) of Al-Islām are three – The Salāt, and the Zakāt, and the Wilayah. Not one of these would be correct except with its two companions'.⁴⁵

5. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ وَعَبْدُ اللَّهِ بْنُ الصَّلْتِ جَمِيعاً، عَنْ حَمَّادِ بْنِ عِيسَى، عَنْ حَرِيزِ بْنِ عَبْدِ اللَّهِ، عَنْ زُرَّارَةَ: عَنْ أَبِي جَعْفَرٍ عليه السلام، قَالَ: «بُنِيَ الْإِسْلَامُ عَلَى خَمْسَةِ أَشْيَاءٍ: عَلَى الصَّلَاةِ، وَالزَّكَاةِ، وَالْحَجِّ، وَالصَّوْمِ، وَالْوَلَايَةِ». قَالَ زُرَّارَةُ: فَقُلْتُ: وَأَيُّ شَيْءٍ مِنْ ذَلِكَ أَفْضَلُ؟ فَقَالَ: «الْوَلَايَةُ أَفْضَلُ؛ لِأَنَّهَا مِفْتَاحُهُنَّ، وَالْوَالِي هُوَ الدَّلِيلُ عَلَيْهِنَّ». قُلْتُ: ثُمَّ الَّذِي يَلِي ذَلِكَ فِي الْفَضْلِ؟ فَقَالَ: «الصَّلَاةُ؛ إِنَّ رَسُولَ اللَّهِ ﷺ قَالَ: الصَّلَاةُ عَمُودُ دِينِكُمْ». قَالَ: قُلْتُ: ثُمَّ الَّذِي يَلِيهَا فِي الْفَضْلِ؟ قَالَ: «الزَّكَاةُ؛ لِأَنَّهُ قَرَنَهَا بِهَا، وَبَدَأَ بِالصَّلَاةِ قَبْلَهَا، وَقَالَ رَسُولُ اللَّهِ ﷺ: الزَّكَاةُ تَذْهَبُ الذُّنُوبَ». قُلْتُ: وَالَّذِي يَلِيهَا فِي الْفَضْلِ؟ قَالَ: «الْحَجُّ؛ قَالَ اللَّهُ عَزَّ وَجَلَّ: (وَلِلَّهِ عَلَى النَّاسِ حِجُّ الْبَيْتِ مَنِ اسْتَطَاعَ إِلَيْهِ سَبِيلًا وَمَنْ كَفَرَ فَإِنَّ اللَّهَ غَنِيٌّ عَنِ الْعَالَمِينَ)؛ وَقَالَ رَسُولُ اللَّهِ ﷺ: لِحَجَّةٍ مَقْبُولَةٍ خَيْرٌ مِنْ عَشْرِينَ صَلَاةً نَافِلَةً، وَمَنْ طَافَ بِهَذَا الْبَيْتِ طَوَافاً أَحْصَى فِيهِ أَسْبُوعَهُ وَأَحْسَنَ رَكْعَتَيْهِ، غُفِرَ اللَّهُ لَهُ؛ وَقَالَ فِي يَوْمٍ عَرَفَةَ وَالْمَزْدَلَفَةَ مَا قَالَ: «قُلْتُ: فَمَاذَا يَتَّبِعُهُ؟ قَالَ: «الصَّوْمُ». قُلْتُ: وَمَا بِالْصَّوْمِ صَارَ آخِرَ ذَلِكَ أَجْمَعَ؟ قَالَ: «قَالَ رَسُولُ اللَّهِ ﷺ: الصَّوْمُ جَنَّةٌ مِنَ النَّارِ». قَالَ: ثُمَّ قَالَ: «إِنَّ أَفْضَلَ الْأَشْيَاءِ مَا إِذَا فَاتَكَ لَمْ تَكُنْ مِنْهُ تَوْبَةً دُونَ أَنْ تَرْجِعَ إِلَيْهِ فَتُؤَدِّيَهُ بَعِينَهُ، إِنَّ الصَّلَاةَ وَالزَّكَاةَ وَالْحَجَّ وَالْوَلَايَةَ لَيْسَ يَنْفَعُ شَيْءٌ مَكَانَهَا دُونَ أَدَائِهَا، وَإِنَّ الصَّوْمَ إِذَا فَاتَكَ أَوْ

قَصَّرَتْ أَوْ سَافَرَتْ فِيهِ، أَدَيْتَ مَكَانَهُ أَيَّامًا غَيْرَهَا، وَجَزَيْتَ ذَلِكَ الذَّنْبَ بِصَدَقَةٍ، وَلَا قَضَاءَ عَلَيْكَ، وَلَيْسَ مِنْ تِلْكَ الْأَرْبَعَةِ شَيْءٌ يُجْزِيكَ مَكَانَهُ غَيْرُهُ». قَالَ: ثُمَّ قَالَ: «ذِرْوَةُ الْأَمْرِ وَسَنَامُهُ وَمِفْتَاحُهُ وَبَابُ الْأَشْيَاءِ وَرِضَا الرَّحْمَنِ الطَّاعَةُ لِلْإِمَامِ بَعْدَ مَعْرِفَتِهِ، إِنَّ اللَّهَ — عَزَّ وَجَلَّ — يَقُولُ: (مَنْ يُطِيعِ الرَّسُولَ فَقَدْ أَطَاعَ اللَّهَ وَمَنْ تَوَلَّى فَمَا أَرْسَلْنَاكَ عَلَيْهِمْ حَفِظًا) أَمَا لَوْ أَنَّ رَجُلًا قَامَ لَيْلَهُ وَصَامَ نَهَارَهُ وَتَصَدَّقَ بِجَمِيعِ مَالِهِ وَحَجَّ جَمِيعَ دَهْرِهِ وَلَمْ يَعْرِفْ وَلَايَةَ وَلِيِّ اللَّهِ فَيَوَالِيَهُ وَيَكُونَ جَمِيعُ أَعْمَالِهِ بِدَلَالَتِهِ إِلَيْهِ، مَا كَانَ لَهُ عَلَى اللَّهِ حَقٌّ فِي ثَوَابِهِ، وَلَا كَانَ مِنْ أَهْلِ الْإِيمَانِ». ثُمَّ قَالَ: «أُولَئِكَ الْمُحْسِنُ مِنْهُمْ يُدْخِلُهُ اللَّهُ الْجَنَّةَ بِفَضْلِ رَحْمَتِهِ».

Ali Bin Ibrahim, from his father, and Abdullah Bin Al Salt, altogether from Hammad Bin Isa, from Hareyz Bin Abdullah, from Zurara,

(It has been narrated) from Abu Ja'far^{asws} having said: 'The foundation of Al-Islām is upon five things (pillars) – upon the Salāt, and the Zakāt, and the Hajj, and the Soām (Fasts), and the Wilayah'. Zurara (the narrator) said, 'So I said, 'And which from that is superior?' So he^{asws} said: 'The Wilayah is superior because it is their key (soul), and the 'لِلْوَالِي' the Guardian^{asws} is 'الدَّلِيلُ' the Proof upon these'.

I said, 'Then which is in the superiority after that (the Wilayah)?' So he^{asws} said: 'The Salāt. Rasool-Allah^{saww} said: 'The Salāt is a pillar of your Religion'.

He (the narrator) said, 'I said, 'Then which follows it in the superiority?' He^{asws} said: 'The Zakāt, because it is paired with it and begun with the Salāt, before it; and Rasool-Allah^{saww} said: 'The Zakāt cleans the sins'.

I said, 'And which follows it in superiority (after Zakāt)?' He^{asws} said: 'The Hajj. Allah^{azwj} Mighty and Majestic Said [3: 97] and Pilgrimage to the House is incumbent upon the people for the Sake of Allah, (upon) everyone who is able to undertake the journey to it; and whoever disbelieves, then surely Allah is Self-sufficient, above any need of the worlds. And Rasool-Allah^{saww} said: 'An Accepted Hajj is between than twenty optional Salāt, and the one who performs Tawaaf of this House (Kabah) counting seven in it, and performs good two Rakāts (of Salāt) therein, Allah^{azwj} would Forgive him. And he^{saww} said regarding the day of Arafāt and the day of Al-Muzdalifa what he^{saww} said'.

I said, 'So what is that which follows it?' He^{asws} said: 'The Soām' (Fast). I said, 'And what is the matter the Soām (Fast) came to be at the end of all that?' He^{asws} said: 'Rasool-Allah^{saww} said: 'The Fast is a shield from the Fire'.

He (the narrator) said, 'Then he^{asws} said: 'The superior is what, when it is missed out by you, there would be no repentance from it besides that you would return to it, so you would fulfil it with exactly it. The Salāt, and the Zakāt, and the Hajj, and the Wilayah, nothing can happen to be in its place besides its fulfilment, and that the Soām, when it is missed out by you, or you are deficient, or you are in a journey, you can fulfil it in days other than it, and that sin would be sufficed for you by a charity, and there would be no

paying back (of the outstanding Soām) upon you, and there is nothing from those four, anything which would suffice you in its place, something else’.

Then he^{asws} said: ‘The peak of the matter, and its hump, and its key, and the door of the things, and Pleasure of the Beneficent (Allah^{azwj}) is in the obedience to the (Divine) Imam^{asws} after recognising him^{asws}. Allah^{azwj} Mighty and Majestic is Saying [4: 80] Whoever obeys the Rasool, so he has obeyed Allah, and whoever turns back, so We have not Sent you as a keeper over them.

At the same time, if a man were to stand (for Salāt) for his night, and (observe) Soām (Fast) for his day, and give charity with the entirety of his wealth, and perform Hajj for the entirety of his lifetime, but would not recognise the Wilayah of the ‘ولي الله’ Guardian^{asws} of Allah^{azwj}, so there would be no right for him upon Allah^{azwj} Majestic and Mighty, any right for His^{azwj} Rewards, nor would he ever be from the people of the Emān (faith)’.

Then he^{asws} said: ‘The good one from them, Allah^{azwj} would Enter him into the Paradise by the Grace of His^{azwj} Mercy’.⁴⁶

6. مُحَمَّدٌ بْنُ يَحْيَى، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ، عَنْ صَفْوَانَ بْنِ يَحْيَى، عَنْ عِيسَى بْنِ السَّرِيِّ أَبِي الْيَسْعَ، قَالَ: قُلْتُ لِأَبِي عَبْدِ اللَّهِ عليه السلام: أَخْبِرْنِي بِدَعَائِمِ الْإِسْلَامِ، الَّتِي لَا يَسْعُ أَحَدًا التَّقْصِيرُ عَنْ مَعْرِفَةِ شَيْءٍ مِنْهَا، الَّتِي مِنْ قَصْرٍ عَنْ مَعْرِفَةِ شَيْءٍ مِنْهَا فَسَدَ دِينُهُ وَلَمْ يَقْبَلْ مِنْهُ عَمَلُهُ، وَمَنْ عَرَفَهَا وَعَمِلَ بِهَا صَلَحَ لَهُ دِينُهُ وَقَبِلَ مِنْهُ عَمَلُهُ، وَلَمْ يَضُقْ بِهِ مِمَّا هُوَ فِيهِ لَجَهْلٍ شَيْءٍ مِنَ الْأُمُورِ جَهْلُهُ؟ فَقَالَ: « شَهَادَةُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ، وَالْإِيمَانُ بِأَنَّ مُحَمَّدًا رَسُولُ اللَّهِ صلی اللہ علیہ وسلم، وَالْإِقْرَارُ بِمَا جَاءَ بِهِ مِنْ عِنْدِ اللَّهِ، وَحَقُّ فِي الْأَمْوَالِ الزَّكَاةِ، وَالْوَلَايَةُ الَّتِي أَمَرَ اللَّهُ — عَزَّ وَجَلَّ — بِهَا وَلَايَةُ آلِ مُحَمَّدٍ صلی اللہ علیہ وسلم ». قَالَ: فَقُلْتُ لَهُ: هَلْ فِي الْوَلَايَةِ شَيْءٌ دُونَ شَيْءٍ فَضْلٌ يُعْرِفُ لِمَنْ أَخَذَ بِهِ؟ قَالَ: « نَعَمْ؛ قَالَ اللَّهُ عَزَّ وَجَلَّ: (يَا أَيُّهَا الَّذِينَ آمَنُوا أَطِيعُوا اللَّهَ وَأَطِيعُوا الرَّسُولَ وَأُولِي الْأَمْرِ مِنْكُمْ) » وَقَالَ رَسُولُ اللَّهِ صلی اللہ علیہ وسلم: مَنْ مَاتَ وَلَمْ يَعْرِفْ إِمَامَهُ، مَاتَ مَيِّتَةً جَاهِلِيَّةً، وَكَانَ رَسُولُ اللَّهِ صلی اللہ علیہ وسلم وَكَانَ عَلِيًّا عليه السلام، وَقَالَ الْآخَرُونَ: كَانَ مُعَاوِيَةَ؛ ثُمَّ كَانَ الْحَسَنُ، ثُمَّ كَانَ الْحُسَيْنُ، وَقَالَ الْآخَرُونَ: يَزِيدُ بْنُ مُعَاوِيَةَ وَحُسَيْنُ بْنُ عَلِيٍّ؛ وَلَا سَوَاءَ وَلَا سَوَاءَ. قَالَ: ثُمَّ سَكَتَ، ثُمَّ قَالَ: « أَزِيدُكَ؟ » فَقَالَ لَهُ حَكَمُ الْأَعْوَرُ: نَعَمْ، جَعَلْتُ فِدَاكَ، قَالَ: « ثُمَّ كَانَ عَلِيُّ بْنُ الْحُسَيْنِ، ثُمَّ كَانَ مُحَمَّدُ بْنُ عَلِيٍّ أَبَا جَعْفَرٍ، وَكَانَتِ الشَّيْعَةُ قَبْلَ أَنْ يَكُونَ أَبُو جَعْفَرٍ وَهُمْ لَا يَعْرِفُونَ مَنَاسِكَ حَجَّتِهِمْ وَحَلَالَهُمْ وَحَرَامَهُمْ، حَتَّى كَانَ أَبُو جَعْفَرٍ، فَفَتَحَ لَهُمْ، وَبَيَّنَّ لَهُمْ مَنَاسِكَ حَجَّتِهِمْ وَحَلَالَهُمْ وَحَرَامَهُمْ، حَتَّى صَارَ النَّاسُ يَحْتَاجُونَ إِلَيْهِمْ مِنْ بَعْدِ مَا كَانُوا يَحْتَاجُونَ إِلَى النَّاسِ، وَهَكَذَا يَكُونُ الْأَمْرُ، وَالْأَرْضُ لَاتَكُونُ إِلَّا بِإِمَامٍ، وَمَنْ مَاتَ لَا يَعْرِفُ إِمَامَهُ، مَاتَ مَيِّتَةً جَاهِلِيَّةً، وَأَحْوَجُ مَا تَكُونُ إِلَى مَا أَنْتَ عَلَيْهِ إِذَا بَلَغَتْ نَفْسُكَ هَذِهِ — وَأَهْوَى بِيَدِهِ إِلَى حَلْقِهِ — وَانْقَطَعَتْ عَنْكَ الدُّنْيَا تَقُولُ: لَقَدْ كُنْتُ عَلَى أَمْرٍ حَسَنٍ

«أَبُو عَلِيٍّ الْأَشْعَرِيُّ، عَنْ مُحَمَّدِ بْنِ عَبْدِ الْجَبَّارِ، عَنْ صَفْوَانَ، عَنْ عِيسَى بْنِ السَّرِيِّ أَبِي
الْيَسَعِ، عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ، مِثْلُهُ.

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Safwan Bin Yahya, from Isa Bin Al Sariy Abu Al Yas'a who said,

'I said to Abu Abdullah^{asws}, 'Inform me of the foundation of Al-Islām which no one has the capacity to be deficient from recognising anything from it, which if one was to be deficient from recognising anything from it, would spoil his Religion, and Allah^{azwj} would not Accept his deeds from him; and the one who recognizes it and acts accordingly with it, his Religion would be correct for him, and his deeds would be Accepted from him, and he would not be constricted by it from what he would be in due to the ignorance of something from the matters of his ignorance'.

So he^{asws} said: 'The testimony that there is no god except for Allah^{azwj}, and the Emān (belief) that Muhammad^{saww} is Rasool^{saww} of Allah^{azwj}, and the acknowledgement with whatever he^{saww} came with from the Presence of Allah^{azwj}, and the right of Zakāt in the wealth, and the Wilayah which Allah^{azwj} Mighty and Majestic Commanded with, the Wilayah of the Progeny^{asws} of Muhammad^{saww}'.

He (the narrator) said, 'So I said to him^{asws}, 'Is there anything regarding the Wilayah besides the thing which the one who takes to it can be recognised with?' He^{asws} said: 'Yes. Allah^{azwj} Mighty and Majestic Said: [4: 59] O you who believe! Obey Allah and obey the Rasool and those in authority from among you. And Rasool-Allah^{saww} said: 'The one who dies and does not recognise his^{asws} Imam^{asws} has died the death of 'جَاهِلِيَّةٌ' (Kufr - the Pre-Islāmīc period), and it was Rasool-Allah^{saww} and it was Ali^{asws}, and the others said it was Muawiya. Then it was Al-Hassan^{asws}, then it was Al-Husayn^{asws}, and the others said (it was) Yazeed Bin Muawiya and Al-Husayn Bin Ali^{asws}. And they were not equal, and they were not equal'.

He (the narrator) said, 'Then he^{asws} was silent. Then he^{asws} said: 'Shall I^{asws} increase it for you?' So Hakam Al-Awro said to him^{asws}, 'Yes, May I be sacrificed for you^{asws}!'. He^{asws} said: 'Then it was Ali^{asws} Bin Al-Husayn^{asws}, then it was Muhammad^{asws} Bin Ali^{asws} Abu Ja'far^{asws}. And the Shias before Abu Jafar^{asws} did not know the rituals of their Hajj, and their Permissible and their Prohibitions until it was Abu Ja'far^{asws} (as the Ul Al-Amr). So he^{asws} opened (the knowledge) for them and explained to them the rituals of their Hajj, and their Permissible and their Prohibitions, to the extent that the people came to be needy to them from after their being needy to the people.

And that is how the matter happens to be, and the earth will not happen to be except with an Imam^{asws}, and the one who dies not having recognised his Imam^{asws} would have died the death of 'جَاهِلِيَّةٌ' (kufr - the Pre-Islāmīc period); and the neediest what you will happen to be, what you are upon, is when your soul reaches this here' – and he^{asws} pointed with his^{asws} hand to his^{asws} throat – and the world would be cut-off from you, and you would be saying, 'We were upon a beautiful matter'.

Abu Ali Al Ashary, from Muhammad Bin Abdul Jabbar, from Safwan, from Isa Bin Al Sariy Abu Al Yas'a,

(It has been narrated) from Abu Abdullah^{asws} – similar to it.⁴⁷

7. عِدَّةٌ مِنْ أَصْحَابِنَا، عَنْ سَهْلِ بْنِ زِيَادٍ، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ أَبِي نَصْرٍ، عَنْ مُثَنَّى الْحَنَاطِ، عَنْ عَبْدِ اللَّهِ بْنِ عَجَلَانَ: عَنْ أَبِي جَعْفَرٍ عَلَيْهِ السَّلَامُ، قَالَ: «بُنِيَ الْإِسْلَامُ عَلَى خَمْسٍ: الْوَلَايَةِ، وَالصَّلَاةِ، وَالزَّكَاةِ، وَصَوْمِ شَهْرِ رَمَضَانَ، وَالْحَجِّ».

A number of our companions, from Sahl Bin Ziyad, from Ahmad Bin Muhammad Bin Abu Nasr, from Musna Al hannat, from Abdullah Bin Ajlan,

(It has been narrated) from Abu Ja'far^{asws} having said: 'Al-Islām is built upon five – The Wilayah, and the Salāt, and the Zakāt, and the Soām (Fast) of the Month of Ramazan, and the Hajj'.⁴⁸

8. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ صَالِحِ بْنِ السَّنْدِيِّ، عَنْ جَعْفَرِ بْنِ بِشِيرٍ، عَنْ أَبَانَ، عَنِ الْفُضَيْلِ: عَنْ أَبِي جَعْفَرٍ عَلَيْهِ السَّلَامُ، قَالَ: «بُنِيَ الْإِسْلَامُ عَلَى خَمْسٍ: الصَّلَاةِ، وَالزَّكَاةِ، وَالصَّوْمِ، وَالْحَجِّ، وَالْوَلَايَةِ؛ وَلَمْ يَنَادِ بِشَيْءٍ مَا نُوَدِّي بِالْوَلَايَةِ يَوْمَ الْغَدِيرِ».

Ali Bin Ibrahim, from Salih Bin Al Sindy, from Ja'far Bin bashir, from Aban, from Fuzayl,

(It has been narrated) from Abu Ja'far^{asws} having said: 'Al-Islām is built upon five – The Salāt, and the Zakāt, and the Soām, and the Hajj, and the Wilayah, and we^{asws} do not call with anything what we^{asws} call with the Wilayah of the day of Ghadeer'.⁴⁹

9. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ مُحَمَّدِ بْنِ عَيْسَى، عَنْ يُونُسَ، عَنْ حَمَّادِ بْنِ عَثْمَانَ، عَنْ عَيْسَى بْنِ السَّرِيِّ، قَالَ: قُلْتُ لِأَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ: حَدَّثَنِي عَمَّا بَنَيْتَ عَلَيْهِ دَعَائِمُ الْإِسْلَامِ إِذَا أَنَا أَخَذْتُ بِهَا زَكَةَ عَمَلِي، وَلَمْ يَضُرَّنِي جَهْلٌ مَا جَهِلْتُ بَعْدَهُ فَقَالَ: «شَهَادَةُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ، وَأَنَّ مُحَمَّدًا رَسُولُ اللَّهِ ﷺ، وَالْإِقْرَارُ بِمَا جَاءَ بِهِ مِنْ عِنْدِ اللَّهِ، وَحَقُّ فِي الْأَمْوَالِ مِنَ الزَّكَاةِ، وَالْوَلَايَةُ الَّتِي أَمَرَ اللَّهُ بِهَا وَلَايَةُ آلِ مُحَمَّدٍ؛ فَإِنَّ رَسُولَ اللَّهِ ﷺ قَالَ: مَنْ مَاتَ وَ لَا يَعْرِفُ إِمَامَهُ، مَاتَ مَيِّتَةً جَاهِلِيَّةً؛ قَالَ اللَّهُ عَزَّ وَجَلَّ: (أَطِيعُوا اللَّهَ وَأَطِيعُوا الرَّسُولَ وَأُولِي الْأَمْرِ مِنْكُمْ) فَكَانَ عَلِيٌّ، ثُمَّ صَارَ مِنْ بَعْدِهِ الْحَسَنُ، ثُمَّ مِنْ بَعْدِهِ الْحُسَيْنُ، ثُمَّ مِنْ بَعْدِهِ عَلِيٌّ بْنُ الْحُسَيْنِ، ثُمَّ مِنْ بَعْدِهِ مُحَمَّدُ بْنُ عَلِيٍّ، ثُمَّ هَكَذَا يَكُونُ الْأَمْرُ؛ إِنَّ الْأَرْضَ لَاتَصِلُحُ إِلَّا بِإِمَامٍ، وَمَنْ مَاتَ لَا يَعْرِفُ إِمَامَهُ، مَاتَ مَيِّتَةً جَاهِلِيَّةً، وَ أَحْوَجُ مَا يَكُونُ أَحَدُكُمْ إِلَى مَعْرِفَتِهِ إِذَا بَلَغَتْ نَفْسُهُ هَاهُنَا — قَالَ: وَأَهْوَى بِيَدِهِ إِلَى صَدْرِهِ — يَقُولُ حِينَئِذٍ: لَقَدْ كُنْتُ عَلَى أَمْرٍ حَسَنٍ».

Ali Bin Ibrahim, from Muhammad Bin Isa, from Yunus, from Hammad Bin usman, from Isa Bin Al Sariy who said,

'I said to Abu Abdullah^{asws}, 'Narrate to me about what foundations Al-Islām has been built upon, so that when I take with it, my deeds would be purified and ignorance of what I do not know would not harm me, after it'.

So he^{asws} said: ‘The testimony that there is no god except for Allah^{azwj} and that Muhammad^{saww} is Rasool^{saww} of Allah^{azwj}, and the acknowledgement with whatever he^{saww} came with from the Presence of Allah^{azwj}, and a right of Zakāt in the wealth, and the Wilayah which Allah^{azwj} Mighty and Majestic Commanded with, the Wilayah of the Progeny^{asws} of Muhammad^{saww}, for Rasool-Allah^{saww} said: ‘The one who dies and did not recognise his Imam^{asws} would have died a death of ‘جَاهِلِيَّةٌ’ (Kufr - the Pre-Islāmic period).

Allah^{azwj} Mighty and Majestic Said [4: 59] Obey Allah and obey the Rasool and those in authority from among you. So it was Ali^{asws}, then it came to be after him^{asws}, Al-Hasan^{asws}. Then, from after him^{asws}, Al-Husayn^{asws}. Then from after him^{asws}, Ali^{asws} Bin Al-Husayn^{asws}. Then from after him^{asws}, Muhammad^{asws} Bin Ali^{asws}. Then that is how the matter happened to be. The earth would not be correct except with an Imam^{asws}, and the one who dies without having recognised his Imam^{asws} would have died the death of ‘جَاهِلِيَّةٌ’

(kufr - the Pre-Islāmic period); and the neediest of what one of you will ever be to his^{asws} recognition is when his soul reaches over here’. He (the narrator) said, ‘And he^{asws} pointed by his^{asws} hand to his^{asws} chest’. He^{asws} said: ‘He would be saying then, ‘I was upon a beautiful matter’.⁵⁰

10. عَنْهُ، عَنْ أَبِي الْجَارُودِ، قَالَ: قُلْتُ لِأَبِي جَعْفَرٍ عَلَيْهِ السَّلَامُ: يَا ابْنَ رَسُولِ اللَّهِ، هَلْ تَعْرِفُ مَوَدَّتِي لَكُمْ، وَانْقِطَاعِي إِلَيْكُمْ، وَمَوَالَاتِي إِيَّاكُمْ؟ قَالَ: فَقَالَ: «نَعَمْ». قَالَ: فَقُلْتُ: فَإِنِّي أَسْأَلُكَ مَسْأَلَةً تُجِيبُنِي فِيهَا؛ فَإِنِّي مَكْفُوفُ الْبَصَرِ، قَلِيلُ الْمَشْيِ، وَلَا أَسْتَطِيعُ زِيَارَتَكُمْ كُلَّ حِينٍ؟ قَالَ: «هَاتِ حَاجَتَكَ». قُلْتُ: أَخْبِرْنِي بِدِينِكَ الَّذِي تَدِينُ اللَّهُ — عَزَّ وَجَلَّ — بِهِ أَنْتَ وَأَهْلُ بَيْتِكَ؛ لِأَدِينَ اللَّهُ — عَزَّ وَجَلَّ — بِهِ، قَالَ: «إِنْ كُنْتَ أَقْصَرْتَ الْخُطْبَةَ فَقَدْ أَعْظَمْتَ الْمَسْأَلَةَ، وَاللَّهُ لَأُعْطِيَنَّكَ دِينِي وَدِينَ آبَائِي الَّذِي نَدِينُ اللَّهُ — عَزَّ وَجَلَّ — بِهِ، شَهَادَةً أَنْ لَا إِلَهَ إِلَّا اللَّهُ، وَأَنَّ مُحَمَّدًا رَسُولُ اللَّهِ ﷺ، وَالْإِقْرَارَ بِمَا جَاءَ بِهِ مِنْ عِنْدِ اللَّهِ، وَالْوَلَايَةَ لَوْلِيِّنَا، وَالْبَرَاءَةَ مِنْ عَدُوِّنَا، وَالتَّسْلِيمَ لِأَمْرِنَا، وَانْتَظَارَ قَائِمِنَا، وَالْاجْتِهَادَ، وَالْوَرَعَ».

From him, from Abu Al Jaroud who said,

‘I said to Abu Ja’far^{asws}, ‘O son^{asws} of Rasool-Allah^{saww}! Do you^{asws} recognise my cordiality for you^{asws} and my cutting-off (from others) towards you^{asws} and my Wilayah for you^{asws}?’ So he^{asws} said: ‘Yes’. So I said, ‘So I would like to ask you^{asws} a question. You^{asws} answer me regarding it, for I am blind of vision, and little (ability for) walking, and are not able to visit you^{asws} except every now and then’. He^{asws} said: ‘Ask for your need’. I said, ‘Inform me of your^{asws} Religion which you^{asws} are making it to be as a Religion of Allah^{azwj} Mighty and Majestic with, you^{asws} and your^{asws} family, as a Religion of Allah^{azwj} Mighty and Majestic with’.

The Imam^{asws} said: ‘Even though you have asked a short question but it spans over an extensive (subject). (However) by Allah^{azwj}! I^{asws} will give you my^{asws} Religion and the Religion of my^{asws} forefathers^{asws} which we^{asws} have embraced to be as a Religion of Allah^{azwj} Mighty and Majestic with – The testimony that there is no god except for Allah^{azwj} and that Muhammad^{saww} is

Rasool^{saww} of Allah^{azwj}, and the acknowledgement with whatever he^{saww} came with from the Presence of Allah^{azwj}, and the Wilayah to befriend us^{asws} (the 12 Imams^{asws}) and disavow from our^{asws} enemies, and the submission to our^{asws} command, and awaiting our^{asws} Qaim^{asws}, and the striving and the piety'.⁵¹

11. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ صَالِحِ بْنِ السَّنْدِيِّ، عَنْ جَعْفَرِ بْنِ بَشِيرٍ، عَنْ عَلِيِّ بْنِ أَبِي حَمْزَةَ، عَنْ أَبِي بَصِيرٍ، قَالَ: سَمِعْتُهُ يَسْأَلُ أَبَا عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ، فَقَالَ لَهُ: جَعَلْتُ فِدَاكَ، أَخْبِرْنِي عَنِ الدِّينِ الَّذِي افْتَرَضَ اللَّهُ — عَزَّ وَجَلَّ — عَلَى الْعِبَادِ مَا لَا يَسْعَهُمْ جَهْلُهُ، وَلَا يَقْبَلُ مِنْهُمْ غَيْرُهُ: مَا هُوَ؟ فَقَالَ: «أَعِدْ عَلَيَّ» فَأَعَادَ عَلَيْهِ، فَقَالَ: «شَهَادَةُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ، وَأَنَّ مُحَمَّدًا رَسُولُ اللَّهِ، وَإِقَامُ الصَّلَاةِ، وَإِيتَاءُ الزَّكَاةِ، وَحُجُّ الْبَيْتِ مَنْ اسْتَطَاعَ إِلَيْهِ سَبِيلًا، وَصَوْمُ شَهْرِ رَمَضَانَ» ثُمَّ سَكَتَ قَلِيلًا، ثُمَّ قَالَ: «وَالْوَلَايَةُ» مَرَّتَيْنِ. ثُمَّ قَالَ: «هَذَا الَّذِي فَرَضَ اللَّهُ عَلَى الْعِبَادِ، لَا يَسْأَلُ الرَّبُّ الْعِبَادَ يَوْمَ الْقِيَامَةِ فَيَقُولُ: أَلَا زِدْتَنِي عَلَى مَا افْتَرَضْتُ عَلَيْكَ، وَلَكِنْ مَنْ زَادَ زَادَهُ اللَّهُ؛ إِنَّ رَسُولَ اللَّهِ ﷺ سَنَّ سُنَنًا حَسَنَةً جَمِيلَةً يَنْبَغِي لِلنَّاسِ الْأَخْذُ بِهَا».

Ali Bin Ibrahim, from Salih Bin Al Sindiy, from Ja'far Bin Bashir, from Ali Bin Abu Hamza, from Abu Baseer who said,

'I heard him asking Abu Abdullah^{asws}, so he said to him^{asws}, 'May I be sacrificed for you^{asws}! Inform me about the Religion which Allah^{azwj} Mighty and Majestic Necessitated upon the servants what they have no leeway for being ignorant of it, nor would anything else be Accepted from them. What is it?' He^{asws} said: 'Repeat it to me^{asws}'. So he repeated to him^{asws}. So he^{asws} said: 'The testimony that there is no god except for Allah^{azwj} and that Muhammad^{saww} is Rasool^{saww} of Allah^{azwj}, and establishing the Salāt, and giving the Zakāt, and Hajj of the House (Kabah) by the one who has the capacity for a way to it, and Fasting the Month of Ramazan'.

Then he^{asws} was silent for a while, then said: 'And the Wilayah', twice. Then he^{asws} said: 'This is which Allah^{azwj} Necessitated upon the servant, and the Lord^{azwj} will not Ask the servants on the Day of Judgement: "Why did you not increase upon what I^{azwj} Necessitate upon you?" But, the one who increases (the deeds), Allah^{azwj} would Increase (for) him (the Rewards). Rasool-Allah^{saww} made a Sunnah, a beautiful Sunnah. It is befitting for the people to take by it'.⁵²

12. الْحُسَيْنُ بْنُ مُحَمَّدٍ، عَنْ مُعَلَّى بْنِ مُحَمَّدٍ، عَنْ مُحَمَّدِ بْنِ جَمْهُورٍ، عَنْ فَضَالَةَ بْنِ أَيُّوبَ، عَنْ أَبِي زَيْدٍ الْحَلَّالِ، عَنْ عَبْدِ الْحَمِيدِ بْنِ أَبِي الْعَلَاءِ الْأَزْدِيِّ، قَالَ: سَمِعْتُ أَبَا عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ يَقُولُ: «إِنَّ اللَّهَ — عَزَّ وَجَلَّ — فَرَضَ عَلَى خَلْقِهِ خَمْسًا، فَرَخَّصَ فِي أَرْبَعٍ، وَلَمْ يَرْخُصْ فِي وَاحِدَةٍ».

Al Husayn Bin Muhammad, from Moalla Bin Muhammad, from Muhammad Bin Jamhour, from Fazalat Bin Ayoub, from Abu Zayd Al Hallali, from Abdul Hameed Bin Abu Al A'ala Al Azdy who said,

'I heard Abu Abdullah^{asws} saying that Allah^{azwj} Mighty and Majestic Imposed five (matters) upon His^{azwj} creatures, so He^{azwj} has (Given them an) allowance regarding four, but did not (Given them an) allowance regarding one (Al-Wilayah)'.⁵³

13. عَنْهُ، عَنْ مُعَلَّى بْنِ مُحَمَّدٍ، عَنْ الْوَشَاءِ، عَنْ أَبَانَ، عَنْ إِسْمَاعِيلَ الْجُعْفِيِّ، قَالَ: دَخَلَ رَجُلٌ عَلَى أَبِي جَعْفَرٍ عليه السلام وَمَعَهُ صَحِيفَةٌ، فَقَالَ لَهُ أَبُو جَعْفَرٍ عليه السلام: « هَذِهِ صَحِيفَةٌ مُخَاصِمٌ يَسْأَلُ عَنِ الدِّينِ الَّذِي يُقْبَلُ فِيهِ الْعَمَلُ ». فَقَالَ: رَحِمَكَ اللَّهُ، هَذَا الَّذِي أُرِيدُ، فَقَالَ أَبُو جَعْفَرٍ عليه السلام: « شَهَادَةٌ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ، وَأَنَّ مُحَمَّدًا صلوات الله عليه عَبْدُهُ وَرَسُولُهُ، وَتَقَرَّرَ بِمَا جَاءَ مِنْ عِنْدِ اللَّهِ، وَالْوَلَايَةُ لَنَا أَهْلِ الْبَيْتِ، وَالْبِرَاءَةُ مِنْ عَدُوِّنَا، وَالتَّسْلِيمُ لِأَمْرِنَا، وَالْوَرَعُ، وَالتَّوَاضُّعُ، وَانْتِظَارُ قَائِمِنَا؛ فَإِنَّ لَنَا دَوْلَةً إِذَا شَاءَ اللَّهُ جَاءَ بِهَا ».

From him, from Moalla Bin Muhammad, from Al Washa, from Aban, from Ismail Al Ju'fy who said,

'A man came over to Abu Ja'far^{asws} and with him^{asws} was a sheet of paper. So Abu Ja'far^{asws} said to him: 'This here is a paper of an adversary asking about the Religion in which the deeds are Accepted'. So he said, 'May Allah^{azwj} have Mercy on you^{asws}! (He said) this is what I want (to know)'.

So Abu Ja'far^{asws} said: 'The testimony that there is no god except for Allah^{azwj} Alone, there being no associates for Him^{azwj}, and that Muhammad^{saww} is His^{azwj} servant, and His^{azwj} Rasool^{saww}, and you acknowledge with whatever he^{saww} came from the Presence of Allah^{azwj}, and the Wilayah for us^{asws}, the People^{asws} of the Household, and the disavowment from our^{asws} enemies, and the submission to our^{asws} command, and the piety, and the reverence, and awaiting our^{asws} Qaim^{asws}, so when there is a government for us^{asws} when Allah^{azwj} so Desires, he^{asws} would come with it'.⁵⁴

14. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ، وَأَبُو عَلِيٍّ الْأَشْعَرِيُّ، عَنْ مُحَمَّدِ بْنِ عَبْدِ الْجَبَّارِ جَمِيعًا، عَنْ صَفْوَانَ، عَنْ عَمْرِو بْنِ حُرَيْثٍ، قَالَ: دَخَلْتُ عَلَى أَبِي عَبْدِ اللَّهِ عليه السلام — وَهُوَ فِي مَنْزِلِ أَخِيهِ عَبْدِ اللَّهِ بْنِ مُحَمَّدٍ — فَقُلْتُ لَهُ: جُعِلْتُ فِدَاكَ، مَا حَوْلَكَ إِلَى هَذَا الْمَنْزِلِ؟ قَالَ: « طَلَبُ النَّزْهَةِ » فَقُلْتُ: جُعِلْتُ فِدَاكَ، أَلَا أَقْصَى عَلَيْكَ دِينِي؟ فَقَالَ: « بَلَى ». قُلْتُ: أَدِينُ اللَّهُ بِشَهَادَةِ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ، وَأَنَّ مُحَمَّدًا صلوات الله عليه عَبْدُهُ وَرَسُولُهُ، وَأَنَّ السَّاعَةَ آتِيَةٌ لَارِيبَ فِيهَا، وَأَنَّ اللَّهَ يَبْعَثُ مَنْ فِي الْقُبُورِ، وَإِقَامِ الصَّلَاةِ، وَإِيتَاءِ الزَّكَاةِ، وَصَوْمِ شَهْرِ رَمَضَانَ، وَحُجِّ الْبَيْتِ، وَالْوَلَايَةَ لِعَلِيِّ أَمِيرِ الْمُؤْمِنِينَ بَعْدَ رَسُولِ اللَّهِ صلوات الله عليه، وَالْوَلَايَةَ لِلْحَسَنِ وَالْحُسَيْنِ، وَالْوَلَايَةَ لِعَلِيِّ بْنِ الْحُسَيْنِ، وَالْوَلَايَةَ لِمُحَمَّدِ بْنِ عَلِيٍّ وَلَكَ مِنْ بَعْدِهِ — صَلَوَاتُ اللَّهِ عَلَيْهِمْ أَجْمَعِينَ — وَأَنْتُمْ أَتَمَّتِي، عَلَيْهِ أَحْيَا وَعَلَيْهِ أَمُوتُ، وَأَدِينُ اللَّهُ بِهِ. فَقَالَ: « يَا عَمْرُو، هَذَا وَاللَّهِ دِينُ اللَّهِ وَدِينُ آبَائِي الَّذِي أَدِينُ اللَّهُ بِهِ فِي السِّرِّ وَالْعَلَانِيَةِ، فَاتَّقِ اللَّهَ، وَكُفَّ لِسَانَكَ إِلَّا مِنْ خَيْرٍ، وَلَا تَقُلْ: إِنِّي هَدَيْتُ نَفْسِي، بَلِ اللَّهُ هَدَاكَ، فَأَدِّ شُكْرَ مَا أَنْعَمَ اللَّهُ — عَزَّ وَجَلَّ —

بِهِ عَلَيْكَ، وَلَا تَكُنْ مِمَّنْ إِذَا أَقْبَلَ طُعْنٌ فِي عَيْنِهِ؛ وَإِذَا أَدْبَرَ طُعْنٌ فِي قَفَاهُ، وَلَا تَحْمِلِ النَّاسَ عَلَى كَاهِلِكَ؛ فَإِنَّكَ أَوْشَكَ — إِنْ حَمَلْتَ النَّاسَ عَلَى كَاهِلِكَ — أَنْ يُصَدَّعُوا شَعْبَ كَاهِلِكَ
 .«

Ali Bin Ibrahim, from his father, and Abu Ali Al Ashary, from Muhammad Bin Abdu Jabbar, altogether from Safwan, from Amro Bin Hureys who said,

‘I went over to Abu Abdullah^{asws} and he^{asws} was in the house of his^{asws} brother Abdullah son of Muhammad (Al-Baqir)^{asws}. So I said to him^{asws}, ‘May I be sacrificed for you^{asws}! What made you^{asws} to transfer to this house?’ He^{asws} said: ‘Seeking the solitude’. So I said, ‘May I be sacrificed for you^{asws}! Shall I relate my Religion to you^{asws}?’ So he^{asws} said: ‘Yes’.

I said, ‘I make a Religion of Allah^{azwj} with the testimony that there is no god except for Allah^{azwj} Alone, there being no associates for Him^{azwj}, and that Muhammad^{saww} is His^{azwj} servant, and that the Hour is coming, there being no doubt in it, and that Allah^{azwj} would be Resurrecting the ones in the graves, and to establish the Salāt, and to give the Zakāt, and (to observe) Soām the Month of Ramazan, and Hajj of the House (Kabah), and the Wilayah of Ali^{asws} Amir Al-Momineen^{asws} after Rasool-Allah^{saww}, and the Wilayah of Al-Hassan^{asws} and Al-Husayn^{asws}, and the Wilayah of Ali^{asws} Bin Al-Husayn^{asws}, and the Wilayah of Muhammad^{asws} Bin Ali^{asws}, and for you^{asws} from after him^{asws}, and you^{asws} all are my Imams^{asws}, upon it I do live and upon it I would be dying, and I make a Religion of Allah^{azwj} by it’.

So he^{asws} said: ‘O Amro! And this, by Allah^{azwj}, is the Religion of Allah^{azwj} and the Religion of my^{asws} forefathers^{asws} which they^{asws} made as a Religion of Allah^{azwj} with in the privacy and the publicly. Therefore fear Allah^{azwj} and restrain your tongue except from goodness, and do not say, ‘I have guided myself’, but Allah^{azwj} Guided you. Therefore thank Allah^{azwj} Mighty and Majestic for the Favoured He^{azwj} has Done to you, and do not become from the ones who when he faces forwards, the gets hit in his eye, and when he turns backwards, he gets stabbed in his neck, and do not carry the people upon your shoulders. So if you do carry the people upon your shoulders, they cause injury to your shoulders’.⁵⁵

15. مُحَمَّدٌ بْنُ يَحْيَى، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ، عَنْ عَلِيِّ بْنِ النُّعْمَانِ، عَنْ ابْنِ مُسْكَانٍ، عَنْ سُلَيْمَانَ بْنِ خَالِدٍ: عَنْ أَبِي جَعْفَرٍ عَلَيْهِ السَّلَامُ، قَالَ: «أَلَا أُخْبِرُكَ بِالْإِسْلَامِ: أَصْلُهُ وَفَرْعُهُ، وَذُرْوَةُ سَنَامِهِ؟» قُلْتُ: بَلَى جُعِلْتُ فِدَاكَ، قَالَ: «أَمَّا أَصْلُهُ فَالصَّلَاةُ، وَفَرْعُهُ الزَّكَاةُ، وَذُرْوَةُ سَنَامِهِ الْجِهَادُ». ثُمَّ قَالَ: «إِنْ شِئْتَ أَخْبَرْتُكَ بِأَبْوَابِ الْخَيْرِ؟» قُلْتُ: نَعَمْ جُعِلْتُ فِدَاكَ، قَالَ: «الصَّوْمُ حَنَّةٌ مِنَ النَّارِ، وَالصَّدَقَةُ تَذْهَبُ بِالْخَطِيئَةِ، وَقِيَامُ الرَّجُلِ فِي جَوْفِ اللَّيْلِ بِذِكْرِ اللَّهِ». ثُمَّ قَرَأَ: (تَتَجَافَى جُنُوبُهُمْ عَنِ الْمَضَاجِعِ)

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Ali Bin Al Nu'man, from Ibn Muskan, from Suleyman Bin Khalid,

(It has been narrated) from Abu Ja'far^{asws} having said: ‘Shall I inform you with Al-Islām, its roots, and its branches, and the peak of its hump’. I said,

‘Yes, may I be sacrificed for you^{asws}!’ He^{asws} said: ‘As for its root, so it is the Salāt, and its branch is the Zakāt, and the peak of its hump is the Jihād’.

Then he^{asws} said: ‘If you so desire, I^{asws} can inform you about the doors of goodness’. I said, ‘Yes, may I be sacrificed for you^{asws}’. He^{asws} said: ‘The Soām is a shield from the Fire, and the charity eradicates the mistakes, and the standing of the man in the middle of the night with the Remembrance of Allah^{azwj}’. Then he^{asws} recited [32: 16] Their sides forsake their beds’.⁵⁶

14- بَابُ أَنَّ الْإِسْلَامَ يُحَقِّنُ بِهِ الدَّمَ وَتُؤَدَّى بِهِ الْأَمَانَةُ وَأَنَّ الثَّوَابَ عَلَى الْإِيمَانِ

Chapter 14 – Al-Islām, the blood is saved by it, and the entrustments are paid by it, and that the Rewards are based upon the faith

1. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنْ ابْنِ أَبِي عُمَيْرٍ، عَنِ الْحَكَمِ بْنِ أَيْمَنَ، عَنِ الْقَاسِمِ الصَّيْرَفِيِّ شَرِيكَ الْمَفْضَلِ، قَالَ: سَمِعْتُ أَبَا عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ يَقُولُ: «الْإِسْلَامُ يُحَقِّنُ بِهِ الدَّمَ، وَتُؤَدَّى بِهِ الْأَمَانَةُ، وَتُسْتَحْلُ بِهِ الْفُرُوجُ، وَالثَّوَابُ عَلَى الْإِيمَانِ».

Ali Bin Ibrahim, from Ibn Abu Umeyr, from Al Hakam Bin Ayman, from Al Qasim Al Sayrafi Shareek Al Mufazaal who said,

‘I heard Abu Abdullah^{asws} saying: ‘Al-Islām, the blood is saved by it, and the entrustments are paid by it, and the private parts are made to be Permissible by it, and the Rewards are based upon the Emān (faith)’.⁵⁷

2. عَلِيُّ، عَنْ أَبِيهِ، عَنْ ابْنِ أَبِي عُمَيْرٍ، عَنِ الْعَلَاءِ، عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ، عَنْ أَحَدِهِمَا عَلَيْهِ السَّلَامُ، قَالَ: «الْإِيمَانُ إِقْرَارٌ وَعَمَلٌ، وَالْإِسْلَامُ إِقْرَارٌ بِمَا عَمِلَ».

Ali, from his father, from Ibn Abu Umeyr, from Al A’ala, from Muhammad Bin Muslim,

(It has been narrated) from one of the two (5th or 6th Imam^{asws} having said: ‘The Emān (faith) is acknowledgement and performing the deed, and Al-Islām is the acknowledgement without performing a deed’.⁵⁸

3. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ مُحَمَّدِ بْنِ عَيْسَى، عَنْ يُونُسَ، عَنْ جَمِيلِ بْنِ دَرَّاجٍ، قَالَ: سَأَلْتُ أَبَا عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ عَنْ قَوْلِ اللَّهِ عَزَّ وَجَلَّ: (قَالَتِ الْأَعْرَابُ آمَنَّا قُلْ لَمْ تُؤْمِنُوا وَلَكِنْ قُولُوا أَسْلَمْنَا وَلَمَّا يَدْخُلِ الْإِيمَانُ فِي قُلُوبِكُمْ) فَقَالَ لِي: «أَلَا تَرَى أَنَّ الْإِيمَانَ غَيْرَ الْإِسْلَامِ؟».

Ali Bin Ibrahim, from Muhammad Bin Isa, from Yunus, from Jameel Bin Darraj who said,

‘I asked Abu Abdullah^{asws} about the Words of Allah^{azwj} Mighty and Majestic [49: 14] The Bedouins say: We believe. Say: You do not believe but say, We are Muslims; and Emān (belief) has not yet entered into your hearts. So he^{asws} said to me: ‘Do you not see that the Emān (faith) is other than Al-Islām?’⁵⁹

4. مُحَمَّدُ بْنُ يَحْيَى، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ، عَنْ عَلِيِّ بْنِ الْحَكَمِ، عَنْ سُفْيَانَ بْنِ السَّمُطِ، قَالَ: سَأَلَ رَجُلٌ أَبَا عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ عَنِ الْإِسْلَامِ وَالْإِيمَانِ: مَا الْفَرْقُ بَيْنَهُمَا؟ فَلَمْ يَجِبْهُ، ثُمَّ سَأَلَهُ،

فَلَمْ يُجِبْهُ، ثُمَّ التَّقِيَا فِي الطَّرِيقِ وَقَدْ أَزْفَ مِنَ الرَّجُلِ الرَّحِيلُ، فَقَالَ لَهُ أَبُو عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ: «كَأَنَّهُ قَدْ أَزْفَ مِنْكَ رَحِيلٌ؟» فَقَالَ: نَعَمْ، فَقَالَ: «فَالْقَنِي فِي الْبَيْتِ» فَلَقِيَهُ، فَسَأَلَهُ عَنِ الْإِسْلَامِ وَالْإِيمَانِ: مَا الْفَرْقُ بَيْنَهُمَا؟ فَقَالَ: «الْإِسْلَامُ هُوَ الظَّاهِرُ الَّذِي عَلَيْهِ النَّاسُ، شَهَادَةُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ، وَأَنَّ مُحَمَّدًا رَسُولُ اللَّهِ، وَإِقَامُ الصَّلَاةِ، وَإِيتَاءُ الزَّكَاةِ، وَحُجُّ الْبَيْتِ، وَصِيَامُ شَهْرِ رَمَضَانَ، فَهَذَا الْإِسْلَامُ». وَقَالَ: «الْإِيمَانُ مَعْرِفَةُ هَذَا الْأَمْرِ مَعَ هَذَا، فَإِنْ أَقَرَّ بِهَا وَلَمْ يَعْرِفْ هَذَا الْأَمْرَ، كَانَ مُسْلِمًا وَكَانَ ضَالًّا».

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Ali Bin Al Hakam, from Sufyan Bin Al Simt who said,

‘A man asked Abu Abdullah^{asws} about Al-Islām and Al-Emān (the belief), ‘What is the difference between the two?’ But he^{asws} did not answer him. Then he asked him^{asws} (again). But, he^{asws} did not answer him. Then they met in the street and the man had approached the ride to leave. So Abu Abdullah^{asws} said to him: ‘It is as if you have approached the ride to leave?’ So he said, ‘Yes’. So he^{asws} said: ‘Meet me^{asws} in the house’.

So he met him^{asws} and he asked him^{asws} about Al-Islām and Al-Emān, what is the difference is between the two. So he^{asws} said: ‘Al-Islām, it is the apparent which the people are upon – the testimony that there is no god except for Allah^{azwj} Alone, there being no associates for Him^{azwj}, and that Muhammad^{saww} is His^{azwj} servant and His^{azwj} Rasool^{saww}, and establishment of the Salāt, and giving the Zakāt, and performing the Hajj of the House (Kabah), and (observing) Soām the Month of Ramazan. So this is Al-Islām’.

And he^{asws} said: ‘Al-Emān is the recognition of this matter (Al-Wilayah) along with this (all of the above). So if one acknowledges with it and does not recognise this matter, he would be a Muslim, but would be straying’ (without the Light of Emān).⁶⁰

5. الْحُسَيْنُ بْنُ مُحَمَّدٍ، عَنْ مُعَلَّى بْنِ مُحَمَّدٍ؛ وَعِدَّةٌ مِنْ أَصْحَابِنَا، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ جَمِيعًا، عَنِ الْوَشَاءِ، عَنْ أَبَانَ، عَنْ أَبِي بصيرٍ، عَنْ أَبِي جَعْفَرٍ عَلَيْهِ السَّلَامُ، قَالَ: سَمِعْتُهُ يَقُولُ: «(قَالَتِ الْأَعْرَابُ آمَنَّا قُلْ لَمْ تُؤْمِنُوا وَلَكِنْ قُولُوا أَسْلَمْنَا) فَمَنْ زَعَمَ أَنَّهُمْ آمَنُوا فَقَدْ كَذَبَ؛ وَمَنْ زَعَمَ أَنَّهُمْ لَمْ يَسْلَمُوا فَقَدْ كَذَبَ».

Al Husayn Bin Muhammad, from Moala Bin Muhammad, and a number of our companions, from Ahmad Bin Muhammad, altogether from Al Washa, from Aban, from Abu Baseer,

(It has been narrated) from Abu Ja’far^{asws}, said, ‘I heard him^{asws} saying: ‘[49: 14] The Bedouins say: We believe. Say: You do not believe but say, We are Muslims. So the ones who claim that they have believed, so they have lied, and the ones who claim that they have not become Muslims, so they have lied’.⁶¹

6. أَحْمَدُ بْنُ مُحَمَّدٍ، عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ، عَنْ حَكَمِ بْنِ أَيْمَنَ، عَنْ قَاسِمِ شَرِيكِ الْمُفَضَّلِ، قَالَ: سَمِعْتُ أَبَا عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ يَقُولُ: «الْإِسْلَامُ يُحَقِّنُ بِهِ الدَّمَ، وَتُؤَدَّى بِهِ الْأَمَانَةُ، وَتُسْتَحَلُّ بِهِ الْفُرُوجُ، وَالثَّوَابُ عَلَى الْإِيمَانِ».

Ahmad Bin Muhammad, from Al Husayn Bin Saeed, from Hakam Bin Ayman, from Qasim Shareek Al Mufazzal who said,

‘I heard Abu Abdullah^{asws} saying: ‘Al-Islām, the blood is saved by it, and the entrustments are paid by it, and the private parts are made to be Permissible by it, but the Rewards are upon the Emān (belief)’.⁶²

15- بَابُ أَنَّ الْإِيمَانَ يَشْرُكُ الْإِسْلَامَ وَالْإِسْلَامَ لَا يَشْرُكُ الْإِيمَانَ

Chapter 15 – The Emān (belief) contains the Islām, but the Islām doest not contain the Emān (belief)

1. مُحَمَّدُ بْنُ يَحْيَى، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ، عَنِ الْحَسَنِ بْنِ مَحْبُوبٍ، عَنْ جَمِيلِ بْنِ صَالِحٍ، عَنْ سَمَاعَةَ، قَالَ: قُلْتُ لِأَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ: أَخْبِرْنِي عَنِ الْإِسْلَامِ وَالْإِيمَانِ أَهْمَا مُخْتَلَفَانِ؟ فَقَالَ: «إِنَّ الْإِيمَانَ يُشَارِكُ الْإِسْلَامَ، وَالْإِسْلَامُ لَا يُشَارِكُ الْإِيمَانَ». فَقُلْتُ: فَصِفْهُمَا لِي. فَقَالَ: «الْإِسْلَامُ شَهَادَةُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ، وَالتَّصْدِيقُ بِرَسُولِ اللَّهِ ﷺ، بِهِ حُقِنَتِ الدَّمَاءُ، وَعَلَيْهِ جَرَتِ الْمَنَاحِكُ وَالْمَوَارِيثُ، وَعَلَى ظَاهِرِهِ جَمَاعَةُ النَّاسِ، وَالْإِيمَانُ الْهُدَى وَمَا يَثْبُتُ فِي الْقُلُوبِ مِنْ صِفَةِ الْإِسْلَامِ وَمَا ظَهَرَ مِنَ الْعَمَلِ بِهِ، وَالْإِيمَانُ أَرْفَعُ مِنَ الْإِسْلَامِ بِدَرَجَةٍ؛ إِنَّ الْإِيمَانَ يُشَارِكُ الْإِسْلَامَ فِي الظَّاهِرِ، وَالْإِسْلَامُ لَا يُشَارِكُ الْإِيمَانَ فِي الْبَاطِنِ، وَإِنْ اجْتَمَعَا فِي الْقَوْلِ وَالصِّفَةِ».

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Al Hassan Bin Mahboub, from Jameel Bin Salih, from Sama’at who said,

‘I said to Abu Abdullah^{asws}, ‘Inform me about Al-Islām and Al-Emān, are these two different?’ So he^{asws} said: ‘Al-Emān contains the Al-Islām, but Al-Islām does not contain Al-Emān’. So I said, ‘So describe these two to me: ‘So he^{asws} said: ‘Al-Islām is the testimony that there is no god except for Allah^{azwj}, and the ratification in Rasool-Allah^{saww}. By it, the bloods are saved, and upon it the marriages flow, and the inheritances, and upon its apparent are the communities of the people.

And Al-Emān is the guidance and what is affirmed in the hearts from the characteristics of Al-Islām, and whatever the deeds make apparent with; and Al-Emān is higher than Al-Islām by a level. Al-Emān contains the Al-Islām in the apparent, but Al-Islām does not contain the Al-Emān in the hidden although they are both together regarding the words and the description’.⁶³

2. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ مُحَمَّدِ بْنِ عَيْسَى، عَنْ يُونُسَ بْنِ عَبْدِ الرَّحْمَنِ، عَنْ مُوسَى بْنِ بَكْرٍ، عَنْ فَضِيلِ بْنِ يَسَارٍ، عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ، قَالَ: «الْإِيمَانُ يُشَارِكُ الْإِسْلَامَ، وَالْإِسْلَامُ لَا يُشَارِكُ الْإِيمَانَ».

Ali Bin Ibrahim, from Muhammad Bin Isa, from Yunus Bin Abdul Rahman, from Musa Bin Bakr, from Fuzayl Bin Yasaar,

(It has been narrated) from Abu Abdullah^{asws} having said: ‘Al-Emān contains the Al-Islām, but Al-Islām does not contain Al-Emān’.⁶⁴

3. عَلِيٌّ، عَنْ أَبِيهِ، عَنْ ابْنِ أَبِي عُمَيْرٍ، عَنْ جَمِيلِ بْنِ دَرَّاجٍ، عَنْ فَضِيلِ بْنِ يَسَارٍ، قَالَ: سَمِعْتُ أَبَا عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ يَقُولُ: «إِنَّ الْإِيمَانَ يُشَارِكُ الْإِسْلَامَ، وَلَا يُشَارِكُهُ الْإِسْلَامُ؛ إِنَّ الْإِيمَانَ مَا وَقَرَ فِي الْقُلُوبِ، وَالْإِسْلَامَ مَا عَلَيْهِ الْمَنَاجِحُ وَالْمَوَارِيثُ وَحَقْنُ الدِّمَاءِ، وَالْإِيمَانَ يُشْرِكُ الْإِسْلَامَ، وَالْإِسْلَامَ لَا يُشْرِكُ الْإِيمَانَ».

Ali, from his father, from Ibn Abu Umeyr, from Jameel Bin Darraj, from Fuzayl Bin Yasaar who said,

‘I heard Abu Abdullah^{asws} saying: ‘Al-Emān includes Al-Islām, but Al-Islām does not include it. Al-Emān is what occurs in the hearts, and Al-Islām is what (makes permissible) the marriages, and the inheritances, and saving of the bloods are (flowing upon); and Al-Emān includes Al-Islām, and Al-Islām does not include Al-Emān’.⁶⁵

4. عِدَّةٌ مِنْ أَصْحَابِنَا، عَنْ أَحْمَدَ بْنِ مُحَمَّدَ بْنِ خَالِدٍ، عَنْ الْحَسَنِ بْنِ مَحْبُوبٍ، عَنْ أَبِي الصَّبَّاحِ الْكِنَانِيِّ، قَالَ: قُلْتُ لِأَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ: أَيُّهُمَا أَفْضَلُ: الْإِيمَانُ أَوْ الْإِسْلَامُ؟ فَإِنْ مِنْ قَبْلِنَا يَقُولُونَ: إِنَّ الْإِسْلَامَ أَفْضَلُ مِنَ الْإِيمَانِ فَقَالَ: «الْإِيمَانُ أَرْفَعُ مِنَ الْإِسْلَامِ». قُلْتُ: فَأَوْجَدَنِي ذَلِكَ، قَالَ: «مَا تَقُولُ فِيمَنْ أَحْدَثَ فِي الْمَسْجِدِ الْحَرَامِ مُتَعَمِّدًا؟» قَالَ: قُلْتُ: يُضْرَبُ ضَرْبًا شَدِيدًا، قَالَ: «أَصَبْتَ». قَالَ: «فَمَا تَقُولُ فِيمَنْ أَحْدَثَ فِي الْكَعْبَةِ مُتَعَمِّدًا؟» قُلْتُ: يُقْتَلُ، قَالَ: «أَصَبْتَ، أَلَا تَرَى أَنَّ الْكَعْبَةَ أَفْضَلُ مِنَ الْمَسْجِدِ، وَأَنَّ الْكَعْبَةَ تَشْرِكُ الْمَسْجِدَ، وَالْمَسْجِدَ لَا يُشْرِكُ الْكَعْبَةَ؟ وَكَذَلِكَ الْإِيمَانُ يُشْرِكُ الْإِسْلَامَ، وَالْإِسْلَامَ لَا يُشْرِكُ الْإِيمَانَ».

A number of our companions, from Ahmad Bin Muhammad Bin Khalid, from Al Hassan Bin Mahboub, from Abu Al Sabbah Al Kinany who said,

‘I said to Abu Abdullah^{asws}, ‘Which of the two is superior, Al-Emān or Al-Islām, for the ones in front of us are saying that Al-Islām is superior than Al-Emān?’ So he^{asws} said: ‘Al-Emān is higher than Al-Islām’. I said, ‘So renew that (explanation) for me’.

He^{asws} said: ‘What are you saying regarding the one who deliberately urinates or defecates in the Sacred Masjid?’ I said, ‘He would be lashed intensely’. He^{asws} said: ‘Correct. So what are you saying regarding the one who urinates or defecates deliberately in the Kabah?’ I said, ‘He would be killed’. He^{asws} said: ‘Correct. Do you not see that the Kabah is superior than the Masjid, and that the Kabah is included in the Masjid and the Masjid is not included in the Kabah, and similar to that, Al-Emān includes Al-Islām, but Al-Islām does not include Al-Emān’.⁶⁶

5. عِدَّةٌ مِنْ أَصْحَابِنَا، عَنْ سَهْلِ بْنِ زِيَادٍ، وَمُحَمَّدِ بْنِ يَحْيَى، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ جَمِيعاً، عَنْ ابْنِ مَحْبُوبٍ، عَنْ عَلِيِّ بْنِ رَبَائِبٍ، عَنْ حُمْرَانَ بْنِ أَعْيَنَ: عَنْ أَبِي جَعْفَرٍ عليه السلام، قَالَ: سَمِعْتُهُ يَقُولُ: «الْإِيمَانُ مَا اسْتَقَرَّ فِي الْقَلْبِ، وَأَفْضَى بِهِ إِلَى اللَّهِ عَزَّ وَجَلَّ، وَصَدَقَهُ الْعَمَلُ بِالطَّاعَةِ لِلَّهِ وَالتَّسْلِيمِ لِأَمْرِهِ؛ وَالْإِسْلَامُ مَا ظَهَرَ مِنْ قَوْلٍ أَوْ فِعْلٍ، وَهُوَ الَّذِي عَلَيْهِ جَمَاعَةُ النَّاسِ مِنَ الْفِرْقِ كُلِّهَا، وَبِهِ حَقِنَتِ الدِّمَاءُ، وَعَلَيْهِ جَرَتِ الْمَوَارِيثُ، وَجَازَ النِّكَاحُ، وَاجْتَمَعُوا عَلَى الصَّلَاةِ وَالزَّكَاةِ وَالصَّوْمِ وَالْحَجِّ، فَخَرَجُوا بِذَلِكَ مِنَ الْكُفْرِ، وَأُضِفُوا إِلَى الْإِيمَانِ، وَالْإِسْلَامُ لَا يَشْرِكُ الْإِيمَانَ، وَالْإِيمَانُ يَشْرِكُ الْإِسْلَامَ، وَهُمَا فِي الْقَوْلِ وَالْفِعْلِ يَجْتَمِعَانِ، كَمَا صَارَتِ الْكَعْبَةُ فِي الْمَسْجِدِ وَالْمَسْجِدُ لَيْسَ فِي الْكَعْبَةِ، وَكَذَلِكَ الْإِيمَانُ يَشْرِكُ الْإِسْلَامَ، وَالْإِسْلَامُ لَا يَشْرِكُ الْإِيمَانَ؛ وَقَدْ قَالَ اللَّهُ عَزَّ وَجَلَّ: (قَالَتِ الْأَعْرَابُ آمَنَّا قُلْ لَمْ تُؤْمِنُوا وَلَكِنْ قُولُوا أَسْلَمْنَا وَلَمَّا يَدْخُلِ الْإِيمَانُ فِي قُلُوبِكُمْ) فَقَوْلُ اللَّهِ — عَزَّ وَجَلَّ — أَصْدَقُ الْقَوْلِ». قُلْتُ: فَهَلْ لِلْمُؤْمِنِ فَضْلٌ عَلَى الْمُسْلِمِ فِي شَيْءٍ مِنَ الْفَضَائِلِ وَالْأَحْكَامِ وَالْحُدُودِ وَغَيْرِ ذَلِكَ؟ فَقَالَ: «لَا، هُمَا يَجْرِيَانِ فِي ذَلِكَ مَجْرَى وَاحِدٍ، وَلَكِنْ لِلْمُؤْمِنِ فَضْلٌ عَلَى الْمُسْلِمِ فِي أَعْمَالِهِمَا وَمَا يَتَقَرَّبَانِ بِهِ إِلَى اللَّهِ عَزَّ وَجَلَّ». قُلْتُ: أَلَيْسَ اللَّهُ — عَزَّ وَجَلَّ — يَقُولُ: (مَنْ جَاءَ بِالْحَسَنَةِ فَلَهُ عَشْرُ أَمْثَالِهَا) وَزَعَمْتَ أَنَّهُمْ مُجْتَمِعُونَ عَلَى الصَّلَاةِ وَالزَّكَاةِ وَالصَّوْمِ وَالْحَجِّ مَعَ الْمُؤْمِنِ؟ قَالَ: «أَلَيْسَ قَدْ قَالَ اللَّهُ عَزَّ وَجَلَّ: (فِيضَاعَفَهُ لَهُ أَضْعَافًا كَثِيرَةً)؟ فَالْمُؤْمِنُونَ هُمُ الَّذِينَ يُضَاعَفُ اللَّهُ — عَزَّ وَجَلَّ — لَهُمْ حَسَنَاتُهُمْ: لِكُلِّ حَسَنَةٍ سَبْعِينَ ضِعْفًا، فَهَذَا فَضْلُ الْمُؤْمِنِ، وَيَزِيدُهُ اللَّهُ فِي حَسَنَاتِهِ عَلَى قَدْرِ صِحَّةِ إِيْمَانِهِ أَضْعَافًا كَثِيرَةً، وَيَفْعَلُ اللَّهُ بِالْمُؤْمِنِينَ مَا يَشَاءُ مِنَ الْخَيْرِ». قُلْتُ: أَرَأَيْتَ مَنْ دَخَلَ فِي الْإِسْلَامِ أَلَيْسَ هُوَ دَاخِلًا فِي الْإِيمَانِ؟ فَقَالَ: «لَا، وَلَكِنَّهُ قَدْ أُضِيفَ إِلَى الْإِيمَانِ، وَخَرَجَ مِنَ الْكُفْرِ وَسَاضِرِبُ لَكَ مَثَلًا تَعْقِلُ بِهِ فَضْلَ الْإِيمَانِ عَلَى الْإِسْلَامِ: أَرَأَيْتَ لَوْ أَبْصَرْتَ رَجُلًا فِي الْمَسْجِدِ، أَكُنْتَ تَشْهَدُ أَنَّكَ رَأَيْتَهُ فِي الْكَعْبَةِ؟» قُلْتُ: لَا يَجُوزُ لِي ذَلِكَ. قَالَ: «فَلَوْ أَبْصَرْتَ رَجُلًا فِي الْكَعْبَةِ، أَكُنْتَ شَاهِدًا أَنَّهُ قَدْ دَخَلَ الْمَسْجِدَ الْحَرَامَ؟» قُلْتُ: نَعَمْ، قَالَ: «وَكَيفَ ذَلِكَ؟!» قُلْتُ: إِنَّهُ لَا يَصِلُ إِلَى دُخُولِ الْكَعْبَةِ حَتَّى يَدْخُلَ الْمَسْجِدَ، فَقَالَ: «قَدْ أَصَبْتَ وَأَحْسَنْتَ» ثُمَّ قَالَ: «كَذَلِكَ الْإِيمَانُ وَالْإِسْلَامُ».

A number of our companions, from Sahl Bin Ziyad, and Muhammad Bin Yahya, from Ahmad Bin Muhammad, altogether from Ibn Mahboub, from Ali Bin Raib, from Humran Bin Ayn,

(It has been narrated) from Abu Ja'far^{asws}, said, 'I heard him^{asws} saying: 'Al-Emān is that which settles in the heart and leads with it to Allah^{azwj} Mighty and Majestic, and the deeds ratify it with the obedience to Allah^{azwj} and the submission to His^{azwj} Command; but Al-Islām is what is apparent

from the words or deeds, and it is what the communities of the people are upon, from all of the sects. And by it, the bloods are saved, and upon it flow the inheritances, and the marriages are validated, and they gather upon the Salāt, and the Zakāt, and the Soām, and the Hajj.

Thus, by that, they are exiting from the disbelief and entering into the Emān; but the Islām does not include the Emān, but the Emān does include the Islām, and they are both together in the words and the deeds, just as the Kabah comes to be in the Masjid, and the Masjid is not in the Kabah, similarly the Emān includes the Islām, but the Islām does not include the Emān. And Allah^{azwj} Mighty and Majestic has Said [49: 14] The Bedouins say: We believe. Say: You do not believe but say, We submit; and Emān (belief) has not yet entered into your hearts, and the Words of Allah^{azwj} Mighty and Majestic are the most truthful of the words’.

I said, ‘So is there a preference for the Believer upon the Muslim with regards to anything from the merits, and the Ordinances, and the legal punishments, and other than that?’ So he^{asws} said: ‘No. They both flow with regards to that with one flow, but the Believer has superiority upon the Muslim regarding their deeds and (through) which they are getting closer with to Allah^{azwj} Mighty and Majestic’.

I said, ‘Isn’t Allah^{azwj} Mighty and Majestic Saying [6: 160] Whoever comes with a good deed, he shall have ten like it, and you^{asws} alleged they are together upon the Salāt, and the Zakāt, and the Soām, and the Hajj along with the Momineen (plural of Momin)’.

He^{asws} said: ‘Hasn’t Allah^{azwj} Mighty and Majestic Said [2: 245] Who is it that who will lend to Allah a goodly loan, so He will Multiply it to him manifold? So, the Momineen (plural of Momin), they are those for whom Allah^{azwj} would Multiply their good deeds, for every good deed, a multiple of seventy. Thus, this is the superiority of the Believer, and Allah^{azwj} will Increase for him with regards to the good deeds, upon a measurement of the health of his Emān, a manifold multiple, and Allah^{azwj} Does with the Momineen (plural of Momin) whatever He^{azwj} so Desires to, from the goodness’.

I said, ‘What is your^{asws} view of the one who enters into Al-Islām, would he not have entered into the Emān?’ So he^{asws} said: ‘No. But he would have been guided to the Emān and exited from the disbelief, and I^{asws} shall strike for you an example you can get to know by it the superiority of the Emān over the Islām.

What is your view, if you were to see a man in the Masjid, would you testify that you have seen him to be in the Kabah?’ I said, ‘That is not allowed for me’. He^{asws} said: ‘So if you were to see a man in the Kabah, would you bear witness that he had entered the Sacred Masjid?’ I said, ‘Yes’. He^{asws} said: ‘And how is that?’ I said, ‘He could not have arrived to enter the Kabah unless he had entered the Masjid (first)’. So he^{asws} said: ‘You are correct, and have done well’. Then he^{asws} said: ‘Like that is the Emān and the Islām’.⁶⁷

16 - بَابُ آخَرُ مِنْهُ وَفِيهِ أَنَّ الْإِسْلَامَ قَبْلَ الْإِيمَانِ

Chapter 16 – Another Chapter from it, and in it is that the Islām is before the Emān

1. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنِ الْعَبَّاسِ بْنِ مَعْرُوفٍ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي نَجْرَانَ، عَنْ حَمَّادِ بْنِ عَثْمَانَ، عَنْ عَبْدِ الرَّحِيمِ الْقَصِيرِ، قَالَ: كَتَبْتُ مَعَ عَبْدِ الْمَلِكِ بْنِ أَعْيَنَ إِلَى أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ أَسْأَلُهُ عَنِ الْإِيمَانِ: مَا هُوَ؟ فَكَتَبَ إِلَيَّ مَعَ عَبْدِ الْمَلِكِ بْنِ أَعْيَنَ: «سَأَلْتَ — رَحِمَكَ اللَّهُ — عَنِ الْإِيمَانِ؛ وَ الْإِيمَانُ هُوَ الْإِقْرَارُ بِاللِّسَانِ، وَعَقْدُ فِي الْقَلْبِ، وَعَمَلٌ بِالْأَرْكَانِ، وَ الْإِيمَانُ بَعْضُهُ مِنْ بَعْضٍ، وَهُوَ دَارٌ، وَكَذَلِكَ الْإِسْلَامُ دَارٌ، وَ الْكُفْرُ دَارٌ، فَقَدْ يَكُونُ الْعَبْدُ مُسْلِمًا قَبْلَ أَنْ يَكُونَ مُؤْمِنًا، وَلَا يَكُونُ مُؤْمِنًا حَتَّى يَكُونَ مُسْلِمًا، فَالْإِسْلَامُ قَبْلَ الْإِيمَانِ وَهُوَ يُشَارِكُ الْإِيمَانَ، فَإِذَا أَتَى الْعَبْدُ كَبِيرَةً مِنْ كِبَائِرِ الْمَعَاصِي، أَوْ صَغِيرَةً مِنْ صَغَائِرِ الْمَعَاصِي الَّتِي نَهَى اللَّهُ — عَزَّ وَجَلَّ — عَنْهَا، كَانَ خَارِجًا مِنَ الْإِيمَانِ، سَاقِطًا عَنْهُ اسْمُ الْإِيمَانِ، وَتَابَتْ عَلَيْهِ اسْمُ الْإِسْلَامِ، فَإِنْ تَابَ وَاسْتَغْفَرَ، عَادَ إِلَى دَارِ الْإِيمَانِ، وَلَا يُخْرِجُهُ إِلَى الْكُفْرِ إِلَّا الْجُحُودُ وَالْإِسْتِحْلَالُ بِأَنْ يَقُولَ لِلْحَلَالِ: هَذَا حَرَامٌ، وَ لِلْحَرَامِ: هَذَا حَلَالٌ، وَدَانَ بِذَلِكَ، فَعِنْدَهَا يَكُونُ خَارِجًا مِنَ الْإِسْلَامِ وَ الْإِيمَانِ، دَاخِلًا فِي الْكُفْرِ، وَكَانَ بِمَنْزِلَةِ مَنْ دَخَلَ الْحَرَمَ ثُمَّ دَخَلَ الْكَعْبَةَ، وَاحْدَثَ فِي الْكَعْبَةِ حَدَثًا، فَأُخْرِجَ عَنِ الْكَعْبَةِ وَعَنِ الْحَرَمِ، فَضُرِبَتْ عُنُقُهُ، وَصَارَ إِلَى النَّارِ».

Ali Bin Ibrahim, from Al Abbas Bin Marouf, from Abdul Rahman Bin Abu Najran, from Hammad Bin Isman, from Abdul Rahman Al Qaseyr who said,

‘I wrote along with Abdul Malik Bin Ayn, to Abu Abdullah^{asws}, asking him^{asws} about the Emān, what it is. So he^{asws} wrote to me (sending it across) with Abdul Malik Bin Ayn: ‘You asked, may Allah^{azwj} have Mercy on you, about the Emān; and the Emān, it is the acknowledgement by the tongue, and established in the heart, and performance of the deeds with the body parts; and the Emān, some of it is from each others, and it is a house, and similar to that Islām is a house, and the disbelief is a house.

So the servant would happen to be a Muslim before he can happen to be a Momin (Believer), and a Momin cannot happen to be until he happens to be a Muslim. So the Islām is before the Emān, and it is included in the Emān, So when the servant comes to a major one from the major disobediencies, or a small one from the small disobediencies which Allah^{azwj} Mighty and Majestic has Forbidden from, he would exit from the Emān. The name ‘Al Emān’ would drop from him, and the name ‘Al Islām’ would be affirmed upon him.

So if he were to repent and seek Forgiveness, would return to the house of Al Emān, and nothing would exit him to the disbelief except for the rejection and the ‘Istihlal’, i. e. he is saying for the Permissible, ‘This is Prohibited’, and for the Prohibition, ‘This is Permissible’, and makes a Religion with that. So during it, he would happen to have exited from the Islām and the Emān, having entered into the disbelief, and he would be at the status of the one who enters the Harrum (Sanctuary) then enters the Kabah, and he exrcetes in the Kabah with a urination/defecation, so he would be exited from the Kabah and from the Harrum, and his neck would be struck and he would go to the Fire’.⁶⁸

2. عِدَّةٌ مِنْ أَصْحَابِنَا، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ، عَنْ عَثْمَانَ بْنِ عِيسَى، عَنْ سَمَاعَةَ بْنِ مِهْرَانَ، قَالَ: سَأَلْتُهُ عَنِ الْإِيمَانِ وَالْإِسْلَامِ: قُلْتُ لَهُ: أَفَرَقَ بَيْنَ الْإِسْلَامِ وَالْإِيمَانِ؟ قَالَ: «فَأَضْرِبْ لَكَ مَثْلَهُ؟» قَالَ: قُلْتُ: أَوْرَدَ ذَلِكَ، قَالَ: «مَثَلُ الْإِيمَانِ وَالْإِسْلَامِ مَثَلُ الْكَعْبَةِ الْحَرَامِ مِنَ الْحَرَمِ، قَدْ يَكُونُ فِي الْحَرَمِ وَلَا يَكُونُ فِي الْكَعْبَةِ، وَلَا يَكُونُ فِي الْكَعْبَةِ حَتَّى يَكُونَ فِي الْحَرَمِ، وَقَدْ يَكُونُ مُسْلِمًا وَلَا يَكُونُ مُؤْمِنًا، وَلَا يَكُونُ مُؤْمِنًا حَتَّى يَكُونَ مُسْلِمًا». قَالَ: قُلْتُ: فَيُخْرَجُ مِنَ الْإِيمَانِ شَيْءٌ؟ قَالَ: «نَعَمْ». قُلْتُ: فَيُصِيرُهُ إِلَى مَاذَا؟ قَالَ: «إِلَى الْإِسْلَامِ أَوْ الْكُفْرِ». وَقَالَ: «لَوْ أَنَّ رَجُلًا دَخَلَ الْكَعْبَةَ، فَأَقْلَتَ مِنْهُ بَوْلَهُ، أُخْرِجَ مِنَ الْكَعْبَةِ وَلَمْ يُخْرَجْ مِنَ الْحَرَمِ، فَعَسَلَ ثَوْبَهُ وَتَطَهَّرَ، ثُمَّ لَمْ يَمْنَعْ أَنْ يَدْخُلَ الْكَعْبَةَ؛ وَلَوْ أَنَّ رَجُلًا دَخَلَ الْكَعْبَةَ، فَبَالَ فِيهَا مُعَانِدًا، أُخْرِجَ مِنَ الْكَعْبَةِ وَمِنَ الْحَرَمِ، وَضُرِبَتْ عُنُقُهُ».

A number of our companions, from Ahmad Bin Muhammad, from usman Bin Isa, from Sama'at Bin Mihran who said,

'I asked him^{asws} about the Emān and the Islām. I said to him^{asws}, 'Is there a difference between the Islām and the Emān?' He^{asws} said: 'So shall I^{asws} strike an example for you?' I said, 'I want that'. He^{asws} said: 'An example of the Emān and the Islām is like the Kabah and the Sanctity from the Harrum. You can happen to be in the Harrum and not happen to be in the Kabah, but you cannot happen to be in the Kabah until you happen to be in the Harrum, and you can happen to be a Muslim and not happen to be a Momin, and you cannot happen to be a Momin until you happen to be a Muslim'.

He (the narrator) said, 'I said, 'So he could exit from the Emān, somewhat?' He^{asws} said: 'Yes'. I said, 'So what is that to which he will then convert to?' He^{asws} said: 'To the Islām or to the disbelief'. And he^{asws} said: 'If a man were to enter the Kabah and his urine escapes from him, he would exit from the Kabah and would not have to exit from the Harrum. So he would wash his clothes and clean himself. Then he would not be prevented from entering the Kabah, but if a man were to enter the Kabah, so he urinates therein stubbornly (intentionally), he would be exited from the Kabah and from the Harrum, and his neck would be struck off'.⁶⁹

17- بَابُ

Chapter 17 – A Chapter

1. عَلِيُّ بْنُ مُحَمَّدٍ، عَنْ بَعْضِ أَصْحَابِهِ، عَنْ آدَمَ بْنِ إِسْحَاقَ، عَنْ عَبْدِ الرَّزَّاقِ بْنِ مِهْرَانَ، عَنِ الْحُسَيْنِ بْنِ مِيمُونٍ، عَنْ مُحَمَّدِ بْنِ سَالِمٍ: عَنْ أَبِي جَعْفَرٍ عَلَيْهِ السَّلَامُ، قَالَ: «إِنَّ أَنْاسًا تَكَلَّمُوا فِي هَذَا الْقُرْآنِ بِغَيْرِ عِلْمٍ، وَذَلِكَ أَنَّ اللَّهَ — تَبَارَكَ وَتَعَالَى — يَقُولُ: (هُوَ الَّذِي أَنْزَلَ عَلَيْكَ الْكِتَابَ مِنْهُ آيَاتٌ مُحْكَمَاتٌ هُنَّ أُمُّ الْكِتَابِ وَأُخَرُ مُتَشَابِهَاتٌ فَأَمَّا الَّذِينَ فِي قُلُوبِهِمْ زَيْغٌ فَيَتَّبِعُونَ مَا تَشَابَهَ مِنْهُ ابْتِغَاءَ الْفِتْنَةِ وَابْتِغَاءَ تَأْوِيلِهِ وَمَا يَعْلَمُ تَأْوِيلَهُ إِلَّا اللَّهُ) الْآيَةُ، فَالْمُنْسُوخَاتُ مِنَ الْمُتَشَابِهَاتِ، وَالْمُحْكَمَاتُ مِنَ النَّاسِخَاتِ إِنَّ اللَّهَ — عَزَّ وَجَلَّ — بَعَثَ نُوحًا إِلَى قَوْمِهِ:

(أَنِ اعْبُدُوا اللَّهَ وَاتَّقُوهُ وَأَطِيعُوا) ثُمَّ دَعَاهُمْ إِلَى اللَّهِ وَحْدَهُ، وَأَنْ يَعْبُدُوهُ وَلَا يُشْرِكُوا بِهِ شَيْئاً، ثُمَّ بَعَثَ الْأَنْبِيَاءَ عَلَى ذَلِكَ إِلَى أَنْ بَلَغُوا مُحَمَّدًا ﷺ، فَدَعَاهُمْ إِلَى أَنْ يَعْبُدُوا اللَّهَ وَلَا يُشْرِكُوا بِهِ شَيْئاً، وَقَالَ: (شَرَعَ لَكُمْ مِنَ الدِّينِ مَا وَصَّى بِهِ نُوحًا وَالَّذِي أَوْحَيْنَا إِلَيْكَ وَمَا وَصَّيْنَا بِهِ إِبْرَاهِيمَ وَمُوسَى وَعِيسَى أَنْ أَقِيمُوا الدِّينَ وَلَا تَتَفَرَّقُوا فِيهِ كَبُرَ عَلَى الْمُشْرِكِينَ مَا تَدْعُوهُمْ إِلَيْهِ اللَّهُ يَجْتَبِي إِلَيْهِ مَنْ يَشَاءُ وَيَهْدِي إِلَيْهِ مَنْ يُنِيبُ) فَبَعَثَ الْأَنْبِيَاءَ إِلَى قَوْمِهِمْ بِشَهَادَةِ أَنْ لَا إِلَهَ إِلَّا اللَّهُ، وَالْإِقْرَارَ بِمَا جَاءَ بِهِ مِنْ عِنْدِ اللَّهِ، فَمَنْ آمَنَ مُخْلِصاً وَمَاتَ عَلَى ذَلِكَ، أَدْخَلَهُ اللَّهُ الْجَنَّةَ بِذَلِكَ، وَذَلِكَ أَنَّ اللَّهَ لَيْسَ بِظَلَامٍ لِلْعَبِيدِ، وَذَلِكَ أَنَّ اللَّهَ لَمْ يَكُنْ يُعَذِّبُ عَبْدًا حَتَّى يُغْلَظَ عَلَيْهِ فِي الْقَتْلِ، وَالْمَعَاصِي الَّتِي أَوْجَبَ اللَّهُ عَلَيْهِ بِهَا النَّارَ لِمَنْ عَمِلَ بِهَا. فَلَمَّا اسْتَجَابَ لِكُلِّ نَبِيٍّ مِنْ اسْتَجَابَ لَهُ مِنْ قَوْمِهِ مِنَ الْمُؤْمِنِينَ، جَعَلَ لِكُلِّ نَبِيٍّ مِنْهُمْ شِرْعَةً وَمِنْهَاجاً، وَالشَّرْعَةَ وَالْمِنْهَاجَ سَبِيلٌ وَسُنَّةٌ، وَقَالَ اللَّهُ لِمُحَمَّدٍ ﷺ: (إِنَّا أَوْحَيْنَا إِلَيْكَ كَمَا أَوْحَيْنَا إِلَى نُوحٍ وَالنَّبِيِّينَ مِنْ بَعْدِهِ) وَأَمَرَ كُلَّ نَبِيٍّ بِالْأَخْذِ بِالسَّبِيلِ وَالسُّنَّةِ، وَكَانَ مِنَ السَّبِيلِ وَالسُّنَّةِ الَّتِي أَمَرَ اللَّهُ — عَزَّ وَجَلَّ — بِهَا مُوسَى عَلَيْهِ السَّلَامُ أَنْ جَعَلَ عَلَيْهِمُ السَّبْتَ، وَكَانَ مِنْ أَعْظَمِ السَّبَبِ وَلَمْ يَسْتَحِلَّ أَنْ يَفْعَلَ ذَلِكَ مِنْ خَشْيَةِ اللَّهِ، أَدْخَلَهُ اللَّهُ الْجَنَّةَ، وَمَنْ اسْتَخَفَّ بِحَقِّهِ، وَاسْتَحَلَّ مَا حَرَّمَ اللَّهُ عَلَيْهِ مِنَ الْعَمَلِ الَّذِي نَهَاهُ اللَّهُ عَنْهُ فِيهِ، أَدْخَلَهُ اللَّهُ — عَزَّ وَجَلَّ — النَّارَ، وَذَلِكَ حَيْثُ اسْتَحَلُّوا الْحَيْثَانَ، وَاحْتَبَسُوهَا، وَأَكَلُوهَا يَوْمَ السَّبَبِ، غَضِبَ اللَّهُ عَلَيْهِمْ مِنْ غَيْرِ أَنْ يَكُونُوا أَشْرَكُوا بِالرَّحْمَنِ، وَلَا شَكُّوا فِي شَيْءٍ مِمَّا جَاءَ بِهِ مُوسَى عَلَيْهِ السَّلَامُ، قَالَ اللَّهُ عَزَّ وَجَلَّ: (وَلَقَدْ عَلِمْتُمُ الَّذِينَ اعْتَدُوا مِنْكُمْ فِي السَّبَبِ فَقُلْنَا لَهُمْ كُفُّوا قِرْدَةً خَاسِئِينَ) ثُمَّ بَعَثَ اللَّهُ عِيسَى عَلَيْهِ السَّلَامُ بِشَهَادَةِ أَنْ لَا إِلَهَ إِلَّا اللَّهُ، وَالْإِقْرَارَ بِمَا جَاءَ بِهِ مِنْ عِنْدِ اللَّهِ، وَجَعَلَ لَهُمْ شِرْعَةً وَمِنْهَاجاً، فَهَدَمَتِ السَّبَبَ الَّذِي أُمِرُوا بِهِ أَنْ يُعْظُمُوهُ قَبْلَ ذَلِكَ، وَعَامَةً مَا كَانُوا عَلَيْهِ مِنَ السَّبِيلِ وَالسُّنَّةِ الَّتِي جَاءَ بِهَا مُوسَى، فَمَنْ لَمْ يَتَّبِعْ سَبِيلَ عِيسَى، أَدْخَلَهُ اللَّهُ النَّارَ وَإِنْ كَانَ الَّذِي جَاءَ بِهِ النَّبِيُّونَ جَمِيعاً أَنْ لَا يُشْرِكُوا بِاللَّهِ شَيْئاً. ثُمَّ بَعَثَ اللَّهُ مُحَمَّدًا ﷺ — وَهُوَ بِمَكَّةَ — عَشْرَ سِنِينَ، فَلَمْ يَمُتْ بِمَكَّةَ فِي تِلْكَ الْعَشْرِ سِنِينَ أَحَدٌ يَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَأَنَّ مُحَمَّدًا ﷺ رَسُولُ اللَّهِ إِلَّا أَدْخَلَهُ اللَّهُ الْجَنَّةَ بِإِقْرَارِهِ — وَهُوَ إِيْمَانُ التَّصَدِيقِ — وَلَمْ يُعَذِّبِ اللَّهُ أَحَدًا مِمَّنْ مَاتَ — وَهُوَ مُتَّبِعٌ لِمُحَمَّدٍ ﷺ عَلَى ذَلِكَ — إِلَّا مَنْ أَشْرَكَ بِالرَّحْمَنِ. وَتَصَدِيقُ ذَلِكَ أَنَّ اللَّهَ — عَزَّ وَجَلَّ — أَنْزَلَ عَلَيْهِ فِي سُورَةِ بَنِي إِسْرَائِيلَ بِمَكَّةَ: (وَضَعِي رُبُّكَ أَلَّا تَعْبُدُوا إِلَّا إِيَّاهُ وَبِالْوَالِدَيْنِ إِحْسَانًا) إِلَى قَوْلِهِ تَعَالَى: (إِنَّهُ كَانَ بِعِبَادِهِ خَبِيرًا بَصِيرًا) أَدَبٌ وَعَظْمَةٌ وَتَعْلِيمٌ وَنَهْيٌ خَفِيفٌ، وَلَمْ يَعْذِ عَلَيْهِ، وَلَمْ يَتَوَاعَدْ عَلَى اجْتِرَاحِ شَيْءٍ مِمَّا نَهَى عَنْهُ، وَأَنْزَلَ نَهْيًا عَنْ أَشْيَاءَ حَذَرَ عَلَيْهَا، وَلَمْ يُغْلَظْ فِيهَا، وَلَمْ يَتَوَاعَدْ عَلَيْهَا. وَقَالَ: (وَلَا تَقْتُلُوا

أَوَلَا ذِكْمٌ حَشِيَّةٍ إِمْلَاقٍ نَحْنُ نَرُزُّهُمْ وَإِيَّاكُمْ إِنَّ قَتْلَهُمْ كَانَ خِطْئًا كَبِيرًا وَلَا تَقْرَبُوا الزَّيْنَىٰ إِنَّهُ كَانَ فَاحِشَةً وَسَاءَ سَبِيلًا وَلَا تَقْتُلُوا النَّفْسَ الَّتِي حَرَّمَ اللَّهُ إِلَّا بِالْحَقِّ وَمَنْ قُتِلَ مَظْلُومًا فَقَدْ جَعَلْنَا لَوْلِيٍّ سُلْطَانًا فَلَا يُسْرِفُ فِي الْقَتْلِ إِنَّهُ كَانَ مَنْصُورًا وَلَا تَقْرَبُوا مَالَ الْيَتِيمِ إِلَّا بِالَّتِي هِيَ أَحْسَنُ حَتَّىٰ يَبْلُغَ أَشُدَّهُ وَأَوْفُوا بِالْعَهْدِ إِنَّ الْعَهْدَ كَانَ مَسْئُولًا وَأَوْفُوا الْكَيْلَ إِذَا كِلْتُمْ وَزِنُوا بِالْقِسْطَاسِ الْمُسْتَقِيمِ ذَلِكَ خَيْرٌ وَأَحْسَنُ تَأْوِيلًا وَلَا تَقْفُ مَا لَيْسَ لَكَ بِهِ عِلْمٌ إِنَّ السَّمْعَ وَالْبَصَرَ وَالْفُؤَادَ كُلُّ أُولَٰئِكَ كَانَ عَنْهُ مَسْئُولًا وَلَا تَمْشِ فِي الْأَرْضِ مَرَحًا إِنَّكَ لَنْ تَخْرِقَ الْأَرْضَ وَلَنْ تَبْلُغَ الْجِبَالَ طُولًا كُلُّ ذَلِكَ كَانَ سَيِّئُهُ عِنْدَ رَبِّكَ مَكْرُوهًا ذَلِكَ مِمَّا أَوْحَىٰ إِلَيْكَ رَبُّكَ مِنَ الْحِكْمَةِ وَلَا تَجْعَلْ مَعَ اللَّهِ إِلَهًا آخَرَ فَتُقْتَلُ فِي جَهَنَّمَ مَلُومًا مَذْهُورًا) وَأَنْزَلَ فِي (وَاللَّيْلِ إِذَا يَغْشَىٰ): (فَأَنْذَرْتُكُمْ نَارًا تَلَظَّى لَا يَصْلَاهَا إِلَّا الْأَشْقَى الَّذِي كَذَبَ وَتَوَلَّى) فَهَذَا مُشْرِكٌ. وَأَنْزَلَ فِي (إِذَا السَّمَاءُ انشَقَّتْ): (وَأَمَّا مَنْ أُوتِيَ كِتَابَهُ وَرَاءَ ظَهْرِهِ فَسَوْفَ يَدْعُوا ثُبُورًا وَيَصِلُ سَعِيرًا إِنَّهُ كَانَ فِي أَهْلِهِ مُسْرِورًا إِنَّهُ ظَنَّ أَنْ لَنْ يَحُورَ بَلَىٰ) فَهَذَا مُشْرِكٌ. وَأَنْزَلَ فِي «تَبَارَكَ»: (كُلَّمَا أَلْقَىٰ فِيهَا فَوْجٌ سَأَلَهُمْ خَزَنَتُهَا أَلَمْ يَأْتِكُمْ نَذِيرٌ قَالُوا بَلَىٰ قَدْ جَاءَنَا نَذِيرٌ فَكَذَّبْنَا وَقُلْنَا مَا نَزَّلَ اللَّهُ مِنْ شَيْءٍ) فَهَؤُلَاءِ مُشْرِكُونَ. وَأَنْزَلَ فِي «الْوَاقِعَةِ»: (وَأَمَّا إِنْ كَانَ مِنَ الْمُكَذِّبِينَ الضَّالِّينَ فَنُزِّلَ مِنْ حَمِيمٍ وَتَصْلِيَةٍ جَحِيمٍ) فَهَؤُلَاءِ مُشْرِكُونَ. وَأَنْزَلَ فِي «الْحَاقَّةِ»: (وَأَمَّا مَنْ أُوتِيَ كِتَابَهُ بِشِمَالِهِ فَيَقُولُ يَا لَيْتَنِي لَمْ أُوتَ كِتَابِيهِ وَلَمْ أَدْرِ مَا حِسَابِيهِ يَا لَيْتَنِي كَانَتِ الْقَاضِيَةَ مَا أَغْنَىٰ عَنِّي مَالِيهِ) إِلَى قَوْلِهِ: (إِنَّهُ كَانَ لَا يُؤْمِنُ بِاللَّهِ الْعَظِيمِ) فَهَذَا مُشْرِكٌ. وَأَنْزَلَ فِي «طُسَم»: (وَبَرَزَتِ الْجَحِيمُ لِلْغَاوِينَ وَقِيلَ لَهُمْ أَيْنَ مَا كُنْتُمْ تَعْبُدُونَ مِنْ دُونِ اللَّهِ هَلْ يَنْصُرُونَكُمْ أَوْ يَنْتَصِرُونَ فَكَبَّكُوا فِيهَا هُمُ وَالْغَاوُونَ وَجُنُودُ إِبْلِيسَ أَجْمَعُونَ) جُنُودُ إِبْلِيسَ ذُرِّيَّتُهُ مِنَ الشَّيَاطِينِ. وَقَوْلُهُ: (وَمَا أَصْلَنَا إِلَّا الْمَجْرُمُونَ) يَعْنِي الْمُشْرِكِينَ الَّذِينَ اقْتَدَوْا بِهِمْ هَؤُلَاءِ، فَاتَّبَعُوهُمْ عَلَىٰ شُرْكِهِمْ، وَهُمْ قَوْمُ مُحَمَّدٍ ﷺ لَيْسَ فِيهِمْ مِنَ الْيَهُودِ وَالنَّصَارَىٰ أَحَدٌ. وَتَصَدِّقُ ذَلِكَ قَوْلُ اللَّهِ عَزَّ وَجَلَّ: (كَذَّبَتْ قَبْلَهُمْ قَوْمُ نُوحٍ)، (كَذَّبَ أَصْحَابُ الْأَيْكَةِ)، (كَذَّبَتْ قَوْمُ لُوطٍ) لَيْسَ فِيهِمْ الْيَهُودُ الَّذِينَ قَالُوا: (عَزَّيْرُ ابْنِ اللَّهِ)، وَلَا النَّصَارَى الَّذِينَ قَالُوا: (الْمَسِيحُ ابْنُ اللَّهِ) سَيَدْخُلُ اللَّهُ الْيَهُودَ وَالنَّصَارَى النَّارَ، وَيَدْخُلُ كُلُّ قَوْمٍ بِأَعْمَالِهِمْ. وَقَوْلُهُمْ: (وَمَا أَصْلَنَا إِلَّا الْمَجْرُمُونَ) إِذْ دَعَوْنَا إِلَىٰ سَبِيلِهِمْ ذَلِكَ قَوْلُ اللَّهِ — عَزَّ وَجَلَّ — فِيهِمْ حِينَ جَمَعَهُمْ إِلَى النَّارِ: (قَالَتْ أَخْرَاهُمْ لَأُولَاهُمْ رَبَّنَا هَؤُلَاءِ أَصْلُونَا فَآتَيْهِمْ عَذَابًا ضِعْفًا مِنَ النَّارِ) وَقَوْلُهُ: (كُلَّمَا دَخَلَتْ أُمَّةٌ لَعَنَتْ أُخْتَهَا حَتَّىٰ إِذَا آذَرُكُوا فِيهَا جَمِيعًا) بَرَىٰ بَعْضُهُمْ مِنْ بَعْضٍ، وَلَعَنَ بَعْضُهُمْ بَعْضًا، يُرِيدُ بَعْضُهُمْ أَنْ يَحْجَّ بَعْضًا رَجَاءَ الْفَلَاحِ، فَيُفْلِتُوا مِنْ عَظِيمٍ مَا نَزَلَ بِهِمْ، وَلَيْسَ بِأَوَانَ بَلْوَى، وَلَا اخْتِبَارٍ، وَلَا قَبُولَ مَعْذَرَةٍ، وَلَاتَ حِينَ نَجَاةٍ، وَالآيَاتُ وَأَشْبَاهُهُنَّ مِمَّا نَزَلَ بِهِ بِمَكَّةَ، وَلَا يَدْخُلُ اللَّهُ النَّارَ إِلَّا مُشْرِكًا.

فَلَمَّا أذنَ اللهُ لِمُحَمَّدٍ ﷺ فِي الْخُرُوجِ مِنْ مَكَّةَ إِلَى الْمَدِينَةِ، بَنَى الْإِسْلَامَ عَلَى خَمْسٍ: شَهَادَةِ أَنْ لَا إِلَهَ إِلَّا اللهُ، وَأَنَّ مُحَمَّدًا ﷺ عَبْدُهُ وَرَسُولُهُ، وَإِقَامِ الصَّلَاةِ، وَإِيتَاءِ الزَّكَاةِ، وَحَجِّ الْبَيْتِ، وَصِيَامِ شَهْرِ رَمَضَانَ، وَأَنْزَلَ عَلَيْهِ الْحُدُودَ وَقِسْمَةَ الْفَرَائِضِ، وَأَخْبَرَهُ بِالْمَعَاصِي الَّتِي أَوْجَبَ اللهُ عَلَيْهَا وَبِهَا النَّارَ لِمَنْ عَمِلَ بِهَا. وَأَنْزَلَ فِي بَيَانِ الْقَاتِلِ: (وَمَنْ يَقْتُلْ مُؤْمِنًا مُتَعَمِّدًا فَجَزَاؤُهُ جَهَنَّمُ خَالِدًا فِيهَا وَغَضِبَ اللهُ عَلَيْهِ وَلَعَنَهُ وَأَعَدَّ لَهُ عَذَابًا عَظِيمًا) وَلَا يَلْعَنُ اللهُ مُؤْمِنًا؛ قَالَ اللهُ عَزَّ وَجَلَّ: (إِنَّ اللَّهَ لَعَنَ الْكَافِرِينَ وَأَعَدَّ لَهُمْ سَعِيرًا خَالِدِينَ فِيهَا أَبَدًا لَا يَجِدُونَ وَلَا نَصِيرًا) وَكَيْفَ يَكُونُ فِي الْمَشِيئَةِ وَقَدْ أَلْحَقَ بِهِ — حِينَ جَزَاهُ جَهَنَّمَ — الْغَضَبَ وَاللَّعْنَةَ، وَقَدْ بَيَّنَّ ذَلِكَ مِنَ الْمَلْعُونُونَ فِي كِتَابِهِ. وَأَنْزَلَ فِي مَالِ الْيَتِيمِ مَنْ أَكَلَهُ ظُلْمًا: (إِنَّ الَّذِينَ يَأْكُلُونَ أَمْوَالَ الْيَتَامَى ظُلْمًا إِنَّمَا يَأْكُلُونَ فِي بُطُونِهِمْ نَارًا وَسَيَصْلَوْنَ سَعِيرًا) وَذَلِكَ أَنْ أَكَلَ مَالِ الْيَتِيمِ يَجِيءُ يَوْمَ الْقِيَامَةِ وَالنَّارُ تَلْتَهُبُ فِي بَطْنِهِ حَتَّى يَخْرُجَ لَهَبُ النَّارِ مِنْ فِيهِ يَعْرِفُهُ أَهْلُ الْجَمْعِ أَنَّهُ أَكَلَ مَالِ الْيَتِيمِ. وَأَنْزَلَ فِي الْكَيْلِ: (وَيْلٌ لِلْمُطَفِّفِينَ) وَلَمْ يَجْعَلِ الْوَيْلَ لِأَحَدٍ حَتَّى يُسَمِّيَهُ كَافِرًا؛ قَالَ اللهُ عَزَّ وَجَلَّ: (فَوَيْلٌ لِلَّذِينَ كَفَرُوا مِنْ مَشْهَدِ يَوْمٍ عَظِيمٍ) وَأَنْزَلَ فِي الْعَهْدِ: (إِنَّ الَّذِينَ يَشْتَرُونَ بِعَهْدِ اللَّهِ وَأَيْمَانِهِمْ ثَمَنًا قَلِيلًا أُولَئِكَ لَا خَلَاقَ لَهُمْ فِي الْآخِرَةِ وَلَا يُكَلِّمُهُمُ اللَّهُ وَلَا يَنْظُرُ إِلَيْهِمْ يَوْمَ الْقِيَامَةِ وَلَا يُزَكِّيهِمْ وَلَهُمْ عَذَابٌ أَلِيمٌ) وَالْخَلَاقُ النَّصِيبُ، فَمَنْ لَمْ يَكُنْ لَهُ نَصِيبٌ فِي الْآخِرَةِ، فَبِأَيِّ شَيْءٍ يَدْخُلُ الْجَنَّةَ؟ وَأَنْزَلَ بِالْمَدِينَةِ: (الزَّانِي لَا يَنْكِحُ إِلَّا زَانِيَةً أَوْ مُشْرَكَةً وَالزَّانِيَةُ لَا يَنْكِحُهَا إِلَّا زَانٍ أَوْ مُشْرِكٌ وَحُرِّمَ ذَلِكَ عَلَى الْمُؤْمِنِينَ) فَلَمْ يُسَمِّ اللهُ الزَّانِي مُؤْمِنًا وَلَا الزَّانِيَةَ مُؤْمِنَةً، وَقَالَ رَسُولُ اللهِ ﷺ — لَيْسَ يَمْتَرِي فِيهِ أَهْلُ الْعِلْمِ أَنَّهُ قَالَ —: لَا يَزْنِي الزَّانِي حِينَ يَزْنِي وَهُوَ مُؤْمِنٌ، وَلَا يَسْرِقُ السَّارِقُ حِينَ يَسْرِقُ وَهُوَ مُؤْمِنٌ؛ فَإِنَّهُ إِذَا فَعَلَ ذَلِكَ، خُلِعَ عَنْهُ الْإِيمَانُ كَخُلْعِ الْقَمِيصِ. وَنَزَلَ بِالْمَدِينَةِ: (وَالَّذِينَ يَرْمُونَ الْمُحْصَنَاتِ ثُمَّ لَمْ يَأْتُوا بِأَرْبَعَةِ شُهَدَاءَ فَاجْلِدُوهُمْ ثَمَانِينَ جَلْدَةً وَلَا تَقْبَلُوا لَهُمْ شَهَادَةً أَبَدًا وَأُولَئِكَ هُمُ الْفَاسِقُونَ إِلَّا الَّذِينَ تَابُوا مِنْ بَعْدِ ذَلِكَ وَأَصْلَحُوا فَإِنَّ اللَّهَ غَفُورٌ رَحِيمٌ) فَبَرَّاهُ اللهُ — مَا كَانَ مُقِيمًا عَلَى الْفَرِيَةِ — مِنْ أَنْ يُسَمَّى بِالْإِيمَانِ؛ قَالَ اللهُ عَزَّ وَجَلَّ: (أَقْمَنَ كَانَ مُؤْمِنًا كَمَنْ كَانَ فَاسِقًا لَا يَسْتَوُونَ) وَجَعَلَهُ اللهُ مُنَافِقًا؛ قَالَ اللهُ عَزَّ وَجَلَّ: (إِنَّ الْمُنَافِقِينَ هُمُ الْفَاسِقُونَ) وَجَعَلَهُ اللهُ — عَزَّ وَجَلَّ — مِنْ أَوْلِيَاءِ إِبْلِيسَ؛ قَالَ: (إِلَّا إِبْلِيسَ كَانَ مِنَ الْغِنَى فَفَسَقَ عَنْ أَمْرِ رَبِّهِ) وَجَعَلَهُ مَلْعُونًا، فَقَالَ: (إِنَّ الَّذِينَ يَرْمُونَ الْمُحْصَنَاتِ الْغَافِلَاتِ الْمُؤْمِنَاتِ لُعِنُوا فِي الدُّنْيَا وَالْآخِرَةِ وَلَهُمْ عَذَابٌ عَظِيمٌ يَوْمَ تَشْهَدُ عَلَيْهِمْ أَلْسِنَتُهُمْ وَأَيْدِيهِمْ وَأَرْجُلُهُمْ بِمَا كَانُوا يَعْمَلُونَ) وَلَيْسَتْ تَشْهَدُ الْجَوَارِحُ عَلَى مُؤْمِنٍ، إِنَّمَا تَشْهَدُ عَلَى مَنْ حَقَّتْ عَلَيْهِ كَلِمَةُ الْعَذَابِ، فَأَمَّا الْمُؤْمِنُ، فَيُعْطَى كِتَابُهُ بِيَمِينِهِ؛ قَالَ اللهُ عَزَّ وَجَلَّ: ((فَأَمَّا مَنْ)) أَوْفَى كِتَابَهُ بِيَمِينِهِ فَأُولَئِكَ يَقْرَءُونَ

كِتَابُهُمْ وَلَا يُظْلَمُونَ فَتِيلًا) وَسُورَةُ النُّورِ أُنْزِلَتْ بَعْدَ سُورَةِ النَّسَاءِ؛ وَتَصْدِيقُ ذَلِكَ أَنَّ اللَّهَ — عَزَّ وَجَلَّ — أُنْزِلَ عَلَيْهِ فِي سُورَةِ النَّسَاءِ: (وَاللَّاتِي يَأْتِيَنَّ الْفَاحِشَةَ مِنْ نِسَائِكُمْ فَاسْتَشْهِدُوا عَلَيْهِنَّ أَرْبَعَةً مِنْكُمْ فَإِنْ شَهِدُوا فَأَمْسِكُوهُنَّ فِي الْبُيُوتِ حَتَّى يَتَوَفَّاهُنَّ الْمَوْتُ أَوْ يَجْعَلَ اللَّهُ لَهُنَّ سَبِيلًا) وَالسَّبِيلُ الَّذِي قَالَ اللَّهُ عَزَّ وَجَلَّ: (سُورَةُ أَنْزَلْنَاهَا وَفَرَضْنَاهَا وَأَنْزَلْنَا فِيهَا آيَاتٍ بَيِّنَاتٍ لَعَلَّكُمْ تَذَكَّرُونَ الزَّانِيَةُ وَالزَّانِي فَاجْلِدُوا كُلَّ وَاحِدٍ مِنْهُمَا مِائَةَ جَلْدَةٍ وَلَا تَأْخُذْكُمْ بِهِمَا رَأْفَةٌ فِي دِينِ اللَّهِ إِنْ كُنْتُمْ تُؤْمِنُونَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ وَلْيَشْهَدْ عَذَابُهُمَا طَائِفَةٌ مِنَ الْمُؤْمِنِينَ) «.

Ali Bin Muhammad, from one of his companions, from Adam Bin Is'haq, from Abdul Razzaq Bin Mihran, from Al Husayn Bin Maymoun, from Muhammad Bin Salim,

(It has been narrated) from Abu Ja'far^{asws} having said: 'The people are speaking regarding this Quran without knowledge, and Allah^{azwj} Blessed and High is Saying [3: 7] He is the One Who has Revealed the Book to you; some of its Verses are Decisive, they are the Mother of the Book, and others are Allegorical; then as for those in whose hearts there is perversity they follow the part of it which is allegorical, seeking to mislead and seeking to give it (their own) interpretation. but none knows its interpretation except Allah — the Verse. Thus, the Abrogated are from the Allegorical, and the Decisive are from the Abrogating ones.

Allah^{azwj} Mighty and Majestic Sent Nuh^{as} to his^{as} people [71: 3] That you should serve Allah and fear Him and obey. Then he^{as} called them to Allah^{azwj} Alone, and that they should worship him and should not associate anything with Him^{azwj}. Then He^{azwj} Sent the Prophets^{as} upon that until it reached to Muhammad^{saww}. So he^{saww} called them to, that they should be worshipping Allah^{azwj} should not be associating anything with Him^{azwj}, and Said [42: 13] He has Legislated to you from the Religion what He Enjoined upon Nuh and that which We have Revealed to you and that which We Enjoined upon Ibrahim and Musa and Isa that be steadfast upon the Religion and be not divided therein; hard to the Polytheists is that which you call them to; Allah Chooses for Himself whom He Desires to, and Guides to Himself him who turns (to Him), frequently.

So He^{azwj} Sent the Prophets^{as} to their^{as} people with the testimony that there is no god except for Allah^{azwj} and the acknowledgement with whatever he^{saww} came with from the Presence of Allah^{azwj}. So the one who believes sincerely and dies upon that, Allah^{azwj} would Enter him into the Paradise due to that, [3: 182] and because Allah is not in the least unjust to the servants, and that is because Allah^{azwj} would be Punishing a servant until he toughens upon it regarding the killing and the disobedience which Allah^{azwj} Obligated the Fire over it for the one who does it.

So when they answered to each Prophet^{azwj}, the one who answered to him^{as} from his^{as} people, from the Momineen (plural of Momin), He^{azwj} Made for each Prophet^{as} from them^{as}, a Law, and a manifesto; and the Law and the manifesto are a Way and a Sunnah, and Allah^{azwj} Said to Muhammad^{saww} [4: 163] Surely, We have Revealed to you as We Revealed unto Noah, and the

Prophets after him; and He^{azwj} Commanded to each Prophet^{as} with the holding to the Way and the Sunnah.

And it was from the Sunnah and the Way which Allah^{azwj} Mighty and Majestic Commanded Musa^{as} with, that Allah^{azwj} Made the Sabbath to be upon them, and it was from the reverence of the Sabbath and (the one who) did not Legalise (fishing during it). If he did that (reverence) from fear of Allah^{azwj}, Allah^{azwj} would Enter him into the Paradise, but the one who takes its right lightly and legalizes what Allah^{azwj} Prohibited upon him, from the deed which Allah^{azwj} had Forbidden from, Allah^{azwj} Mighty and Majestic would Enter him into the Fire; and that was where they legalized the fish and they ensnared these and ate these on the day of the Sabbath.

Allah^{azwj} was Angered upon them from without them having associated with the Beneficent nor having doubted in anything from what Musa^{as} had come with. Allah^{azwj} Mighty and Majestic Said [2: 65] And you have known those among you who exceeded the limits of the Sabbath, so We Said to them: Become apes, despised.

Then Allah^{azwj} Sent Isa^{as} with the testimony that there is no god except for Allah^{azwj}, and the acknowledgement with whatever he^{as} came with from the Presence of Allah^{azwj}, and Made a Law to be for them and a manifesto. So he^{as} abolished the Sabbath which they had been Commanded with to revere it before that, and the generality of whatever they were upon, from the Way and the Sunnah which Musa^{as} came with. So the one who did not follow the Way of Isa^{as}, Allah^{azwj} would Enter him into the Fire, and even if it was that which the entirety of the Prophets^{as} had come with, that they should not associate anything with Allah^{azwj}.

Then Allah^{azwj} Sent Muhammad^{saww}, and he^{saww} was in Makkah for ten years. So there did not die anyone in Makkah during those ten years testifying that there is no god except for Allah^{azwj} and that Muhammad^{saww} is Rasool^{saww} of Allah^{azwj}, except that Allah^{azwj} Entered him into the Paradise due to his acknowledgement, and it was the Emān (belief) of the ratification; and Allah^{azwj} did not Punish anyone from the ones who died, and he was a follower of Muhammad^{saww} upon that, except the one who associated with the Beneficent.

And the ratification of that is that Allah^{azwj} Mighty and Majestic Revealed unto him^{saww} in Surah Bani Israil (Chapter 17) in Makkah [17: 23] And your Lord has Decreed that you shall not worship except Him, and goodness to the parents – up to His^{azwj} Words [17: 30] He was always most Informed, All-Seeing of His servants.

Discipline, and preaching, and teaching, and light Prohibitions, and He^{azwj} did not Threaten upon it and did not Threaten upon the audacity of anything from what He^{azwj} had Forbidden from, and He^{azwj} Sent down the Prohibition about things Cautioning upon it and was not Tough regarding these, and did not Threaten upon these, and Said [17: 31] And do not kill your children for fear of poverty; We Give Sustenance to them and to yourselves; and beware! to kill them is a great wrong [17: 32] And do not go near the adultery; it was always an immorality and an evil way.

[17: 33] And do not kill any one whom Allah has forbidden, except with the right; and whoever is killed unjustly, We have indeed Given to his heir

authority, so let him not be excessive with regards to the killing; surely he would always be Aided [17: 34] And do not go near to the wealth of the orphan except in a goodly way till he attains his maturity; and fulfill the oath; the oath will always be questioned about [17: 35] And give full measure when you measure out, and weigh with a true balance; this is fair and better in the end.

[17: 36] And do not follow that of which you have no knowledge of; surely the hearing and the sight and the heart, all of these, shall be questioned about [17: 37] And do not go about in the land exultingly, for you cannot cut through the earth nor reach the mountains in height [17: 38] All that - the evil of it - is hateful in the sight of your Lord [17: 39] That is from what your Lord has Revealed to you from the Wisdom; and do not associate any other god with Allah so you would be Thrown into Hell, blamed, cast away.

And He^{azwj} Revealed regarding [92: 1] I swear by the night when it draws a veil - [92: 14] Therefore I warn you of the fire that flames: [92: 15] None shall arrive to it but the most wretched [92: 16] Who gives the lie (to the truth) and turns (his) back – so this is a Polytheist.

And He^{azwj} Revealed regarding [84: 1] When the sky bursts asunder - [84: 10] And as for him who is given his book behind his back, [84: 11] He shall call for perdition, [84: 12] And enter into burning fire [84: 13] Surely he used to be joyful among his people [84: 14] Surely he thought that he would never return [84: 15] Yea! – So this one is a Polytheist.

And He^{azwj} Revealed in Surah [67: 1] Blessed - [67: 8] Whenever a group is cast into it, its keeper shall ask them: Did there not come to you a warner? [67: 9]

They shall say: Yes! Indeed there came to us a warner, but we rejected (him) and said: Allah has not Revealed anything. So these ones are the Polytheists.

And He^{azwj} Revealed in (Surah) Al Haaqa (Chapter 69) - [69: 25] And as for him who is given his book in his left hand he shall be saying: I wish that my book had never been given to me: [69: 26] And I had not known what my account was [69: 27] O I wish I was gone [69: 28] My wealth has availed me nothing – up to His^{azwj} Words [69: 33] Surely he did not believe in Allah, the Magnificent. So this one is a Polytheist.

And He^{azwj} Revealed in [26: 1] Ta Sin Meem - [26: 91] And the Blazing Fire shall emerge for the erring ones [26: 92] And it shall be said to them: Where are what you were worshipping [26: 93] Besides Allah? Can they help you or help themselves? [26: 94] So they shall be flung into it, they and the erring ones [26: 95] And the armies of Iblees altogether. The armies of Iblees^{la} are his^{la} offspring from the devils. And His^{azwj} Words [26: 99] And none but the guilty led us astray – Meaning the Polytheists who believed in them, so they followed them upon their polytheism, and they are the people of Muhammad^{saww} (Muslims), there not being anyone from the Jews and the Christians among them.

And the ratification of that are the Words of Allah^{azwj} Mighty and Majestic [22: 42] then already before them the people of Noah belied [26: 176] The dwellers of the thicket belied the Rasools [26: 160] The people of Lut belied the Rasools. There were no Jews among. Those who said, [9: 30] Uzayr is the

son of Allah and those who said [9: 30] and the Christians say: The Messiah is the son of Allah, Allah^{azwj} will be Entering the Jews and the Christians into the Fire, and every people would be entering (the Fire) due to their deeds.

And their words [26: 99] And none but the guilty led us astray is 'When they invited us to their way'. These are the Words of Allah^{azwj} Mighty and Majestic regarding them when He^{azwj} will Gather them to the Fire [7: 38] the last of them shall say with regard to the foremost of them: Our Lord! These led us astray, therefore give them a double Punishment of the Fire. And His^{azwj} Words [7: 38] whenever a community shall enter, it shall curse its sister (community) until when they all come to it, some of them would disavow from some, and some of them would curse some (others). Some of them would want to argue against others hoping for the winning so they could escape from the magnitude of what would have descended upon them. And there would neither be a winning, nor a trial, nor an Acceptance of excuses nor a way to salvation.

And the Verses and those resembling these from what were Revealed in Makkah, Allah^{azwj} will not Enter anyone into the Fire except for a Polytheist. So when Allah^{azwj} Permitted to Muhammad^{saww} regarding the going out from Makkah to Al-Medina, Al-Islām was built upon five – The testimony that there is no god except for Allah^{azwj}, and that Muhammad^{saww} is His^{azwj} servant and His^{azwj} Rasool^{saww}, and establishment of the Salāt, and the payment of the Zakāt, and performance of the Hajj of the House (Kabah), and (observing the) Soām (Fasting) the Month of Ramazan.

And the legal Punishments were Revealed unto Him^{saww}, and the Obligatory distributions (inheritances), and He^{azwj} Informed him^{saww} of the disobediences which Allah^{azwj} has Obligated the Fire upon, and due to it, for the ones who do it. And He^{azwj} Revealed regarding the killer [4: 93] And whoever kills a Momin intentionally, his Punishment is Hell; he shall abide in it eternally, and Allah will Send His Wrath on him and Curse him and Prepare for him a Painful Punishment.

And Allah^{azwj} did not Curse the Momin (believer). Allah^{azwj} Mighty and Majestic Said [33: 64] Surely, Allah has Cursed the unbelievers and has Prepared for them a Blazing Fire [33: 65] To abide therein forever; they shall neither find a protector nor a helper. How can it (the killing) be in the Will of Allah^{azwj} when He^{azwj} Joined the Anger and the Curse and his (killer's) Recompense is Hell?

And He^{azwj} Explained that from the Accursed ones in His^{azwj} Book, and He^{azwj} Revealed regarding the wealth of the orphans, the ones who consume it unjustly [4: 10] (As for) those who swallow the property of the orphans unjustly, but rather they only swallow fire into their bellies and they shall arriving at the Blazing Fire; and that is the consumer of the wealth of the orphans would come on the Day of Judgement, and the Fire would be inflamed inside his belly to the extent that a flame of the fire would be coming out from his mouth, until everyone gathered would recognise that he had consumed the wealth of the orphans.

And He^{azwj} Revealed regarding the weighing [83: 1] Woe to the defrauders, and He^{azwj} did not Make the woe to be for anyone until He^{azwj} Named him as a disbeliever. Allah^{azwj} Mighty and Majestic Says [19: 37] But the parties

from among them disagreed with each other, so woe unto those who disbelieve in being present on a Great Day.

And He^{azwj} Revealed regarding the oath [3: 77] (As for) those who take a small price for the Covenant of Allah and their own oaths - surely they shall have no portion in the Hereafter, and Allah will not Speak to them, nor will He Look upon them on the Day of Judgement nor will He Purify them, and they shall have a painful Punishment. And the 'portion' is the share. So the one who does not happen to have a share for him in the Hereafter, so with which thing would he enter the Paradise?

And He^{azwj} Revealed in Al-Medina [24: 3] The adulterer shall not marry any but a adulteress or an idolatress, and (as for) the adulteress, none shall marry her but an adulterer or an idolater; and that is Forbidden to the Momineen (plural of Momin). So Allah^{azwj} did not Name the adulterer as a Momin nor the adulteress as a Momina (Believing woman). And Rasool-Allah^{saww} said, and the knowledgeable people would not doubt in it, he^{saww} said: 'An adulterer would not commit adultery when he is committing adultery while he is a Momin, nor would a Momin be a thief but when he steals Emān departs from him, the Emān would be removed from him like the removal of the shirt'.

And He^{azwj} Revealed in Al-Medina [24: 4] And those who accuse righteous women then do not bring four witnesses, so flog them eighty stripes, and do not accept any testimony from them ever; and these it is that are the transgressors [24: 5] Except those who repent after that and act aright, for surely Allah is Forgiving, Merciful. So Allah^{azwj} Freed whoever was staying upon the lie from him being Named as being with the Emān.

Allah^{azwj} Mighty and Majestic Said [32: 18] Is the one who was a Momin like the one who was a transgressor? They are not equal. And Allah^{azwj} Made him to be a hypocrite. Allah^{azwj} Mighty and Majestic Said [9: 67] surely the hypocrites are the transgressors. And the Mighty and Majestic Made him to be from the friends of Iblees^{la}. He^{azwj} Said [18: 50] except for Iblees. He was from the Jinn, so he transgressed the Command of his Lord. And He^{azwj} Made him to be an Accursed one, so He^{azwj} Said [24: 23] Surely those who accuse righteous believing women, unaware (of the evil), are Cursed in the world and the Hereafter, and they shall have a grievous Punishment [24: 24] On the Day when their tongues and their hands and their feet shall testify against them as to what they had been doing. And it is not for the body parts to testify against a Momin. But rather, these would testify against the one upon whom the Sentence of the Punishment is due.

So, as for the Momin, so he would be Given his Book (Register of deeds) in his right hand. Allah^{azwj} Mighty and Majestic Says [17: 71] so whoever is Given his Book in his right hand, so they shall be reading their Book; and they shall not be dealt with unjustly by even a hair on a date stone.

And Surah Al-Noor (Chapter 24) was Revealed after Surah Al-Nisaa (Chapter 4), and the ratification of that is that Allah^{azwj} Mighty and Majestic Revealed unto him^{saww} in Surah Al Nisaa (Chapter 4) [4: 15] And as for those who are guilty of an indecency from among your women, call to witnesses against them four (witnesses) from among you; then if they bear witness confine them to the houses until death takes them away or Allah opens some

way for them. And the way is that which Allah^{azwj} Mighty and Majestic Spoke of [24: 1] (This is) a Chapter We have Revealed and Made it Obligatory and Revealed in it clear Signs that you may be mindful [24: 2] (As for) the adulteress and the adulterer, flog each one of them a hundred stripes, and let not pity for them detain you regarding the Religion of Allah, if you are believing in Allah and the Last Day, and let a party of believers witness their Punishment'.⁷⁰

2. مُحَمَّدُ بْنُ يَحْيَى، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ، عَنْ مُحَمَّدِ بْنِ إِسْمَاعِيلَ، عَنْ مُحَمَّدِ بْنِ الْفُضَيْلِ، عَنْ أَبِي الصَّبَّاحِ الْكِنَانِيِّ: عَنْ أَبِي جَعْفَرٍ عَلَيْهِ السَّلَامُ، قَالَ: « قِيلَ لِأَمِيرِ الْمُؤْمِنِينَ عَلَيْهِ السَّلَامُ: مَنْ شَهِدَ أَنْ لَا إِلَهَ إِلَّا اللَّهُ، وَأَنَّ مُحَمَّدًا رَسُولُ اللَّهِ ﷺ، كَانَ مُؤْمِنًا؟ قَالَ: فَأَيْنَ فَرَائِضُ اللَّهِ؟ » قَالَ: وَسَمِعْتُهُ يَقُولُ: « كَانَ عَلَيَّ عَلَيْهِ السَّلَامُ يَقُولُ: لَوْ كَانَ الْإِيمَانُ كَلَامًا، لَمْ يَنْزَلْ فِيهِ صَوْمٌ وَلَا صَلَاةٌ وَلَا حَلَالٌ وَلَا حَرَامٌ ». قَالَ: وَقُلْتُ لِأَبِي جَعْفَرٍ عَلَيْهِ السَّلَامُ: إِنَّ عِنْدَنَا قَوْمًا يَقُولُونَ: إِذَا شَهِدَ أَنْ لَا إِلَهَ إِلَّا اللَّهُ، وَأَنَّ مُحَمَّدًا رَسُولُ اللَّهِ ﷺ، فَهُوَ مُؤْمِنٌ. قَالَ: « فَلَمْ يَضْرِبُوا الْحُدُودَ؟ وَلَمْ تُقَطَّعْ أَيْدِيهِمْ؟ وَمَا خَلَقَ اللَّهُ — عَزَّ وَجَلَّ — خَلْقًا أَكْرَمَ عَلَى اللَّهِ — عَزَّ وَجَلَّ — مِنَ الْمُؤْمِنِ؛ لِأَنَّ الْمَلَائِكَةَ خُدَامُ الْمُؤْمِنِينَ، وَأَنَّ جَوَارِ اللَّهِ لِلْمُؤْمِنِينَ، وَأَنَّ الْجَنَّةَ لِلْمُؤْمِنِينَ، وَأَنَّ الْحُورَ الْعِينِ لِلْمُؤْمِنِينَ ». ثُمَّ قَالَ: « فَمَا بَالُ مَنْ جَحَدَ الْفَرَائِضَ كَانَ كَافِرًا؟ ».

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Muhammad Bin Ismail, from Muhammad Bin Fuzayl, from Abu Al Sabbah Al Kinany,

(It has been narrated) from Abu Ja'far^{asws} having said: 'It was said to Amir Al-Momineen^{asws}, 'The one who testifies that there is no god except for Allah^{azwj} and that Muhammad^{saww} is Rasool^{saww} of Allah^{azwj}, would be a Momin?' He^{asws} said: 'So where are the Obligations of Allah^{azwj}?'

He (the narrator) said, 'And I heard him^{asws} saying: 'Ali^{asws} was saying: 'If the Emān was speech, there would not have been Sent down regarding it a Soām, nor a Salāt, nor a Permissible, nor a Prohibition'.

He (the narrator) said, 'I said to Abu Ja'far^{asws}: 'With us there is a group of people who are saying, 'When one testifies that there is no god except for Allah^{azwj}, and that Muhammad^{saww} is Rasool^{saww} of Allah^{azwj}, so he would be a Momin'. He^{asws} said: 'And why are they being struck by the legal punishments, and why are their hands being cut-off. And Allah^{azwj} Mighty and Majestic has not Created a creature more prestigious to Allah^{azwj} Mighty and Majestic than the Momin, because the Angels are the attendants of the Momineen (plural of Momin), and that vicinity of Allah^{azwj} is for the Momineen, and that the Paradise is for the Momineen, and that the Maiden Houries are for the Momineen'.

Then he^{asws} said: 'So what is the case of the one who denies the Obligations? He would be a disbeliever'.⁷¹

3. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ مُحَمَّدِ بْنِ عِيسَى، عَنْ يُونُسَ، عَنْ سَلَامِ الْجَعْفِيِّ، قَالَ: سَأَلْتُ أَبَا عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ عَنِ الْإِيمَانِ، فَقَالَ: « الْإِيمَانُ أَنْ يُطَاعَ اللَّهُ، فَلَا يُعْصَى ».

Ali Bin Ibrahim, from Muhammad Bin Isa, from Yunus, from Sallam Al Ju'fy who said,

'I asked Abu Abdullah about the Emān, so he^{asws} said: 'The Emān is that you obey Allah^{azwj} and you do not disobey'.⁷²

Notes

- [illegible]

58 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 14 H 2
59 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 14 H 3
60 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 14 H 4
61 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 14 H 5
62 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 14 H 6
63 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 15 H 1
64 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 15 H 2
65 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 15 H 3
66 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 15 H 4
67 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 15 H 5
68 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 16 H 1
69 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 16 H 2
70 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 17 H 1
71 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 17 H 2
72 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 17 H 3

كِتَابُ الْإِيمَانِ وَالْكَفْرِ

THE BOOK OF BELIEF (Emān) AND DISBELIEF (Kufr) (2)

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ، وَصَلَّى اللَّهُ عَلَى سَيِّدِنَا مُحَمَّدٍ وَآلِهِ الطَّاهِرِينَ، وَسَلَّمُ تَسْلِيمًا.

In the Name of Allah^{azwj} the Beneficent, the Merciful. The Praise is for Allah^{azwj} Lord^{azwj} of the Worlds, and Blessing be upon our Chief Muhammad^{saww} and his^{saww} Purified Progeny^{asws}, and greetings with abundant greetings.

18- بَابُ فِي أَنَّ الْإِيمَانَ مَبْثُوثٌ لِجَوَارِحِ الْبَدَنِ كُلِّهَا

Chapter 18 - Regarding that the Emān (belief) spreads out to the parts of the body, all of them

1. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنْ بَكْرِ بْنِ صَالِحٍ، عَنِ الْقَاسِمِ بْنِ بُرَيْدٍ، قَالَ: حَدَّثَنَا أَبُو عَمْرِو الزُّبَيْرِيُّ: عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ، قَالَ: قُلْتُ لَهُ: أَيُّهَا الْعَالِمُ، أَخْبِرْنِي أَيُّ الْأَعْمَالِ أَفْضَلُ عِنْدَ اللَّهِ؟

قَالَ: « مَا لَا يَقْبَلُ اللَّهُ شَيْئًا إِلَّا بِهِ ».

قُلْتُ: وَمَا هُوَ؟

قَالَ: « الْإِيمَانُ بِاللَّهِ — الَّذِي لَا إِلَهَ إِلَّا هُوَ — أَعْلَى الْأَعْمَالِ دَرَجَةً، وَأَشْرَفُهَا مَنْزِلَةً، وَأَسْنَاهَا حَقًّا ».

قَالَ: قُلْتُ: أَلَا تُخْبِرُنِي عَنِ الْإِيمَانِ: أَقَوْلُ هُوَ وَعَمَلٌ، أَمْ قَوْلٌ بِلَا عَمَلٍ؟

فَقَالَ: « الْإِيمَانُ عَمَلٌ كُلُّهُ، وَالْقَوْلُ بَعْضُ ذَلِكَ الْعَمَلِ بِفَرْضٍ مِنَ اللَّهِ بَيْنَ فِي كِتَابِهِ، وَاضِحٌ نُورُهُ، ثَابِتَةٌ حُجَّتُهُ، يَشْهَدُ لَهُ بِهِ الْكِتَابُ، وَيَدْعُوهُ إِلَيْهِ ».

قَالَ: قُلْتُ: صِفْهُ لِي جَعَلْتُ فِدَاكَ، حَتَّى أَفْهَمَهُ.

قَالَ: « الْإِيمَانُ حَالَاتٌ وَدَرَجَاتٌ وَطَبَقَاتٌ وَمَنَازِلٌ؛ فَمِنْهُ التَّامُّ الْمُنْتَهَى تَمَامُهُ، وَمِنْهُ النَّاقِصُ الْبَيْنُ نَقْصَانُهُ، وَمِنْهُ الرَّاجِحُ الزَّائِدُ رَجْحَانُهُ ».

قُلْتُ: إِنَّ الْإِيمَانَ لَيَتِمُّ وَيَنْقُصُ وَيَزِيدُ؟

قَالَ: « نَعَمْ ». قُلْتُ: كَيْفَ ذَلِكَ؟ قَالَ: « لِأَنَّ اللَّهَ — تَبَارَكَ وَتَعَالَى — فَرَضَ الْإِيمَانَ

عَلَى جَوَارِحِ ابْنِ آدَمَ، وَقَسَمَهُ عَلَيْهَا، وَفَرَّقَهُ فِيهَا؛ فَلَيْسَ مِنْ جَوَارِحِهِ جَارِحَةٌ إِلَّا وَقَدْ وَكَلْتُ مِنَ الْإِيمَانِ بَعْزًا مَا وَكَلْتُ بِهِ أُخْتَهَا، فَمِنْهَا قَلْبُهُ الَّذِي بِهِ يَعْقِلُ وَيَفْقَهُ وَيَفْهَمُ، وَهُوَ أَمِيرُ بَدَنِهِ الَّذِي لَا تَرُدُّ الْجَوَارِحُ وَلَا تَصْدُرُ إِلَّا عَنْ رَأْيِهِ وَأَمْرِهِ، وَمِنْهَا عَيْنَاهُ اللَّتَانِ يُبْصِرُ بِهِمَا، وَأُذُنَاهُ

الَّتَانِ يَسْمَعُ بِهِمَا، وَيَدَاهُ اللَّتَانِ يَبْطِشُ بِهِمَا، وَرِجْلَاهُ اللَّتَانِ يَمْشِي بِهِمَا، وَفَرْجُهُ الَّذِي الْبَاهُ مِنْ قَبْلِهِ، وَلِسَانُهُ الَّذِي يَنْطِقُ بِهِ، وَرَأْسُهُ الَّذِي فِيهِ وَجْهُهُ، فَلَيْسَ مِنْ هَذِهِ جَارِحَةٌ إِلَّا وَقَدْ وَكَّلْتَ مِنَ الْإِيمَانِ بَعْزًا مَا وَكَّلْتَ بِهِ أُخْتَهَا بِفَرْضٍ مِنَ اللَّهِ تَبَارَكَ اسْمُهُ يَنْطِقُ بِهِ الْكِتَابُ لَهَا وَيَشْهَدُ بِهِ عَلَيْهَا.

فَفَرَضَ عَلَى الْقَلْبِ غَيْرَ مَا فَرَضَ عَلَى السَّمْعِ، وَفَرَضَ عَلَى السَّمْعِ غَيْرَ مَا فَرَضَ عَلَى الْعَيْنَيْنِ، وَفَرَضَ عَلَى الْعَيْنَيْنِ غَيْرَ مَا فَرَضَ عَلَى اللِّسَانِ، وَفَرَضَ عَلَى اللِّسَانِ غَيْرَ مَا فَرَضَ عَلَى الْيَدَيْنِ، وَفَرَضَ عَلَى الْيَدَيْنِ غَيْرَ مَا فَرَضَ عَلَى الرَّجْلَيْنِ، وَفَرَضَ عَلَى الرَّجْلَيْنِ غَيْرَ مَا فَرَضَ عَلَى الْفَرْجِ، وَفَرَضَ عَلَى الْفَرْجِ غَيْرَ مَا فَرَضَ عَلَى الْوَجْهِ.

فَأَمَّا مَا فَرَضَ عَلَى الْقَلْبِ مِنَ الْإِيمَانِ، فَالْإِقْرَارُ وَالْمَعْرِفَةُ وَالْعَقْدُ وَالرِّضَا وَالتَّسْلِيمُ بِأَنَّ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ، إِلَهًا وَاحِدًا لَمْ يَتَّخِذْ صَاحِبَةً وَلَا وَلَدًا، وَأَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ — صَلَوَاتُ اللَّهِ عَلَيْهِ وَآلِهِ — وَالْإِقْرَارُ بِمَا جَاءَ مِنْ عِنْدِ اللَّهِ مِنْ نَبِيٍّ أَوْ كِتَابٍ.

فَذَلِكَ مَا فَرَضَ اللَّهُ عَلَى الْقَلْبِ مِنَ الْإِقْرَارِ وَالْمَعْرِفَةِ وَهُوَ عَمَلُهُ، وَهُوَ قَوْلُ اللَّهِ عَزَّ وَجَلَّ: (إِلَّا مَنْ أُكْرِهَ وَقَلْبُهُ مُطْمَئِنٌّ بِالْإِيمَانِ وَلَكِنْ مَنْ شَرَحَ بِالْكُفْرِ صَدْرًا) وَقَالَ: (أَلَا يَذْكُرُ اللَّهُ تَطْمِئِنُّ الْقُلُوبُ) وَقَالَ: (الَّذِينَ قَالُوا آمَنَّا بِأَفْوَاهِهِمْ وَلَمْ تُؤْمِنْ قُلُوبُهُمْ) وَقَالَ: (وَإِنْ تُبْدُوا مَا فِي أَنْفُسِكُمْ أَوْ تُخْفُوهُ يُحَاسِبْكُمْ بِهِ اللَّهُ فَيَغْفِرَ لِمَنْ يَشَاءُ وَيُعَذِّبُ مَنْ يَشَاءُ) فَذَلِكَ مَا فَرَضَ اللَّهُ — عَزَّ وَجَلَّ — عَلَى الْقَلْبِ مِنَ الْإِقْرَارِ وَالْمَعْرِفَةِ، وَهُوَ عَمَلُهُ، وَهُوَ رَأْسُ الْإِيمَانِ.

وَفَرَضَ اللَّهُ عَلَى اللِّسَانِ الْقَوْلَ وَالتَّعْبِيرَ عَنِ الْقَلْبِ بِمَا عَقَدَ عَلَيْهِ وَأَقَرَّ بِهِ؛ قَالَ اللَّهُ تَبَارَكَ وَتَعَالَى: (وَقُولُوا لِلنَّاسِ حُسْنًا) قَالَ: قُولُوا آمَنَّا بِاللَّهِ وَمَا أُنْزِلَ إِلَيْنَا وَأُنْزِلَ إِلَيْكُمْ وَإِلَيْنَا وَإِلَهُكُمْ وَاحِدٌ وَنَحْنُ لَهُ مُسْلِمُونَ « فَهَذَا مَا فَرَضَ اللَّهُ عَلَى اللِّسَانِ وَهُوَ عَمَلُهُ.

وَفَرَضَ عَلَى السَّمْعِ أَنْ يَتَنَزَّهَ عَنِ السَّمْعِ إِلَى مَا حَرَّمَ اللَّهُ، وَأَنْ يُعْرِضَ عَمَّا لَا يَحِلُّ لَهُ مِمَّا نَهَى اللَّهُ — عَزَّ وَجَلَّ — عَنْهُ، وَالْإِصْغَاءُ إِلَى مَا أَسْخَطَ اللَّهُ عَزَّ وَجَلَّ، فَقَالَ فِي ذَلِكَ: (وَقَدْ نَزَّلَ عَلَيْكُمْ فِي الْكِتَابِ أَنْ إِذَا سَمِعْتُمْ آيَاتِ اللَّهِ يُكْفَرُ بِهَا وَيُسْتَهْزَأُ بِهَا فَلَا تَقْعُدُوا مَعَهُمْ حَتَّى يَخُوضُوا فِي حَدِيثٍ غَيْرِهِ) ثُمَّ اسْتَشْنَى اللَّهُ — عَزَّ وَجَلَّ — مَوْضِعَ النِّسْيَانِ، فَقَالَ:

(وَأَمَّا يُنْسِيَنَّكَ الشَّيْطَانُ فَلَا تَقْعُدْ بَعْدَ الذِّكْرِ مَعَ الْقَوْمِ الظَّالِمِينَ) وَقَالَ: (فَبَشِّرْ عِبَادَ الَّذِينَ يَسْتَمِعُونَ الْقَوْلَ فَيَتَّبِعُونَ أَحْسَنَهُ أُولَئِكَ الَّذِينَ هَدَاهُمُ اللَّهُ وَأُولَئِكَ هُمْ أُولُوا الْأَلْبَابِ) وَقَالَ عَزَّ وَجَلَّ: (قَدْ أَفْلَحَ الْمُؤْمِنُونَ الَّذِينَ هُمْ فِي صَلَاتِهِمْ خَاشِعُونَ وَالَّذِينَ هُمْ عَنِ اللَّغْوِ مُعْرِضُونَ وَالَّذِينَ هُمْ لِلزَّكَاةِ فَاعِلُونَ) وَقَالَ: (وَإِذَا سَمِعُوا اللَّغْوَ أَعْرَضُوا عَنْهُ وَقَالُوا لَنَا أَعْمَالُنَا وَلَكُمْ

أَعْمَالُكُمْ) وَقَالَ: (وَإِذَا مَرُّوا بِاللَّغْوِ مَرُّوا كِرَامًا) فَهَذَا مَا فَرَضَ اللَّهُ عَلَى السَّمْعِ مِنَ الْإِيمَانِ أَنْ لَا يُصْنِيَ إِلَى مَا لَا يَحِلُّ لَهُ، وَهُوَ عَمَلُهُ، وَهُوَ مِنَ الْإِيمَانِ.

وَفَرَضَ عَلَى الْبَصَرِ أَنْ لَا يَنْظُرَ إِلَى مَا حَرَّمَ اللَّهُ عَلَيْهِ، وَأَنْ يُعْرِضَ عَمَّا نَهَى اللَّهُ عَنْهُ مِمَّا لَا يَحِلُّ لَهُ، وَهُوَ عَمَلُهُ، وَهُوَ مِنَ الْإِيمَانِ، فَقَالَ تَبَارَكَ وَتَعَالَى: (قُلْ لِلْمُؤْمِنِينَ يَغُضُّوا مِنْ أَبْصَارِهِمْ وَيَحْفَظُوا فُرُوجَهُمْ)، فَتَنَاهَاهُمْ أَنْ يَنْظُرُوا إِلَى عَوْرَاتِهِمْ، وَأَنْ يَنْظُرَ الْمَرْءُ إِلَى فَرْجِ أَخِيهِ، وَيَحْفَظَ فَرْجَهُ أَنْ يَنْظُرَ إِحْدَاهُنَّ إِلَى فَرْجِ أُخْتِهَا، وَتَحْفَظَ فَرْجَهَا مِنْ أَنْ يَنْظُرَ إِلَيْهَا — وَقَالَ: كُلُّ شَيْءٍ فِي الْقُرْآنِ مِنْ حِفْظِ الْفَرْجِ فَهُوَ مِنَ الزِّنِّ إِلَّا هَذِهِ آيَةٌ؛ فَإِنَّهَا مِنَ النَّظَرِ.

ثُمَّ نَظَّمَ مَا فَرَضَ عَلَى الْقَلْبِ وَاللِّسَانِ وَالسَّمْعِ وَالْبَصَرِ فِي آيَةٍ أُخْرَى، فَقَالَ: (وَمَا كُنْتُمْ تَسْتَتِرُونَ أَنْ يَشْهَدَ عَلَيْكُمْ سَمْعُكُمْ وَلَا أَبْصَارُكُمْ وَلَا جُلُودُكُمْ) يَعْنِي بِالْجُلُودِ الْفُرُوجَ وَالْأَفْخَادَ، وَقَالَ: (وَلَا تَقْفُ مَا لَيْسَ لَكَ بِهِ عِلْمٌ إِنَّ السَّمْعَ وَالْبَصَرَ وَالْفُؤَادَ كُلُّ أُولَئِكَ كَانَ عَنْهُ مَسْئُولًا) فَهَذَا مَا فَرَضَ اللَّهُ عَلَى الْعَيْنَيْنِ مِنْ غَضِّ الْبَصَرِ عَمَّا حَرَّمَ اللَّهُ عَزَّ وَجَلَّ، وَهُوَ عَمَلُهُمَا، وَهُوَ مِنَ الْإِيمَانِ.

وَفَرَضَ اللَّهُ عَلَى الْيَدَيْنِ أَنْ لَا يَبْطِشَ بِهِمَا إِلَى مَا حَرَّمَ اللَّهُ، وَأَنْ يَبْطِشَ بِهِمَا إِلَى مَا أَمَرَ اللَّهُ عَزَّ وَجَلَّ، وَفَرَضَ عَلَيْهِمَا مِنَ الصَّدَقَةِ وَصِلَةِ الرَّحِمِ وَالْجِهَادِ فِي سَبِيلِ اللَّهِ وَالطَّهْرِ لِلصَّلَاةِ، فَقَالَ: (يَا أَيُّهَا الَّذِينَ آمَنُوا إِذَا قُمْتُمْ إِلَى الصَّلَاةِ فَاغْسِلُوا وُجُوهَكُمْ وَأَيْدِيَكُمْ إِلَى الْمَرَافِقِ وَامْسَحُوا بِرُءُوسِكُمْ وَأَرْجُلَكُمْ إِلَى الْكَعْبَيْنِ) وَقَالَ: (فَإِذَا لَقِيتُمُ الَّذِينَ كَفَرُوا فَضَرْبَ الرِّقَابِ حَتَّى إِذَا أَثْخَنْتُمُوهُمْ فَشُدُّوا الْوَتَاكَ فَإِمَّا مَنًّا بَعْدُ وَإِمَّا فِدَاءً حَتَّى تَضَعَ الْحَرْبُ أَوْزَارَهَا) فَهَذَا مَا فَرَضَ اللَّهُ عَلَى الْيَدَيْنِ؛ لِأَنَّ الضَّرْبَ مِنْ عِلَاجِهِمَا.

وَفَرَضَ عَلَى الرَّجْلَيْنِ أَنْ لَا يَمْشِيَ بِهِمَا إِلَى شَيْءٍ مِنْ مَعَاصِي اللَّهِ، وَفَرَضَ عَلَيْهِمَا الْمَشْيَ إِلَى مَا يُرْضِي اللَّهَ عَزَّ وَجَلَّ، فَقَالَ: (وَلَا تَمْشِ فِي الْأَرْضِ مَرَحًا إِنَّكَ لَنْ تَخْرِقَ الْأَرْضَ وَلَنْ تَبْلُغَ الْجِبَالَ طُولًا) وَقَالَ: (وَاقْصِدْ فِي مَشْيِكَ وَاعْضُضْ مِنْ صَوْتِكَ إِنَّ أَنْكَرَ الْأَصْوَاتِ لَصَوْتُ الْحَمِيرِ) وَقَالَ — فِيمَا شَهِدَتِ الْيَدَايُ وَالْأَرْجُلُ عَلَى أَنْفُسِهِمَا، وَعَلَى أَرْبَابِهِمَا مِنْ تَضْيِيعِهِمَا لِمَا أَمَرَ اللَّهُ عَزَّ وَجَلَّ بِهِ، وَفَرَضَهُ عَلَيْهِمَا —: (الْيَوْمَ نَخْتِمُ عَلَى أَفْوَاهِهِمْ وَتُكَلِّمُنَا أَيْدِيهِمْ وَتَشْهَدُ أَرْجُلُهُمْ بِمَا كَانُوا يَكْسِبُونَ) فَهَذَا أَيْضًا مِمَّا فَرَضَ اللَّهُ عَلَى الْيَدَيْنِ وَعَلَى الرَّجْلَيْنِ، وَهُوَ عَمَلُهُمَا، وَهُوَ مِنَ الْإِيمَانِ.

وَفَرَضَ عَلَى الْوَجْهِ السُّجُودَ لَهُ بِاللَّيْلِ وَالنَّهَارِ فِي مَوَاقِيتِ الصَّلَاةِ، فَقَالَ: (يَا أَيُّهَا الَّذِينَ آمَنُوا ارْكَعُوا وَاسْجُدُوا وَاعْبُدُوا رَبَّكُمْ وَافْعَلُوا الْخَيْرَ لَعَلَّكُمْ تُفْلِحُونَ) فَهَذِهِ فَرِيضَةُ جَامِعَةٍ

عَلَى الْوَجْهِ وَالْيَدَيْنِ وَالرِّجْلَيْنِ، وَقَالَ فِي مَوْضِعٍ آخَرَ: (وَأَنَّ الْمَسَاجِدَ لِلَّهِ فَلَا تَدْعُوا مَعَ اللَّهِ أَحَدًا) وَقَالَ فِيمَا فَرَضَ عَلَى الْجَوَارِحِ مِنَ الطُّهُورِ وَالصَّلَاةِ بِهَا وَذَلِكَ أَنَّ اللَّهَ — عَزَّ وَجَلَّ — لَمَّا صَرَفَ نَبِيَّهُ ﷺ إِلَى الْكَعْبَةِ عَنْ بَيْتِ الْمَقْدِسِ، فَأَنْزَلَ اللَّهُ عَزَّ وَجَلَّ: (وَمَا كَانَ اللَّهُ لِيُضَيِّعَ إِيمَانَكُمْ إِنَّ اللَّهَ بِالتَّائِبِينَ لَرُؤُوفٌ رَحِيمٌ) فَسَمِيَ الصَّلَاةَ إِيْمَانًا، فَمَنْ لَقِيَ اللَّهَ عَزَّ وَجَلَّ حَافِظًا لِحَوَارِحِهِ، مُوفِيًا كُلَّ حَارِجَةٍ مِنْ جَوَارِحِهِ مَا فَرَضَ اللَّهُ عَزَّ وَجَلَّ عَلَيْهَا، لَقِيَ اللَّهَ عَزَّ وَجَلَّ مُسْتَكْمَلًا لِإِيْمَانِهِ وَهُوَ مِنْ أَهْلِ الْجَنَّةِ؛ وَمَنْ خَانَ فِي شَيْءٍ مِنْهَا أَوْ تَعَدَّى مَا أَمَرَ اللَّهُ عَزَّ وَجَلَّ فِيهَا، لَقِيَ اللَّهَ عَزَّ وَجَلَّ نَاقِصَ الْإِيْمَانِ «.

قُلْتُ: قَدْ فَهَمْتُ نَقْصَانَ الْإِيْمَانِ وَتَمَامَهُ، فَمِنْ أَيْنَ جَاءَتْ زِيَادَتُهُ؟

فَقَالَ: « قَوْلُ اللَّهِ عَزَّ وَجَلَّ: (وَإِذَا مَا أَنْزَلْنَا سُورَةً فَمِنْهُمْ مَنْ يَقُولُ أَيُّكُمْ زَادَتْهُ هَذِهِ إِيْمَانًا فَآمَنَ الَّذِينَ آمَنُوا فَزَادَتْهُمْ إِيْمَانًا وَهُمْ يَسْتَبْشِرُونَ وَأَمَّا الَّذِينَ فِي قُلُوبِهِمْ مَرَضٌ فَزَادَتْهُمْ رِجْسًا إِلَى رِجْسِهِمْ) وَقَالَ: (نَحْنُ نَقُصُّ عَلَيْكَ نَبَأَهُمْ بِالْحَقِّ إِنَّهُمْ فِتْيَةٌ آمَنُوا بِرَبِّهِمْ وَزِدْنَاهُمْ هُدًى) وَلَوْ كَانَ كُلُّهُ وَاحِدًا، لَزَادَتْ فِيهِ وَلَا نُقْصَان، لَمْ يَكُنْ لِأَحَدٍ مِنْهُمْ فَضْلٌ عَلَى الْآخَرِ، وَلَاسْتَوَتْ النِّعَمُ فِيهِ، وَلَاسْتَوَى النَّاسُ، وَبَطَلَ التَّفْضِيلُ، وَلَكِنْ بِتَمَامِ الْإِيْمَانِ دَخَلَ الْمُؤْمِنُونَ الْجَنَّةَ، وَبِالزِّيَادَةِ فِي الْإِيْمَانِ تَفَاضَلَ الْمُؤْمِنُونَ بِالدَّرَجَاتِ عِنْدَ اللَّهِ، وَبِالنَّقْصَانِ دَخَلَ الْمُفْرَطُونَ النَّارَ. «.

Ali ibn Ibrahim has narrated from his father from Bakr ibn Salih from al-Qasim ibn Burayd who has said that it has been narrated to us by Abu Amr al-Zubayri:

‘I said to Abu Abd Allah^{asws}, ‘أَيُّهَا الْعَالِمُ، O Scholar, tell me which deed is more virtuous before Allah^{azwj}?’ He^{asws} said, ‘It is the deed without which Allah^{azwj} does not Accept any (deed). ‘

I asked, ‘What is that?’ He^{asws} said, ‘لِلْإِيْمَانِ’ Emān¹ in Allah^{azwj} besides whom no one deserves to be worshipped. It (Emān) is the highest in degree among the deeds, the most valuable among them and the top-most among them in (matters of) reward. ‘ I then said, ‘Please, tell me then about the Emān. Is it deeds or it is words without deeds?’

‘The Imam^{asws} replied: ‘All of the Emān is deeds and certain parts of such deeds are words. Allah^{azwj} has made it obligatory as is explained in His book. Its ‘نُورُ’ Noor (Divine Guidance)² is clear, its evidence is well established.

The (Holy) Book testifies to it for one, and calls one to it. ‘

I then asked, ‘May Allah^{azwj} Keep my soul in service for your^{asws} cause, please explain it to me so I may understand. ‘ The Imam^{asws} said, ‘Emān has levels it’s conditions, degrees and stages. Of Emān there is that which is perfect and complete in perfection and (also) of Emān there is that which is

defective and the defect is noticeable. Of Emān there is that which is heavier on the perfection side. ‘

I then asked, ‘Does Emān become perfect, decrease and increase?’ The Imam^{asws} said, ‘Yes, it does. ‘ I then asked, ‘How does it happen?’ He^{asws} said, ‘It is because Allah^{azwj} has written Emān for each part of the body of the children of Adam and has divided and distributed it among them. There is no part of their body but that has a guard of Emān different from such guard assigned to other parts.

Of such part is one’s heart, with which one understands and reasons to comprehend, and it is the commander of his body. It oversees the body and without its opinion no part moves to act. Of the parts of the body are one’s eyes with which one sees and his ears with which one listens. There are one’s hands with which one works, one’s legs with which one walks, one’s sexual organs from which comes carnal desires, one’s tongue with which one speaks and one’s head on which there is one’s face. For each of these parts a different guard of Emān is assigned. It is all due to what Allah^{azwj}, Most Blessed is Whose Name, has written, to which His^{azwj} Holy Book speaks and testifies.

For each of these parts a different obligation is written. The obligation of the heart is different from the obligation of the ears. What is made obligatory for the ears is different from the obligation of the eyes and what is made obligatory for the eyes is different from what is made obligatory for the tongue. What is made obligatory for the tongue is different from what is made obligatory for the hands and what is made obligatory for the hands is different from what is made obligatory for the legs. The obligation of the legs is different from the obligations of the sexual organs. What is obligatory for the sexual organs is different from the obligation of the face.

What is made obligatory for the heart of Emān is affirmation, recognition and the formation of Emān, consent and submission to the fact that no one deserves to be worshipped except Allah^{azwj} Who is One and has no partner. He^{azwj} is the One and only. He^{azwj} has not Taken any companion and children. That Muhammad^{saww} is His^{azwj} servant and Rasool^{saww}, he^{saww} and his^{saww} family^{asws} being Alayhim al-Salam, and to affirm that whatever he^{saww} has brought is from Allah^{azwj}, be it about a Prophet^{as} or a Book. That is what Allah^{azwj} has Made obligatory for the heart; the task of affirmation and recognition, which is it’s deed. This is stated in the Words of Allah^{azwj}, ‘but his heart is confident about his Emān. However, those whose breasts have become open to disbelief (16: 106)

Allah^{azwj} has Said, ‘Remembrance (speaking) of Allah certainly brings comfort to all hearts. ‘ (13: 28)

Allah^{azwj} has Said, ‘They only say that they believe but, in fact, they have no Emān (faith) in their hearts. . . . ‘ (5: 41)

Allah^{azwj} has Said, ‘Allah will call you to account for all that you may reveal from your souls and all that you may conceal. Allah will forgive or punish whoever He wants. . . . ‘ (2: 284)

These are what Allah^{azwj} has Made obligatory on the hearts of affirmation and recognition, and these are its deeds and this is the chief of the Emān.

On the tongue Allah^{azwj} has Made it obligatory to speak and express what the heart has established and has confirmed as Allah^{azwj} has Said, ‘ that they should speak righteous words to people. . . ‘ (2: 83)

(Allah has also) Said, ‘Tell them, we believe in Allah and in what is revealed to us and to you. Our Lord and your Lord are one. We have submitted ourselves to His will. ‘ (29: 46). ‘This is what Allah^{azwj} has Made obligatory for the tongue and this is its deed.

Allah^{azwj} has Made it obligatory for the ears to keep it clean from what is unlawful to hear, and to keep away from things that Allah^{azwj} has Prohibited to listen to attentively; it angers Allah^{azwj}. And in this regard He^{azwj} has Said, ‘Allah has told you (Momins) in the Book that when you hear people disbelieving and mocking Allah’s revelations, do not sit with them unless they change the subject. . . ‘ (4: 140)

Allah^{azwj} then has Made an exception for the case of forgetfulness, ‘If Satan causes you to forget this, do not sit with the unjust people when you recall. ‘ (6: 68)

Allah^{azwj} has also Said, ‘(O Muhammad^{saww}), Give the glad news to those of My servants who listen to the words and follow only the best ones. Tell them that they are those whom Allah has guided. They are the people of understanding. ‘ (39: 18)

Allah^{azwj} has Said, ‘Triumphant indeed are the Momins, (23: 1) who are submissive to Allah in their prayers, (23: 2) who avoid impious talks (23: 3) and pay al-Zakat (charity). ‘ (23: 4)

Allah^{azwj} has Said, ‘When they hear impious words, they ignore them, saying, ‘We shall be responsible for our deeds and you will be responsible for yours. . . . ‘ (28: 55)

Allah has Said, ‘When they come across something impious, they pass it by nobly. ‘ (25: 72)

This is what Allah^{azwj} has Made obligatory for the ears in relation to Emān; that they must not listen to what is unlawful to hear, and such matters are of its deeds, which is of Emān.

Allah^{azwj} has Made it Obligatory for the eyes not to look at things He^{azwj} has Made unlawful to look at and to stay away from what Allah^{azwj} has Prohibited of the things that are not lawful for them. Such things are of their deeds and of Emān.

Allah^{azwj} has Said, ‘(O Muhammad^{saww}), tell the believing men to cast down their eyes and guard their carnal desires. ‘ (24: 30)

Allah^{azwj} has Prohibited looking at the privacy of one’s brother and to keep one’s privacy protected from the onlookers.

Allah has said, ‘. . . Tell the believing woman to cast down their eyes, guard their chastity (private parts). ‘ (24: 31)

‘They must find protection against being looked upon and keep away from looking at their sisters (private parts). The Imam^{asws} said that everywhere in the Holy Quran where protection of private parts is mentioned it is a reference to fornication except this verse which is a reference to looking.

‘Allah^{azwj} has Spoken about the obligations of the heart, tongue, ears and eyes in another verse also: ‘You did not (think to) hide your deeds from your

ears, eyes and skin and you felt that Allah would not know all that you had been doing. ‘ (41: 22)

(Here) Skin is a reference to private parts and thighs. Allah^{azwj} has Said, ‘Do not follow what you do not know; the ears, eyes, and hearts will all be held responsible for their deeds. ‘ (17: 36)

This is what Allah^{azwj} has Made Obligatory for the eyes; to cast down away from what Allah^{azwj} has Prohibited. This is their deed and it is of Emān.

Allah^{azwj} has Made it Obligatory for the hands not to move to what Allah^{azwj} has Prohibited, instead move forward for what Allah^{azwj} has Commanded to move to such as charity, good relation with relatives and striving for the Cause of Allah^{azwj} and cleansing for prayer.

Allah^{azwj} has Said, ‘Momins, when you are about to pray, wash your face and your hands along with the elbows and wipe your head and your feet to the ankles. . . . ‘ (5: 6)

Allah^{azwj} has Said, ‘If you encounter the unMomins in a battle, strike-off their heads. Take them as captives when they are defeated. Then you may set them free as a favour to them, with or without a ransom, when the battle is over. . . . ‘ (47: 4)

This is what Allah^{azwj} has Made Obligatory for the hands; striking is their task.

Allah^{azwj} has Made it Obligatory for the legs not to walk to what is made unlawful and in disobedience to Allah^{azwj}. He^{azwj} has Made it obligatory for them to walk to what makes Allah^{azwj} Happy. Allah^{azwj} has Said, ‘Do not walk proudly on the earth; your feet cannot tear apart the earth nor are you as tall as the mountains. ‘ (17: 37) ‘Do not walk around inflated with pride; be moderate in your walking and your talking. The most unpleasant sound is the braying of donkeys. ‘ (31: 19)

About the testifying of the hands and legs against their own selves and their master for their disregard of the commands of Allah^{azwj} and the obligation upon them, Allah has Said: ‘ . . . this Day, We seal their mouths and their hands will speak to Us and their feet will testify to what they had achieved. ‘ (36: 65)

This is also what Allah^{azwj} has Made obligatory for the hands and the legs and this is their deed and it is of Emān.

Allah^{azwj} has Made it obligatory for the face to prostrate before Him^{azwj} in the days and nights in the times of the prayers. Allah^{azwj} has Said, ‘Momins, worship your Lord, bow down and prostrate yourselves before Him and do virtuous deeds so that perhaps you will have everlasting happiness. ‘ (22: 77)

This is an obligation that involves the face, hands and legs. In another passage Allah^{azwj} has said, ‘All the parts of the body to be placed on the ground during prostration belong to Allah. Do not prostrate before anyone other than Him. . . . ‘ (72: 18) It was in regards to the obligations upon the parts of the body in the form of purification for prayer that Allah^{azwj} Made His^{azwj} Prophet^{saww} to change facing the Holy House in Palestine to facing al-Kabah. Allah^{azwj} revealed this: ‘Allah did not want to make your previous Emān (Salat) worthless; Allah is Compassionate and All-Merciful to people. ‘ (2: 143)

Allah^{azwj} has Called Salat'Emān. ' Therefore, whoever meets Allah^{azwj} perfecting his Emān is of the people of paradise. Whoever cheats in any of the obligations or violates the Commands of Allah^{azwj} will meet Allah^{azwj} with a defective Emān.

I then asked the Imam^{asws}, 'I now understand perfect and defective Emān. How does the Emān increases or (decreases) come from?' The Imam^{asws} said, 'Consider the Words of Allah^{azwj}' When a Chapter (of the Quran) is revealed, certain people ask others, 'Whose Emān among you people has received strength from this (revelation)?' It (the revelation) certainly strengthens the Emān of the Momins and they consider it to be glad news. (9: 124) But to those whose hearts are sick, it adds more filth to their hearts and they die as unMomins. ' (9: 125) Allah^{azwj} has Said, 'We tell you this story for a genuine purpose. They were young people who believed in their Lord and We gave them further guidance. ' (18: 13)

Had Emān been the same and without any difference in defects and in perfections no one of them would have had any distinction over the others and the favours would have been equal to all. People had been all equal and excellence would become void. However, with perfection in Emān makes Momins to enter paradise. By increase in Emān the Momins excel in degrees before Allah^{azwj} and for the defect in Emān the mischievous go in fire'.³

2. عِدَّةٌ مِنْ أَصْحَابِنَا، عَنْ أَحْمَدَ بْنِ مُحَمَّدَ بْنِ خَالِدٍ، عَنْ أَبِيهِ؛ وَمُحَمَّدَ بْنِ يَحْيَى، عَنْ أَحْمَدَ بْنِ مُحَمَّدَ بْنِ عِيسَى جَمِيعاً، عَنِ الْبَرْقِيِّ، عَنِ النَّضْرِ بْنِ سُوَيْدٍ، عَنْ يَحْيَى بْنِ عِمْرَانَ الْحَلَبِيِّ، عَنْ عُبَيْدِ اللَّهِ بْنِ الْحَسَنِ، عَنِ الْحَسَنِ بْنِ هَارُونَ، قَالَ: قَالَ لِي أَبُو عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ: « (إِنَّ السَّمْعَ وَالْبَصَرَ وَالْفُؤَادَ كُلُّ أُولَئِكَ كَانَ عَنْهُ مَسْئُولًا) » قَالَ: « يُسْأَلُ السَّمْعُ عَمَّا سَمِعَ، وَالْبَصَرُ عَمَّا نَظَرَ إِلَيْهِ، وَالْفُؤَادُ عَمَّا عَقَدَ عَلَيْهِ ».

A number of our companions, from Ahmad Bin Muhammad Bin Khalid, from his father, and Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, altogether from Al Barqy, from Al Nazar Bin Suweyd, from Yahya Bin Imran Al Halby, from Ubeydullah Bin Al Hassan, from Al Hassan Bin Haroun who said,

'Abu Abdullah^{asws} said to me' The hearing, and the vision, and the heart, they would be Questioned. The hearing would be Questioned about what it heard, and the vision about what it looked at, and the heart about what it held on to'.⁴

3. أَبُو عَلِيٍّ الْأَشْعَرِيُّ، عَنْ مُحَمَّدَ بْنِ عَبْدِ الْجَبَّارِ، عَنْ صَفْوَانَ أَوْ غَيْرِهِ، عَنِ الْعَلَاءِ، عَنْ مُحَمَّدَ بْنِ مُسْلِمٍ: عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ، قَالَ: سَأَلْتُهُ عَنِ الْإِيمَانِ، فَقَالَ: « شَهَادَةٌ أَنْ لَا إِلَهَ إِلَّا اللَّهُ، وَالْإِقْرَارُ بِمَا جَاءَ مِنْ عِنْدِ اللَّهِ، وَمَا اسْتَقَرَّ فِي الْقُلُوبِ مِنَ التَّصَدِيقِ بِذَلِكَ ». قَالَ: قُلْتُ: الشَّهَادَةُ أَلَيْسَتْ عَمَلًا؟ قَالَ: « بَلَى ». قُلْتُ: الْعَمَلُ مِنَ الْإِيمَانِ؟ قَالَ: « نَعَمْ، الْإِيمَانُ لَا يَكُونُ إِلَّا بِعَمَلٍ، وَالْعَمَلُ مِنْهُ، وَلَا يَثْبُتُ الْإِيمَانُ إِلَّا بِعَمَلٍ ».

Abu Ali Al Ashary, from Muhammad Bin Abul Jabbar, from Safwan, or someone else, from Al A'ala, from Muhammad Bin Muslim,

(It has been narrated) from Abu Abdullah^{asws}, said, 'I asked him^{asws} about the Emān. So he^{asws} said: 'The testimony that there is no god except for Allah^{azwj} and that Muhammad^{saww} is His^{azwj} Rasool^{saww}, and the acknowledgement with whatever he^{saww} came with from the Presence of Allah^{azwj}, and what settles in the hearts from the ratification of that'.

He (the narrator) said, 'I said, 'The testimony, is it not a deed?' He^{asws} said: 'Yes'. I said, 'The deeds is from the Emān?' He^{asws} said: 'Yes, the Emān cannot happen to be except with a deed, and the deed is from it, and the Emān is not affirmed except with a deed'.⁵

4. عِدَّةٌ مِنْ أَصْحَابِنَا، عَنْ أَحْمَدَ بْنِ مُحَمَّدَ بْنِ خَالِدٍ، عَنْ عَثْمَانَ بْنِ عِيسَى، عَنْ عَبْدِ اللَّهِ بْنِ مُسْكَانَ، عَنْ بَعْضِ أَصْحَابِهِ: عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ، قَالَ: قُلْتُ لَهُ: مَا الْإِسْلَامُ؟ فَقَالَ: « دِينُ اللَّهِ اسْمُهُ الْإِسْلَامُ، وَهُوَ دِينُ اللَّهِ قَبْلَ أَنْ تَكُونُوا حَيْثُ كُنْتُمْ، وَبَعْدَ أَنْ تَكُونُوا، فَمَنْ أَقَرَّ بِدِينِ اللَّهِ فَهُوَ مُسْلِمٌ، وَمَنْ عَمِلَ بِمَا أَمَرَ اللَّهُ — عَزَّ وَجَلَّ — بِهِ فَهُوَ مُؤْمِنٌ ».

A number of our companions, from Ahmad Bin Muhammad Bin Khalid, from Usman Bin Isa, from Abdullah Bin Muskan, from one of his companions,

(It has been narrated) from Abu Abdullah^{asws}, said, 'I said to him^{asws}, 'What is Al-Islām?' So He^{asws} said: 'Religion of Allah^{azwj}. It's name is Al-Islām, and it was the Religion of Allah^{azwj} before you happened to be, where you are, and after you. So the one who acknowledges by the Religion of Allah^{azwj}, so he is a Muslim, and the one who acts in accordance with whatever Allah^{azwj} Mighty and Majestic Commanded with, so he is 'Momin' (a Believer)'.⁶

5. عَنْهُ، عَنْ أَبِيهِ، عَنِ النَّضْرِ بْنِ سُوَيْدٍ، عَنْ يَحْيَى بْنِ عِمْرَانَ الْحَلَبِيِّ، عَنْ أَيُّوبَ بْنِ الْحُرِّ، عَنْ أَبِي بَصِيرٍ، قَالَ: كُنْتُ عِنْدَ أَبِي جَعْفَرٍ عَلَيْهِ السَّلَامُ، فَقَالَ لَهُ سَلَامٌ: إِنَّ حَيْثُمَةَ ابْنَ أَبِي حَيْثُمَةَ يُحَدِّثُنَا عَنْكَ أَنَّهُ سَأَلَكَ عَنِ الْإِسْلَامِ، فَقُلْتَ لَهُ: إِنَّ الْإِسْلَامَ مَنْ اسْتَقْبَلَ قِبَلَتَنَا، وَشَهِدَ شَهَادَتَنَا، وَنَسَكَ نَسَكَنَا، وَوَالَى وَلَيْنَا، وَعَادَى عَدُونَا؛ فَهُوَ مُسْلِمٌ؟ فَقَالَ: « صَدَقَ حَيْثُمَةُ ».

قُلْتُ: وَسَأَلْتُكَ عَنِ الْإِيمَانِ، فَقُلْتَ: الْإِيمَانُ بِاللَّهِ، وَالتَّصَدِيقُ بِكِتَابِ اللَّهِ، وَأَنْ لَا يُعْصَى اللَّهُ؟ فَقَالَ: « صَدَقَ حَيْثُمَةُ ».

From him, from his father, from Al Nazar Bin Suweyd, from Yahya Bin Imran Al Halby, from Ayoub Bin Al Hurr, from Abu Baseer who said,

'I was in the presence of Abu Ja'far^{asws}, so Sallam said to him^{asws}, 'Khaysama Ibn Abu Khaysama narrated from you^{asws} that he asked you^{asws} about Al-Islām. So you^{asws} said to him: 'Al-Islām is from the acceptance of our^{asws} Qiblah, and testify 'شَهَادَتَنَا' our^{asws} testimonies, and performing our^{asws} rituals, and befriend our^{asws} friends, and be inimical to our^{asws} enemies, so (only then) he become a Muslim'. So he^{asws} said: 'Khaysama spoke the truth'. I said, 'And he asked you^{asws} about the Emān, so you^{asws} said: 'The Emān in

Allah^{azwj}, and the ratification with the Book of Allah^{azwj}, and that he would not disobey Allah^{azwj}. So he^{asws} said: 'Khaysama spoke the truth'.⁷

6. مُحَمَّدُ بْنُ يَحْيَى، عَنْ أَحْمَدَ بْنِ مُحَمَّدَ بْنِ عِيسَى، عَنْ ابْنِ أَبِي عَمِيرٍ، عَنْ جَمِيلِ بْنِ دَرَّاجٍ، قَالَ: سَأَلْتُ أَبَا عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ عَنِ الْإِيمَانِ، فَقَالَ: « شَهَادَةُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ، وَأَنَّ مُحَمَّدًا رَسُولُ اللَّهِ ». «

قَالَ: قُلْتُ: أَلَيْسَ هَذَا عَمَلٌ؟ قَالَ: « بَلَى ». قُلْتُ: فَالْعَمَلُ مِنَ الْإِيمَانِ؟ قَالَ: « لَا يَثْبُتُ لَهُ الْإِيمَانُ إِلَّا بِالْعَمَلِ، وَالْعَمَلُ مِنْهُ ». «

Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Ibn Abu Umeyr, from Jameel Bin Darraj who said,

'I asked Abu Abdullah^{asws} about the Emān, so he^{asws} said: 'The testimony that there is no God except for Allah^{azwj} and that Muhammad^{saww} is Rasool^{saww} of Allah^{azwj}'. I said, 'Is this not a deed?' He^{asws} said: 'Yes'. I said, 'So the deed is from the Emān?' He^{asws} said: 'The Emān would not be affirmed for him except with the deed, and the deed is from it' (the Emān).⁸

7. بَعْضُ أَصْحَابِنَا، عَنْ عَلِيِّ بْنِ الْعَبَّاسِ، عَنْ عَلِيِّ بْنِ مُيَسَّرٍ، عَنْ حَمَّادِ بْنِ عَمْرٍو النَّصْبِيِّ، قَالَ: سَأَلَ رَجُلٌ الْعَالِمَ عَلَيْهِ السَّلَامُ، فَقَالَ: أَيُّهَا الْعَالِمُ، أَخْبِرْنِي أَيُّ الْأَعْمَالِ أَفْضَلُ عِنْدَ اللَّهِ؟ قَالَ: « مَا لَا يُقْبَلُ عَمَلٌ إِلَّا بِهِ » فَقَالَ: وَمَا ذَلِكَ؟ قَالَ: « الْإِيمَانُ بِاللَّهِ الَّذِي هُوَ أَعْلَى الْأَعْمَالِ دَرَجَةً، وَأَسَنَّاها حِطًّا، وَأَشْرَفُهَا مَنْزِلَةً ». «

قُلْتُ: أَخْبِرْنِي عَنِ الْإِيمَانِ: أَقَوْلٌ وَعَمَلٌ، أَمْ قَوْلٌ بِلَا عَمَلٍ؟ قَالَ: « الْإِيمَانُ عَمَلٌ كُلُّهُ، وَالْقَوْلُ بَعْضُ ذَلِكَ الْعَمَلِ، بِفَرْضٍ مِنَ اللَّهِ، بَيْنَهُ فِي كِتَابِهِ، وَاضِحٌ نُورُهُ، ثَابِتَةٌ حُجَّتُهُ، يَشْهَدُ بِهِ الْكِتَابُ، وَيَدْعُو إِلَيْهِ ». «

قُلْتُ: صِفْ لِي ذَلِكَ حَتَّى أَفْهَمَهُ. فَقَالَ: « إِنَّ الْإِيمَانَ حَالَاتٌ وَدَرَجَاتٌ وَطَبَقَاتٌ وَمَنَازِلُ، فَمِنْهُ التَّامُّ الْمُنْتَهَى تَمَامُهُ، وَمِنْهُ النَّاقِصُ الْمُنْتَهَى نَقْصَانُهُ، وَمِنْهُ الزَّائِدُ الرَّاجِحُ زِيَادَتُهُ ». «

قُلْتُ: وَإِنَّ الْإِيمَانَ لَيَتِمُّ وَيَزِيدُ وَيَنْقُصُ؟ قَالَ: « نَعَمْ ». قُلْتُ: وَكَيْفَ ذَلِكَ؟ قَالَ: « إِنَّ اللَّهَ — تَبَارَكَ وَتَعَالَى — فَرَضَ الْإِيمَانَ عَلَى جَوَارِحِ بَنِي آدَمَ، وَقَسَمَهُ عَلَيْهَا، وَفَرَّقَهُ عَلَيْهَا؛ فَلَيْسَ مِنْ جَوَارِحِهِمْ جَارِحَةٌ إِلَّا وَهِيَ مُوَكَّلَةٌ مِنَ الْإِيمَانِ بِغَيْرِ مَا وَكَّلَتْ بِهِ أُخْتَهَا، فَمِنْهَا قَلْبُهُ الَّذِي بِهِ يَعْقِلُ وَيَفْقَهُ وَيَفْهَمُ، وَهُوَ أَمِيرُ بَدَنِهِ الَّذِي لَاتُورِدُ الْجَوَارِحُ وَلَا تُصَدَّرُ إِلَّا عَنْ رَأْيِهِ وَأَمْرِهِ، وَمِنْهَا يَدَاهُ اللَّتَانِ يَبْطِشُ بِهِمَا، وَرِجْلَاهُ اللَّتَانِ يَمْشِي بِهِمَا، وَفَرْجُهُ الَّذِي أَبَاهُ مِنْ قَبْلِهِ، وَلِسَانُهُ الَّذِي يَنْطِقُ بِهِ الْكِتَابُ، وَيَشْهَدُ بِهِ عَلَيْهَا، وَعَيْنَاهُ اللَّتَانِ يُبْصِرُ بِهِمَا، وَأَذْنَاهُ اللَّتَانِ يَسْمَعُ بِهِمَا. «

وَفَرَضَ عَلَى الْقَلْبِ غَيْرَ مَا فَرَضَ عَلَى اللِّسَانِ، وَفَرَضَ عَلَى اللِّسَانِ غَيْرَ مَا فَرَضَ عَلَى
الْعَيْنَيْنِ، وَفَرَضَ عَلَى الْعَيْنَيْنِ غَيْرَ مَا فَرَضَ عَلَى السَّمْعِ، وَفَرَضَ عَلَى السَّمْعِ غَيْرَ مَا فَرَضَ
عَلَى الْيَدَيْنِ، وَفَرَضَ عَلَى الْيَدَيْنِ غَيْرَ مَا فَرَضَ عَلَى الرَّجْلَيْنِ، وَفَرَضَ عَلَى الرَّجْلَيْنِ غَيْرَ مَا
فَرَضَ عَلَى الْفَرْجِ، وَفَرَضَ عَلَى الْفَرْجِ غَيْرَ مَا فَرَضَ عَلَى الْوَجْهِ.
فَأَمَّا مَا فَرَضَ عَلَى الْقَلْبِ مِنَ الْإِيمَانِ، فَالْإِقْرَارُ وَالْمَعْرِفَةُ وَالتَّصَدِيقُ وَالتَّسْلِيمُ وَالْعَقْدُ وَالرِّضَا
بِأَنَّ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ، أَحَدًا صَمَدًا، لَمْ يَتَّخِذْ صَاحِبَةً وَلَا وَلَدًا، وَأَنَّ مُحَمَّدًا
ﷺ عَبْدُهُ وَرَسُولُهُ.»

One of our companions, from Ali Bin Al Abb^{as}, from Ali Bin Muyassar, from Hammad Bin Amro Al Nasaybi who said,

‘A man asked’ الْعَالِمُ (Al-Alim - the knowledgeable one^{asws}, so he said, ‘O the الْعَالِمُ’ knowledgeable one^{asws}! Inform me, which of the deeds is the most superior in the Presence of Allah^{azwj}?’ He^{asws} said: ‘That without which a deed’ cannot be Accepted’. So he asked, ‘And what is that?’ He^{asws} said: ‘The Emān in Allah^{azwj} is that which is the highest of the deeds in levels, and its highest in share (Rewards), and its noblest is status’.

I said, ‘Inform me about the Emān, is it a speech and a deed, or is it a speech without a deed?’ He^{asws} said: ‘The Emān is a deed, all of it, and the speech, some of that is the deed by an Imposition from Allah^{azwj} Explained in His^{azwj} Book. Its Light is clear, and its argument is affirm. The Book Testifies with it and calls towards Him^{azwj}’. I said, ‘Described that to me until I understand it’.

So he^{asws} said: ‘The Emān has states, and levels, and layers, and status. So, from it is the complete, its completion being ultimate, and from it is the deficient, its deficiency being ultimate, and from it is the increase, its increase being pre-dominant’. I said, ‘Does the Emān remain complete or it increases and decreases?’ He^{asws} said: ‘Yes’. I said, ‘And how is that?’

He^{asws} said: ‘Allah^{azwj} Blessed and High Imposed the Emān upon the body parts of the children of Adam^{as}, and Distributed it upon them, and Separated it upon them. Thus, there is no body part from their body parts except that it has been Allocated from the Emān with other than what its counterpart (Kufr) has been Allocated with.

So, from these is his heart by which he minds, and understands, and realises, and it is the commander in his body which the body parts can neither refute nor implement except from its view and its command. And from these are his two hands which he extends with, and his two legs which he walks with, and his private part which he copulates with, and his tongue through which he recites the Book and testifies upon it, and his two eyes which he visualizes with, and his two ears which he hears with.

And He^{azwj} Imposed upon the heart other than what He^{azwj} Imposed upon the tongue; and He^{azwj} Imposed upon the tongue with other than what He^{azwj} Imposed upon the two eyes; and He^{azwj} Imposed upon the two eyes with other than what He^{azwj} Imposed upon the hearing; and He^{azwj} Imposed upon the

hearing with other than what He^{azwj} Imposed upon the two hands; and He^{azwj} Imposed upon the two hands with other than what He^{azwj} Imposed upon the two legs; and He^{azwj} Imposed upon the two legs with other than what He^{azwj} Imposed upon the private part; and He^{azwj} Imposed upon the private part with other than what He^{azwj} Imposed upon the face.

So, as for what Allah^{azwj} Imposed upon the heart from the Emān, so it is the acknowledgement, and the recognition, and the ratification, and the submission, and the oath, and the satisfaction with that there is no god except for Allah^{azwj} Alone, there being no associates for Him^{azwj}, One, Last, neither having Taken a companion nor a child, and that Muhammad^{saww} is His^{azwj} servant and His^{azwj} Rasool^{saww}.⁹

8. مُحَمَّدٌ بْنُ الْحَسَنِ، عَنْ بَعْضِ أَصْحَابِنَا، عَنِ الْأَشْعَثِ بْنِ مُحَمَّدٍ، عَنْ مُحَمَّدِ بْنِ حَفْصِ بْنِ خَارِجَةَ، قَالَ: سَمِعْتُ أَبَا عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ يَقُولُ — وَسَأَلَهُ رَجُلٌ عَنْ قَوْلِ الْمَرْجُئَةِ فِي الْكُفْرِ وَالْإِيمَانِ، وَقَالَ: إِنَّهُمْ يَحْتَجُّونَ عَلَيْنَا، وَيَقُولُونَ: كَمَا أَنَّ الْكَافِرَ عِنْدَنَا هُوَ الْكَافِرُ عِنْدَ اللَّهِ، فَكَذَلِكَ نَجِدُ الْمُؤْمِنَ إِذَا أَقَرَّ بِإِيمَانِهِ أَنَّهُ عِنْدَ اللَّهِ مُؤْمِنٌ — فَقَالَ: «سُبْحَانَ اللَّهِ! وَكَيْفَ يَسْتَوِي هَذَانِ؟! وَالْكَافِرُ إِقْرَارٌ مِنَ الْعَبْدِ، فَلَا يَكْلَفُ بَعْدَ إِقْرَارِهِ بَيِّنَةً، وَالْإِيمَانُ دَعْوَى لَا يَجُوزُ إِلَّا بِبَيِّنَةٍ، وَبَيِّنَتُهُ عَمَلُهُ وَنِيَّتُهُ، فَإِذَا اتَّفَقَا فَالْعَبْدُ عِنْدَ اللَّهِ مُؤْمِنٌ، وَالْكَافِرُ مَوْجُودٌ بِكُلِّ جِهَةٍ مِنْ هَذِهِ الْجِهَاتِ الثَّلَاثِ: مِنْ نِيَّةٍ، أَوْ قَوْلٍ، أَوْ عَمَلٍ، وَالْأَحْكَامُ تَجْرِي عَلَى الْقَوْلِ وَالْعَمَلِ، فَمَا أَكْثَرَ مَنْ يَشْهَدُ لَهُ الْمُؤْمِنُونَ بِالْإِيمَانِ، وَيَجْرِي عَلَيْهِ أَحْكَامُ الْمُؤْمِنِينَ وَهُوَ عِنْدَ اللَّهِ كَافِرٌ، وَقَدْ أَصَابَ مَنْ أَجْرَى عَلَيْهِ أَحْكَامُ الْمُؤْمِنِينَ بظَاهِرِ قَوْلِهِ وَعَمَلِهِ».

Muhammad Bin Al Hassan, from one of our companions, from Al Ash'as Bin Muhammad, from Muhammad Bin Hads Bin Kharjat who said,

‘I heard Abu Abdullah^{asws} saying, and a man had asked him^{asws} about the words of the Murjiites regarding the disbelief and the belief (Emān), and he said, ‘They are arguing against us and are saying like, The disMomin amongst us is a disMomin in the Presence of Allah^{azwj}, and similar to that, we find the Momin when he acknowledges with his belief, he is a Momin in the Presence of Allah^{azwj}’.

So he^{asws} said: ‘Glory be to Allah^{azwj}! And how can these two be the same, and the disbelief is an acknowledgement from the servant? So he would not be encumbered after his acknowledgement with (presenting) a proof. And the Emān (belief) is a claim. It is not allowed except with proof, and its proof is his deed and his intention. So when they are concordant, so the servant would be a Momin in the Presence of Allah^{azwj}’.

And the disbelief is present in every direction from these three directions – from an intention, or speech, or deed. And the Ordinances would flow upon the speech as well as from the deed. So how often the Momins testify for someone as having belief (Emān), and the Ordinances of the Momins flow upon him, (but) he is a disMomin in the Presence of Allah^{azwj}; and he would be correct, the one who applies the Ordinances of the Momins upon him (going by the) aparent of his words and his deeds’.¹⁰

19- بَابُ السَّبْقِ إِلَى الْإِيمَانِ

Chapter 19 – The preceding (racing) to the Emān

1. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنْ بَكْرِ بْنِ صَالِحٍ، عَنِ الْقَاسِمِ بْنِ بَرِيدٍ، قَالَ: حَدَّثَنَا أَبُو عَمْرِو الزُّبَيْرِيُّ: عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ، قَالَ: قُلْتُ لَهُ: إِنَّ لِلْإِيمَانِ دَرَجَاتٍ وَمَنَازِلَ يَتَفَاضَلُ الْمُؤْمِنُونَ فِيهَا عِنْدَ اللَّهِ؟ قَالَ: «نَعَمْ». قُلْتُ: صِفْهُ لِي — رَحِمَكَ اللَّهُ — حَتَّى أَفْهَمَهُ. قَالَ: «إِنَّ اللَّهَ سَبَقَ بَيْنَ الْمُؤْمِنِينَ كَمَا يُسَبِّقُ بَيْنَ الْخَيْلِ يَوْمَ الرِّهَانِ، ثُمَّ فَضَّلَهُمْ عَلَى دَرَجَاتِهِمْ فِي السَّبْقِ إِلَيْهِ، فَجَعَلَ كُلَّ أَمْرٍ مِنْهُمْ عَلَى دَرَجَةٍ سَبَقَهُ، لَا يَنْقُصُهُ فِيهَا مِنْ حَقِّهِ، وَلَا يَتَقَدَّمُ مَسْبُوقٌ سَابِقًا، وَلَا مَفْضُولٌ فَاضِلًا، تَفَاضَلُ بِذَلِكَ أَوَائِلُ هَذِهِ الْأُمَّةِ وَآوَاخِرُهَا، وَلَوْ لَمْ يَكُنْ لِلْسَّابِقِ إِلَى الْإِيمَانِ فَضْلٌ عَلَى الْمَسْبُوقِ، إِذَا لَلْحَقَّ آخِرُ هَذِهِ الْأُمَّةِ أَوَّلُهَا، نَعَمْ، وَلَتَقَدَّمُوهُمْ إِذَا لَمْ يَكُنْ لِمَنْ سَبَقَ إِلَى الْإِيمَانِ الْفَضْلُ عَلَى مَنْ أَبْطَأَ عَنْهُ، وَلَكِنْ بِدَرَجَاتِ الْإِيمَانِ قَدَّمَ اللَّهُ السَّابِقِينَ، وَبِالْإِبْطَاءِ عَنِ الْإِيمَانِ آخَرَ اللَّهُ الْمُقْصِرِينَ؛ لَأَنَا نَجِدُ مِنَ الْمُؤْمِنِينَ مِنَ الْآخِرِينَ مَنْ هُوَ أَكْثَرُ عَمَلًا مِنَ الْأَوَّلِينَ، وَأَكْثَرُهُمْ صَلَاةً وَصَوْمًا وَحَجًّا وَزَكَاةً وَجِهَادًا وَإِنْفَاقًا، وَلَوْ لَمْ يَكُنْ سَوَابِقُ يُفْضَلُ بِهَا الْمُؤْمِنُونَ بَعْضُهُمْ بَعْضًا عِنْدَ اللَّهِ، لَكَانَ الْآخِرُونَ بِكَثْرَةِ الْعَمَلِ مُقَدَّمِينَ عَلَى الْأَوَّلِينَ، وَلَكِنْ أَبَى اللَّهُ — عَزَّ وَجَلَّ — أَنْ يُدْرِكَ آخِرُ دَرَجَاتِ الْإِيمَانِ أَوَّلُهَا، وَيُقَدَّمَ فِيهَا مَنْ آخَرَ اللَّهُ، أَوْ يُؤَخَّرَ فِيهَا مَنْ قَدَّمَ اللَّهُ». «.

قُلْتُ: أَخْبِرْنِي عَمَّا نَدَبَ اللَّهُ — عَزَّ وَجَلَّ — الْمُؤْمِنِينَ إِلَيْهِ مِنَ السَّابِقِ إِلَى الْإِيمَانِ. فَقَالَ: «قَوْلُ اللَّهِ عَزَّ وَجَلَّ: (سَابِقُوا إِلَى مَغْفِرَةٍ مِنْ رَبِّكُمْ وَجَنَّةٍ عَرْضُهَا كَعَرْضِ السَّمَاءِ وَالْأَرْضِ أُعِدَّتْ لِلَّذِينَ آمَنُوا بِاللَّهِ وَرُسُلِهِ) وَ قَالَ: (وَالسَّابِقُونَ السَّابِقُونَ أُولَئِكَ الْمُقَرَّبُونَ) وَ قَالَ: (وَالسَّابِقُونَ الْأَوَّلُونَ مِنَ الْمُهَاجِرِينَ وَالْأَنْصَارِ وَالَّذِينَ اتَّبَعُوهُمْ بِإِحْسَانٍ رَضِيَ اللَّهُ عَنْهُمْ وَرَضُوا عَنْهُمْ) فَبَدَأَ بِالْمُهَاجِرِينَ الْأَوَّلِينَ عَلَى دَرَجَةِ سَبَقِهِمْ، ثُمَّ ثَنَّى بِالْأَنْصَارِ، ثُمَّ ثَلَّثَ بِالتَّابِعِينَ لَهُمْ بِإِحْسَانٍ، فَوَضَعَ كُلَّ قَوْمٍ عَلَى قَدَرِ دَرَجَاتِهِمْ وَمَنَازِلِهِمْ عِنْدَهُ. ثُمَّ ذَكَرَ مَا فَضَّلَ اللَّهُ — عَزَّ وَجَلَّ — بِهِ أَوْلِيَاءَهُ بَعْضُهُمْ عَلَى بَعْضٍ، فَقَالَ عَزَّ وَجَلَّ: (تِلْكَ الرُّسُلُ فَضَّلْنَا بَعْضَهُمْ عَلَى بَعْضٍ مِنْهُمْ مَنْ كَلَّمَ اللَّهُ وَرَفَعَ بَعْضَهُمْ) (فوق بعض) (دَرَجَاتٍ) إِلَى آخِرِ الْآيَةِ. وَقَالَ: (وَلَقَدْ فَضَّلْنَا بَعْضَ النَّبِيِّينَ عَلَى بَعْضٍ) وَقَالَ: (انْظُرْ كَيْفَ فَضَّلْنَا بَعْضَهُمْ عَلَى بَعْضٍ وَلِلْآخِرَةِ أَكْبَرُ دَرَجَاتٍ وَأَكْبَرُ تَفْضِيلًا) وَقَالَ: (هُمْ دَرَجَاتٌ عِنْدَ اللَّهِ) وَقَالَ: (وَيُؤْتِ كُلَّ ذِي فَضْلٍ فَضْلَهُ) وَقَالَ: (الَّذِينَ آمَنُوا وَهَاجَرُوا وَجَاهَدُوا فِي سَبِيلِ اللَّهِ بِأَمْوَالِهِمْ وَأَنْفُسِهِمْ أَعْظَمُ دَرَجَةً عِنْدَ اللَّهِ) وَقَالَ: (وَفَضَّلَ اللَّهُ الْمُجَاهِدِينَ عَلَى الْقَاعِدِينَ أَجْرًا عَظِيمًا دَرَجَاتٍ مِنْهُ وَمَغْفِرَةً وَرَحْمَةً) وَقَالَ: (لَا يَسْتَوِي مِنْكُمْ مَنْ أَنْفَقَ مِنْ قَبْلِ الْفَتْحِ

وَقَاتِلْ أَوْلِيكَ أَكْثَرُ دَرَجَةٍ مِنَ الَّذِينَ أَنْفَقُوا مِنْ بَعْدُ وَقَاتِلُوا) وَقَالَ: (يَرْفَعُ اللَّهُ الَّذِينَ آمَنُوا مِنْكُمْ وَالَّذِينَ أُوتُوا الْعِلْمَ دَرَجَاتٍ) وَقَالَ: (ذَلِكَ بِأَنَّهُمْ لَا يُصِيبُهُمْ ظَمَأٌ وَلَا نَصَبٌ وَلَا مَخْمَصَةٌ فِي سَبِيلِ اللَّهِ وَلَا يَطْؤُونَ مَوْطِئًا يَغِيظُ الْكُفَّارَ وَلَا يَنَالُونَ مِنْ عَدُوٍّ نِيلاً إِلَّا كُتِبَ لَهُمْ بِهِ عَمَلٌ صَالِحٌ) وَقَالَ: (وَمَا تُقَدِّمُوا لِأَنْفُسِكُمْ مِنْ خَيْرٍ تَجِدُوهُ عِنْدَ اللَّهِ) وَقَالَ: (فَمَنْ يَعْمَلْ مِثْقَالَ ذَرَّةٍ خَيْرًا يَرَهُ وَمَنْ يَعْمَلْ مِثْقَالَ ذَرَّةٍ شَرًّا يَرَهُ) فَهَذَا ذِكْرُ دَرَجَاتِ الْإِيمَانِ وَمَنَازِلِهِ عِنْدَ اللَّهِ عَزَّ وَجَلَّ.

Ali Bin Ibrahim, from his father, from Bakr Bin Salih, from Al Qasim Bin Bureyd who said, 'Abu Amro Al Zubeyri narrated to us,

(It has been narrated) from Abu Abdullah^{asws}, said, 'I said to him^{asws}, 'Are there for the Emān, levels and status the Momins can have superiority regarding these in the Presence of Allah^{azwj}? He^{asws} said: 'Yes'. I said, 'Describe it to me, may Allah^{azwj} Have Mercy on you^{asws}, until I understand it. He^{asws} said: 'Allah^{azwj} Made a race to be between the Momins just as there is a race between the cavalry horses on the day of the contest. Then He^{azwj} Preferred them upon their levels in their race to Him^{azwj}. So He^{azwj} Made every person from them upon a Level of his race, not Reducing him from his right, nor does the one lagging behind precede the preceding one, nor does the inferior (precede the) preceding one.

The first ones and the end ones of this community are preferred by that, and had there not been a superiority for the preceding ones to the Emān over the ones lagging behind, then end ones of this community would certainly catch-up with its earlier ones and be in front of them. When there does not happen to be the superiority for the ones who preceded to the Emān, over the ones who were slower to (embrace) it.

But it is by the levels of the Emān that Allah^{azwj} Brings forward the preceding ones to the Emān than the sluggish ones. Allah^{azwj} Delays the deficient ones, because we tend to find from the Momin from the later ones, the one who is more with respect to deeds than the former ones, and more in (performing) Salāt, and Soām, and Hajj, and Zakāt, and Jihād, and spending (on charity); and if the preceding did not happen to be the (criteria of determining the) superiority of the Momin with.

Some of them with the others in the Presence of Allah^{azwj}, it would be that the later ones, due to the frequency of their deeds would be preceding (them) upon the former ones. But, Allah^{azwj} Mighty and Majestic Refused that the ones at the end of the levels of the Emān should come to its first ones, and in it the one whom Allah^{azwj} had Delayed should precede, or he should be delayed in it the one whom Allah^{azwj} has Made to precede.

قI said, 'Inform me about what Allah^{azwj} Mighty and Majestic has Accredited the Momins to, from the preceding to the Emān'. So he^{asws} said: 'The Words of Allah^{azwj} Mighty and Majestic [57: 21] Hasten to Forgiveness from your Lord and to a Garden the extensiveness of which is as the extensiveness of the skies and the earth; it is prepared for those who believe in Allah and His Rasools. And He^{azwj} Said [56: 10] And the foremost are the foremost, [56: 11] These are the ones of proximity.

And he^{asws} said: ‘[9: 100] And (as for) the foremost, the first of the Emigrants and the Helpers, and those who followed them in goodness, Allah is well Pleased with them and they are well pleased with Him. So He^{azwj} Began with the Emigrants, the first ones, upon a level of their preceding, then secondly with the Helpers, then thirdly with the followers of their with goodness. Thus He^{azwj} Placed each group upon a measurement of their levels and their status in His^{azwj} Presence.

Then He^{azwj} Mentioned what Allah^{azwj} Mighty and Majestic Preferred His^{azwj} Guardians with, some of them over the others, so the Mighty and Majestic Said [2: 253] We have made some of these Rasools to excel the others; among them are they to whom Allah Spoke, and some of them He Exalted by rank – up to the end of the Verse. And He^{azwj} Said [17: 55] and We have Preferred some of the prophets above others. And He^{azwj} Said [17: 21] See how We have Made some Preferable to others, and certainly the Hereafter is greater in Levels and greater in Preferment. And He^{azwj} Said [3: 163] There are (varying) Levels with Allah. [11: 3] and Bestow His Grace on every one Endowed with merits.

And He^{azwj} Said: ‘[9: 20] Those who believed and fled (their homes), and strove hard in Allah’s Way with their property and their own selves, are much higher in rank with Allah. And He^{azwj} Said [4: 95] and Allah shall Grant to the strivers above the holders back a Mighty Recompense [4: 96] (High) Levels from Him and Forgiveness and Mercy. And He^{azwj} Said [57: 10] not alike among you are those who spent before the victory and fought (and those who did not): they are more exalted in rank than those who spent and fought afterwards.

And He^{azwj} Said [58: 11] Allah will Exalt those of you who believe, and those who are given knowledge, in high Levels. And He^{azwj} Said [9: 120] this is because there afflicts them not thirst or fatigue or hunger in Allah’s Way, nor do they tread a path which enrages the unMomins, nor do they attain from the enemy what they attain, but a good work is written down to them on account of it. And He^{azwj} Said [2: 110] and whatever good you send ahead for yourselves, you shall find it with Allah. And He^{azwj} Said [99: 7] So. he who has done an atom’s weight of good shall see it [9: 8] And he who has done an atom’s weight of evil shall see it.

So this is a mention of the levels of the Emān and its status in the Presence of Allah^{azwj} Mighty and Majestic’.¹¹

20- بَابُ دَرَجَاتِ الْإِيمَانِ

Chapter 20 – Levels of the Emān

1. عَدَّةٌ مِنْ أَصْحَابِنَا، عَنْ أَحْمَدَ بْنِ أَبِي عَبْدِ اللَّهِ، عَنِ الْحَسَنِ بْنِ مَحْبُوبٍ، عَنْ عَمَّارِ بْنِ أَبِي الْأَحْوَصِ: عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ، قَالَ: «إِنَّ اللَّهَ — عَزَّ وَجَلَّ — وَضَعَ الْإِيمَانَ عَلَى سَبْعَةِ أَهْهُم: عَلَى الْبِرِّ، وَالصَّدَقِ، وَالْيَقِينِ، وَالرِّضَا، وَالْوَفَاءِ، وَالْعِلْمِ، وَالْحِلْمِ، ثُمَّ قَسَمَ ذَلِكَ بَيْنَ النَّاسِ، فَمَنْ جَعَلَ فِيهِ هَذِهِ السَّبْعَةَ الْأَهْهُمَ، فَهُوَ كَامِلٌ مُحْتَمِلٌ، وَ قَسَمَ لِبَعْضِ النَّاسِ السَّهْمَ، وَلِبَعْضِ السَّهْمَيْنِ، وَلِبَعْضِ الثَّلَاثَةِ حَتَّى انْتَهَوْا إِلَى السَّبْعَةِ». ثُمَّ قَالَ: «لَا تَحْمِلُوا

عَلَى صَاحِبِ السَّهْمِ سَهْمَيْنِ، وَلَا عَلَى صَاحِبِ السَّهْمَيْنِ ثَلَاثَةً؛ فَتَبْهَضُوهُمْ». ثُمَّ قَالَ كَذَلِكَ حَتَّى يَنْتَهِيَ إِلَى السَّبْعَةِ

A number of our companions, from Ahmad Bin Abu Abdullah, from Al Hassan Bin Mahboub, from Ammar Bin Abu Al Ahows,

(It has been narrated) from Abu Abdullah^{asws} having said: ‘Allah^{azwj} Mighty and Majestic Places the Emān to be upon seven portions – upon the righteousness, and the truthfulness, and the conviction, and the agreeability, and the loyalty, and the knowledge, and the forbearance. Then He^{azwj} Distributed that between the people. So the one in whom He^{azwj} Made these seven portions to be, so he would be of perfect potential (of achieving the complete Emān). And He^{azwj} Distributed such that one portion to be for some of the people, and for some, the two portions, and for some, the three, until ending to the seven (portions).

Then he^{asws} said: ‘Do not burden upon the owner of the one portion with (the obligations of) two portions, nor upon the owner of the two portions, with the three, so you would break them’. Then he^{asws} said: ‘It is like that until it ends up to the seven’.¹²

2. أَبُو عَلِيٍّ الْأَشْعَرِيُّ، عَنْ مُحَمَّدِ بْنِ عَبْدِ الْجَبَّارِ؛ وَمُحَمَّدِ بْنِ يَحْيَى، عَنْ أَحْمَدَ بْنِ مُحَمَّدَ بْنِ عِيسَى جَمِيعًا، عَنْ ابْنِ فَضَّالٍ، عَنْ الْحَسَنِ بْنِ الْجَهْمِ، عَنْ أَبِي الْيَقْطَانِ، عَنْ يَعْقُوبَ بْنِ الضَّحَّاكِ: رَجُلٍ مِنْ أَصْحَابِنَا — سَرَّاجٌ وَكَانَ خَادِمًا لِأَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ — قَالَ: بَعَثَنِي أَبُو عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ فِي حَاجَةٍ — وَهُوَ بِالْحِيرَةِ — أَنَا وَجَمَاعَةٌ مِنْ مَوَالِيهِ، قَالَ: فَانْطَلَقْنَا فِيهَا، ثُمَّ رَجَعْنَا مُغْتَمِينَ، قَالَ: وَكَانَ فِرَاشِي فِي الْحَائِرِ الَّذِي كُنَّا فِيهِ نَزُولًا، فَجِئْتُ — وَأَنَا بِحَالٍ — فَرَمَيْتُ بِنَفْسِي، فَبَيْنَا أَنَا كَذَلِكَ إِذَا أَنَا بِأَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ قَدْ أَقْبَلَ، قَالَ: فَقَالَ: « قَدْ أَتَيْنَاكَ »، أَوْ قَالَ: « جِئْنَاكَ »، فَاسْتَوَيْتُ جَالِسًا، وَجَلَسَ عَلَى صَدْرِ فِرَاشِي، فَسَأَلَنِي عَمَّا بَعَثَنِي لَهُ، فَأَخْبَرْتُهُ، فَحَمِدَ اللَّهُ.

ثُمَّ جَرَى ذِكْرُ قَوْمٍ، فَقُلْتُ: جُعِلْتُ فِدَاكَ، إِنَّا نَبْرَأُ مِنْهُمْ؛ إِنَّهُمْ لَيَقُولُونَ مَا نَقُولُ، قَالَ: فَقَالَ: « يَتَوَلَّوْنَا وَلَا يَقُولُونَ مَا تَقُولُونَ، تَبْرَوْنَ مِنْهُمْ؟ » قَالَ: قُلْتُ: نَعَمْ، قَالَ: « فَهُوَ ذَا عِنْدَنَا مَا لَيْسَ عِنْدَكُمْ، فَيَنْبَغِي لَنَا أَنْ نَبْرَأَ مِنْكُمْ؟ » قَالَ: قُلْتُ: لَأَ، جُعِلْتُ فِدَاكَ، قَالَ: « وَهُوَ ذَا عِنْدَ اللَّهِ مَا لَيْسَ عِنْدَنَا، أَفْتَرَاهُ أَطْرَحُنَا؟ » قَالَ: قُلْتُ: لَأُوَالِلَهُ جُعِلْتُ فِدَاكَ، مَا نَفْعُ

؟

قَالَ: « فَتَوَلَّوْهُمْ وَلَا تَبْرَؤُوا مِنْهُمْ؛ إِنَّ مِنَ الْمُسْلِمِينَ مَنْ لَهُ سَهْمٌ، وَمِنْهُمْ مَنْ لَهُ سَهْمَانٌ، وَمِنْهُمْ مَنْ لَهُ ثَلَاثَةُ أَسْهُمٍ، وَمِنْهُمْ مَنْ لَهُ أَرْبَعَةُ أَسْهُمٍ، وَمِنْهُمْ مَنْ لَهُ خَمْسَةُ أَسْهُمٍ، وَمِنْهُمْ مَنْ لَهُ سِتَّةُ أَسْهُمٍ، وَمِنْهُمْ مَنْ لَهُ سَبْعَةُ أَسْهُمٍ، فَلَيْسَ يَنْبَغِي أَنْ يُحْمَلَ صَاحِبُ السَّهْمِ عَلَى مَا عَلَيْهِ صَاحِبُ السَّهْمَيْنِ، وَلَا صَاحِبُ السَّهْمَيْنِ عَلَى مَا عَلَيْهِ صَاحِبُ الثَّلَاثَةِ، وَلَا صَاحِبُ

الثَّلَاثَةِ عَلَى مَا عَلَيْهِ صَاحِبُ الْأَرْبَعَةِ، وَلَا صَاحِبُ الْأَرْبَعَةِ عَلَى مَا عَلَيْهِ صَاحِبُ الْخَمْسَةِ، وَلَا صَاحِبُ الْخَمْسَةِ عَلَى مَا عَلَيْهِ صَاحِبُ السَّيِّئَةِ، وَلَا صَاحِبُ السَّيِّئَةِ عَلَى مَا عَلَيْهِ صَاحِبُ السَّبْعَةِ.

وَسَأَضْرِبُ لَكَ مَثَلًا: إِنَّ رَجُلًا كَانَ لَهُ جَارٌ وَكَانَ نَصْرَانِيًّا، فَدَعَاهُ إِلَى الْإِسْلَامِ، وَزَيْنَهُ لَهُ، فَأَحَابَهُ، فَأَتَاهُ سُحَيْرًا، فَقَرَعَ عَلَيْهِ الْبَابَ، فَقَالَ لَهُ: مَنْ هَذَا؟ قَالَ: أَنَا فُلَانٌ، قَالَ: وَمَا حَاجَتُكَ؟ فَقَالَ: تَوَضَّأْ، وَالْبَسْ ثَوْبِيكَ، وَمُرَّ بِنَا إِلَى الصَّلَاةِ، قَالَ: فَتَوَضَّأَ، وَلَبَسَ ثَوْبِيهِ، وَخَرَجَ مَعَهُ، قَالَ: فَصَلِّ مَا شَاءَ اللَّهُ، ثُمَّ صَلِّ الْفَجْرَ، ثُمَّ مَكَّنَا حَتَّى أَصْبَحْنَا، فَقَامَ الَّذِي كَانَ نَصْرَانِيًّا يُرِيدُ مَنْزِلَهُ، فَقَالَ لَهُ الرَّجُلُ: أَيْنَ تَذْهَبُ؟ النَّهَارُ قَصِيرٌ، وَالَّذِي بَيْنَكَ وَبَيْنَ الظُّهْرِ قَلِيلٌ، قَالَ: فَجَلَسَ مَعَهُ إِلَى أَنْ صَلَّى الظُّهْرَ، ثُمَّ قَالَ: وَمَا بَيْنَ الظُّهْرِ وَالْعَصْرِ قَلِيلٌ، فَاحْتَبَسَهُ حَتَّى صَلَّى الْعَصْرَ، قَالَ: ثُمَّ قَامَ، وَأَرَادَ أَنْ يَنْصَرِفَ إِلَى مَنْزِلِهِ، فَقَالَ لَهُ: إِنَّ هَذَا آخِرُ النَّهَارِ، وَأَقَلُّ مِنْ أَوَّلِهِ، فَاحْتَبَسَهُ حَتَّى صَلَّى الْمَغْرِبَ، ثُمَّ أَرَادَ أَنْ يَنْصَرِفَ إِلَى مَنْزِلِهِ، فَقَالَ لَهُ: إِنَّمَا بَقِيَتْ صَلَاةٌ وَاحِدَةٌ، قَالَ: فَمَكَّنْتُ حَتَّى صَلَّى الْعِشَاءَ الْآخِرَةَ، ثُمَّ تَفَرَّقَا.

فَلَمَّا كَانَ سُحَيْرًا غَدَا عَلَيْهِ، فَضْرَبَ عَلَيْهِ الْبَابَ، فَقَالَ: مَنْ هَذَا؟ قَالَ: أَنَا فُلَانٌ، قَالَ: وَمَا حَاجَتُكَ؟ قَالَ: تَوَضَّأْ، وَالْبَسْ ثَوْبِيكَ، وَاخْرُجْ بِنَا، فَصَلِّ، قَالَ: اطْلُبْ لِهَذَا الدِّينِ مَنْ هُوَ أَفْرَغُ مِنِّي، وَأَنَا إِنْسَانٌ مُسْكِنٌ، وَعَلَيَّ عِيَالٌ. فَقَالَ أَبُو عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ: «أَدْخَلَهُ فِي شَيْءٍ أَخْرَجَهُ مِنْهُ» أَوْ قَالَ: «أَدْخَلَهُ مِنْ مِثْلِ ذِهِ، وَأَخْرَجَهُ مِنْ مِثْلِ هَذَا».

Abu Ali Al Ashary, from Muhammad Bin Abdul Jabbar and Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, altogether from Ibn Fazzal, from Al Hassan Bin Al Jaham, from Abu Al Yaqteen, from Yaqoub Bin Al Zahhaq,

(It has been narrated) from a man from our companions, Sirraj, and he was a servant of Abu Abdullah^{asws} who said, ‘Abu Abdullah^{asws} sent me regarding a need and he^{asws} was at Al-Hira, I and a group of his^{asws} slaves. So we went regarding it. Then we returned gloomy.

He said, ‘And my bed was in Al-Ha’er which we had lodged in. So I went and I was in a (gloomy) state, so I threw myself (on the bed). So while I was like that when I was with Abu Abdullah^{asws} who had come over. So he^{asws} said: ‘I^{asws} have come to you’, or he^{asws} said: ‘We^{asws} have come to you’. So I sat up straight, and he^{asws} sat upon the middle of my bed. So he^{asws} asked me about what he^{asws} had sent me for, so. I informed him^{asws}. So he^{asws} Praised Allah^{azwj}.

Then there flowed a mention of a group of people, so I said, ‘May I be sacrificed for you^{asws}! We disavow from them. They are not saying (believing) in what we are saying (believing in)’. So he^{asws} said: ‘(If) they were

befriending us^{asws} and not saying what you are saying, you would be disassociating from them?’

I said, ‘Yes’. He^{asws} said: ‘So since that which is with us^{asws} is not what is with you, so it would be befitting for us^{asws} what we^{asws} disassociate from you?’ I said, ‘No, may I be sacrificed for you^{asws}!’ He^{asws} said: ‘And since that which is with Allah^{azwj} is what is not with us^{asws}, so what is your view, should we^{asws} drop it?’ I said, ‘No, by Allah^{azwj}, may I be sacrificed for you^{asws}! What should we do?’

He^{asws} said: ‘So befriend them and do not disassociate from them. From the Muslims, there is the one from him there is one portion, and from them is the one for whom there are two portions, and from them is the one for whom there are three portions, and from them is the one for whom there are four portions, and from them is the one for whom there are five portions, and from them is the one for him there are six portions, and from them is the one for whom there are seven portions.

So it is not befitting that the owner of the one portion be burdened with what is upon the owner of the two portions, nor the owner of the two portions by what is upon the owner of the three, nor the owner of the three by what is upon the owner of the four,

nor the owner of the four by what is upon the owner of the five, nor the owner of the five by what is upon the owner of the six, nor the owner of the six by what is upon the owner of the seven.

And I^{asws} shall strike an example for you. A man had a neighbour for him, and he was a Christian. So he invited him to Al-Islām, and adorned it for him. So he responded to it. So he went over at pre-dawn and knocked the door upon him. So he said to him, ‘Who is this?’ He said, ‘I am so and so’. He said, ‘And what is your need?’ So he said, ‘You should perform ablution and wear your clothes and come with me to the Salāt (in the Masjid)’. So he performed ablution and wore his clothes and went with him’.

He^{asws} said: ‘So they both prayed Salāt whatever Allah^{azwj} so Desired, then prayed Al-Fajr Salāt. Then they both remain until the morning. So he arose, the one who used to be a Christian, intending to go to his house. So the man said to him, ‘Where are you going? The day is short, and that which is between you and Al-Zohr (Salāt), is little (time)’. So he sat with him until he prayed Al-Zohr Salāt. Then he said, ‘And how little (time) is between Al-Zohr and Al-Asr (Salāt)’. So he withheld him until he prayed Al-Asr.

Then he arose and intended to leave to go to his house. So he said to him, ‘This is the end of the day, and it is less than its beginning’. So he withheld him until he prayed Al-Maghrib. Then he intended to leave to go to his house, so he said to him, ‘But rather, there remains one Salāt (only)’. So he remained until he had prayed Al-Isha the last. Then they both dispersed.

So when it was the next pre-dawn upon him, he knocked the door upon him. So he said, ‘Who is this?’ He said, ‘I am so and so’. He said, ‘And what is your need?’ He said, ‘Perform ablution and wear your clothes, and come out with me, so pray Salāt’. He said, ‘Seek for this religion the one who is more free (for time) than I am, and I am a poor person, and upon me are dependants’.

So Abu Abdullah^{asws} said: 'He entered him into something (but then he) took it out from him', or he^{asws} said: 'He entered him from the likes of those ones and took him out from the likes of this'.¹³

21- بَابُ آخَرُ مِنْهُ

Chapter 21 – Another chapter from it

1. أَحْمَدُ بْنُ مُحَمَّدٍ، عَنِ الْحَسَنِ بْنِ مُوسَى، عَنْ أَحْمَدَ بْنِ عُمَرَ، عَنْ يَحْيَى بْنِ أَبَانَ، عَنْ شَهَابٍ، قَالَ: سَمِعْتُ أَبَا عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ يَقُولُ: «لَوْ عَلِمَ النَّاسُ كَيْفَ خَلَقَ اللَّهُ — تَبَارَكَ وَتَعَالَى — هَذَا الْخَلْقَ، لَمْ يَلُمَّ أَحَدٌ أَحَدًا» فَقُلْتُ: أَصْلَحَكَ اللَّهُ، فَكَيْفَ ذَاكَ؟

فَقَالَ: «إِنَّ اللَّهَ — تَبَارَكَ وَتَعَالَى — خَلَقَ أَجْزَاءَ بَلَغَ بِهَا تِسْعَةً وَأَرْبَعِينَ جُزْءًا، ثُمَّ جَعَلَ الْأَجْزَاءَ أَعْشَارًا، فَجَعَلَ الْجُزْءَ عَشْرَةَ أَعْشَارٍ، ثُمَّ قَسَمَهُ بَيْنَ الْخَلْقِ، فَجَعَلَ فِي رَجُلٍ عَشْرَ جُزْءٍ، وَفِي آخَرَ عَشْرِي جُزْءٍ حَتَّى بَلَغَ بِهِ جُزْءًا تَامًّا، وَفِي آخَرَ جُزْءًا وَعَشْرَ جُزْءٍ، وَآخَرَ جُزْءًا وَعَشْرِي جُزْءٍ، وَآخَرَ جُزْءًا وَثَلَاثَةَ أَعْشَارٍ جُزْءٍ، حَتَّى بَلَغَ بِهِ جُزْءَيْنِ تَامَيْنِ، ثُمَّ بِحِسَابِ ذَلِكَ حَتَّى بَلَغَ بِأَرْفَعِهِمْ تِسْعَةً وَأَرْبَعِينَ جُزْءًا، فَمَنْ لَمْ يَجْعَلْ فِيهِ إِلَّا عَشْرَ جُزْءٍ لَمْ يَقْدِرْ عَلَى أَنْ يَكُونَ مِثْلَ صَاحِبِ الْعُشْرَيْنِ، وَكَذَلِكَ صَاحِبُ الْعُشْرَيْنِ لَا يَكُونُ مِثْلَ صَاحِبِ الثَّلَاثَةِ الْأَعْشَارِ، وَكَذَلِكَ مَنْ تَمَّ لَهُ جُزْءٌ لَا يَقْدِرُ عَلَى أَنْ يَكُونَ مِثْلَ صَاحِبِ الْجُزْءَيْنِ، وَلَوْ عَلِمَ النَّاسُ أَنَّ اللَّهَ — عَزَّ وَجَلَّ — خَلَقَ هَذَا الْخَلْقَ عَلَى هَذَا، لَمْ يَلُمَّ أَحَدٌ أَحَدًا».

Ahmad Bin Muhammad, from Al Hassan Bin Musa, from Ahmad Bin Umar, from Yahya Bin Aban, from Shihab who said,

'I heard Abu Abdullah^{asws} saying: 'If the people knew how Allah^{azwj} Blessed and High Created this creation (people), no one would blame anyone'. So I said, 'May Allah^{azwj} Keep you^{asws} well! How was that?' So he^{asws} said: 'Allah^{azwj} Blessed and High Created parts reaching forty-nine parts by it. Then He^{azwj} Made the parts into tenths, thus making the ten tenths. Then He^{azwj} Distributed it between the people.

So He^{azwj} Made to be in a man a tenth of a part, and in another, two-tenths of a part, until reaching by it, a complete part; and in another a part and a tenth of a part, and another a part and two-tenths of a part, and another a part and three-tenths of a part, until reaching by it, two parts complete. Then by the accounting of that, until reaching with the highest of them, forty nine parts.

So the one in whom there has not been Made to be except for a tenth of a part would not be able upon becoming like the owner of the two-tenths; and similarly the owner of the two-tenths cannot happen to be like the owner of the three-tenth; and similar to that, the one for whom a part is complete is not able upon becoming like the owner of the two parts. And if the people knew that Allah^{azwj} Mighty and Majestic Created this creation (people) upon this, no one would blame any one'.¹⁴

2. مُحَمَّدُ بْنُ يَحْيَى، عَنْ مُحَمَّدِ بْنِ أَحْمَدَ، عَنْ بَعْضِ أَصْحَابِهِ، عَنِ الْحَسَنِ بْنِ عَلِيٍّ بْنِ أَبِي عَثْمَانَ، عَنْ مُحَمَّدِ بْنِ عَثْمَانَ، عَنْ مُحَمَّدِ بْنِ حَمَّادِ الْخَزَّازِ، عَنْ عَبْدِ الْعَزِيزِ الْقَرَّاطِيِّ، قَالَ: قَالَ لِي أَبُو عَبْدِ اللَّهِ عليه السلام: « يَا عَبْدَ الْعَزِيزِ، إِنَّ الْإِيمَانَ عَشْرُ دَرَجَاتٍ، بِمَنْزِلَةِ السَّلَمِ يُصْعَدُ مِنْهُ مَرَقَاةٌ بَعْدَ مَرَقَاةٍ، فَلَا يَقُولَنَّ صَاحِبُ الثَّانِيَنِ لَصَاحِبِ الْوَاحِدِ: لَسْتُ عَلَى شَيْءٍ حَتَّى يَنْتَهِيَ إِلَى الْعَاشِرِ، فَلَا تُسْقِطْ مَنْ هُوَ دُونَكَ؛ فَيُسْقِطَكَ مَنْ هُوَ فَوْقَكَ، وَإِذَا رَأَيْتَ مَنْ هُوَ أَسْفَلَ مِنْكَ بِدَرَجَةٍ، فَارْفَعْهُ إِلَيْكَ بِرَفْقٍ، وَلَا تَحْمِلَنَّ عَلَيْهِ مَا لَا يُطِيقُ؛ فَتَكْسِرْهُ؛ فَإِنَّ مَنْ كَسَرَ مُؤْمِنًا فَعَلَيْهِ جَبْرُهُ ». »

Muhammad Bin Yahya, from Muhammad Bin Ahmad, from one of his companions, from Al Hassan Bin Ali Bin Abu Usman, from Muhammad Bin Usman, from Muhammad Bin Hammad Al Khazzaz, from Abdul Aziz Al Qarataysi who said,

‘Abu Abdullah asws said to me: ‘O Abdul Aziz! The Emān is of ten levels at the status of the staircase. One would climb from it, a step after a step. So let not the one on the second step say to the one who is on the first, ‘You are not upon anything’, until he ends up at the tenth. So do not drop the one who is below you, so the one who is above you would drop (you). And when you see the one who is lower than you by a level, so raise him to you by kindness, but do not burden upon him what he cannot endure, so you would break him, for the one who breaks a Momin, so upon him its consequences (blame)’.¹⁵

3. مُحَمَّدُ بْنُ يَحْيَى، عَنْ أَحْمَدَ بْنِ مُحَمَّدَ بْنِ عِيسَى، عَنْ مُحَمَّدِ بْنِ سِنَانَ، عَنْ ابْنِ مُسْكَانَ، عَنْ سَدِيرٍ، قَالَ: قَالَ لِي أَبُو جَعْفَرٍ عليه السلام: « إِنَّ الْمُؤْمِنِينَ عَلَى مَنَازِلَ: مِنْهُمْ عَلَى وَاحِدَةٍ، وَمِنْهُمْ عَلَى اثْنَتَيْنِ، وَمِنْهُمْ عَلَى ثَلَاثٍ، وَمِنْهُمْ عَلَى أَرْبَعٍ، وَمِنْهُمْ عَلَى خَمْسٍ، وَمِنْهُمْ عَلَى سِتٍّ، وَمِنْهُمْ عَلَى سَبْعٍ؛ فَلَوْ ذَهَبَتْ تَحْمِلُ عَلَى صَاحِبِ الْوَاحِدَةِ اثْنَتَيْنِ، لَمْ يَقَوْ؛ وَعَلَى صَاحِبِ اثْنَتَيْنِ ثَلَاثًا، لَمْ يَقَوْ؛ وَعَلَى صَاحِبِ الثَّلَاثِ أَرْبَعًا، لَمْ يَقَوْ؛ وَعَلَى صَاحِبِ الْأَرْبَعِ خَمْسًا، لَمْ يَقَوْ؛ وَعَلَى صَاحِبِ الْخَمْسِ سِتًّا، لَمْ يَقَوْ؛ وَعَلَى صَاحِبِ السِّتِّ سَبْعًا، لَمْ يَقَوْ؛ وَعَلَى هَذِهِ الدَّرَجَاتِ ». »

Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Muhammad Bin Sinan, from Ibn Muskan, from Sadeyr who said,

‘Abu Ja’far asws said to me: ‘The Momins are upon levels. From them are ones upon one, and from them are ones upon two, and from them are ones upon three, and from them are ones upon four, and from them are ones upon five, and from them are ones upon six, and from them are one upon seven.

So if you were to go and burden two upon the owner of the one he would not be strong enough (for it), and (burden) three upon the owner of the two he would not be strong enough (for it), and (burden) four upon the owner of the three he would not be strong enough (for it), and (burden) five upon the owner of the four he would not be strong enough (for it), and (burden) six upon the owner of the five he would not be strong enough (for it), and

(burden) seven upon the owner of the six he would not be strong enough (for it). These are the levels'.¹⁶

4. عَنْهُ، عَنْ عَلِيِّ بْنِ الْحَكَمِ، عَنْ مُحَمَّدِ بْنِ سِنَانٍ، عَنِ الصَّبَّاحِ بْنِ سَيَّابَةَ: عَنْ أَبِي عَبْدِ اللَّهِ عَالِيَهُ، قَالَ: « مَا أَنْتُمْ وَالْبِرَاءَةُ يَبْرَأُ بَعْضُكُمْ مِنْ بَعْضٍ؟ إِنَّ الْمُؤْمِنِينَ بَعْضُهُمْ أَفْضَلُ مِنْ بَعْضٍ، وَبَعْضُهُمْ أَكْثَرُ صَلَاةً مِنْ بَعْضٍ، وَبَعْضُهُمْ أَنْفَذَ بَصَرًا مِنْ بَعْضٍ، وَهِيَ الدَّرَجَاتُ ».

From him, from Ali Bin Al Hakam, from Muhammad Bin Sinan, from Al Sabbah Bin Sayaba,

(It has been narrated) from Abu Abdullah^{asws} having said: 'What are you and the disavowing (Tabarra)? Some of you are disavowing (Tabarra) from the others. The Momins, some of them are superior to some, and some of them are more frequent of the Salāt than some, and some of them are of more accomplished insight than some, and these are the levels'.¹⁷

22- بَابُ نَسْبَةِ الْإِسْلَامِ

Chapter 22 – Ascription of Al-Islām

1. عِدَّةٌ مِنْ أَصْحَابِنَا، عَنْ أَحْمَدَ بْنِ مُحَمَّدَ بْنِ خَالِدٍ، عَنْ بَعْضِ أَصْحَابِنَا رَفَعَهُ، قَالَ: قَالَ أَمِيرُ الْمُؤْمِنِينَ عَالِيَهُ: « لَأَنْسِبَنَّ الْإِسْلَامَ نَسْبَةً لَمْ يَنْسِبْ أَحَدٌ قَبْلِي وَلَا يَنْسِبْ أَحَدٌ بَعْدِي إِلَّا بِمِثْلِ ذَلِكَ، إِنَّ الْإِسْلَامَ هُوَ التَّسْلِيمُ، وَالتَّسْلِيمُ هُوَ الْيَقِينُ، وَالْيَقِينُ هُوَ التَّصَدِيقُ، وَالتَّصَدِيقُ هُوَ الْإِقْرَارُ، وَالْإِقْرَارُ هُوَ الْعَمَلُ، وَالْعَمَلُ هُوَ الْأَدَاءُ، إِنَّ الْمُؤْمِنَ لَمْ يَأْخُذْ دِينَهُ عَنْ رَأْيِهِ، وَلَكِنْ آتَاهُ مِنْ رَبِّهِ، فَأَخَذَهُ؛ إِنَّ الْمُؤْمِنَ يَرَى يَقِينَهُ فِي عَمَلِهِ، وَالْكَافِرَ يَرَى انْكَارَهُ فِي عَمَلِهِ، فَوَ الَّذِي نَفْسِي بِيَدِهِ، مَا عَرَفُوا أَمْرَهُمْ، فَاعْتَبَرُوا انْكَارَ الْكَافِرِينَ وَالْمُنَافِقِينَ بِأَعْمَالِهِمُ الْخَبِيثَةِ ».

A number of our companions, from Ahmad Bin Muhammad Bin Khalid, from one of our companions, raising it, said,

'Amir Al-Momineen^{asws} said: 'T^{asws} shall ascribe (describe) Al-Islām with such an ascription, none has ascribed it as such before me^{asws} and no one would be ascribing it after me^{asws} (but only) with the likes of that (copying it from me^{asws}). Al-Islām, it is the submission, and the submission, it is the conviction, and the conviction, it is the ratification, and the ratification, it is the acknowledgement, and the acknowledgement, it is the deed, and the deed, it is the performance (of it).

A Momin (Believer) would not take his Religion from his own opinions, but it would be Given to him from his Lord^{azwj}, so he would take it. A Momin, his conviction can be seen in his deeds, and the disMomin, his denial would be seen in his deeds. So, by the One^{azwj} in Whose Hand is my^{asws} soul, they will not recognise their matter. Therefore, learn a lesson from the denial of the disMomin and the hypocrites in their bad deeds'.¹⁸

2. عَنْهُ، عَنْ أَبِيهِ، عَنْ عَبْدِ اللَّهِ بْنِ الْقَاسِمِ، عَنْ مُدْرِكِ بْنِ عَبْدِ الرَّحْمَنِ: عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ، قَالَ: « قَالَ رَسُولُ اللَّهِ ﷺ: الْإِسْلَامُ عَرِيَانٌ، فَلْيَاسِهِ الْحَيَاءُ، وَزِينَتُهُ الْوَفَاءُ، وَمُرْوَعَتُهُ الْعَمَلُ الصَّالِحُ، وَعِمَادُهُ الْوَرَعُ، وَ لِكُلِّ شَيْءٍ أَسَاسٌ، وَأَسَاسُ الْإِسْلَامِ حُبُّنَا أَهْلَ الْبَيْتِ ». عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنْ عَلِيِّ بْنِ مَعْبُدٍ، عَنْ عَبْدِ اللَّهِ بْنِ الْقَاسِمِ، عَنْ مُدْرِكِ بْنِ عَبْدِ الرَّحْمَنِ، عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ، مِثْلُهُ.

From him, from his father, from Abdullah Bin Al Qasim, from Mudrik Bin Abdul Rahman,

(It has been narrated) from Abu Abdullah^{asws} having said: ‘Rasool-Allah^{saww} said: ‘Al-Islām is bare, so clothe it with the bashfulness, and adorn it with the dignity, and its personality is the righteous deed, and its pillar is the piety, and for every thing is a foundation, and the foundation of Al-Islām is love for us^{asws} the People^{asws} of the Household’.

Ali Bin Ibrahim, from his father, from Ali Bin Ma’bad, from Abdullah Bin Al Qasim, from Mudrik Bin Abdul Rahman,

(It has been narrated) from Abu Abdullah^{asws} – similar to it.¹⁹

3. عِدَّةٌ مِنْ أَصْحَابِنَا، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ، عَنْ عَبْدِ الْعَظِيمِ بْنِ عَبْدِ اللَّهِ الْحَسَنِيِّ: عَنْ أَبِي جَعْفَرٍ الثَّانِي عَلَيْهِ السَّلَامُ، عَنْ أَبِيهِ، عَنْ جَدِّهِ — صَلَوَاتُ اللَّهِ عَلَيْهِمْ — قَالَ: « قَالَ أَمِيرُ الْمُؤْمِنِينَ عَلَيْهِ السَّلَامُ: قَالَ رَسُولُ اللَّهِ ﷺ: إِنَّ اللَّهَ خَلَقَ الْإِسْلَامَ، فَجَعَلَ لَهُ عَرَصَةً، وَجَعَلَ لَهُ نُورًا، وَجَعَلَ لَهُ حَصْنًا، وَجَعَلَ لَهُ نَاصِرًا؛ فَأَمَّا عَرَصَتُهُ فَالْقُرْآنُ، وَأَمَّا نُورُهُ فَالْحِكْمَةُ، وَأَمَّا حَصْنُهُ فَالْمَعْرُوفُ، وَأَمَّا أَنْصَارُهُ فَأَنَا وَأَهْلُ بَيْتِي وَشِيعَتُنَا؛ فَأَحْبُوا أَهْلَ بَيْتِي وَشِيعَتَهُمْ وَأَنْصَارَهُمْ؛ فَإِنَّهُ لَمَّا أُسْرِيَ بِي إِلَى السَّمَاءِ الدُّنْيَا، فَنَسَبَنِي جَبْرِئِيلُ عَلَيْهِ السَّلَامُ لِأَهْلِ السَّمَاءِ، اسْتَوْدَعَ اللَّهُ حَبِيَّ وَحِبَّ أَهْلِ بَيْتِي وَشِيعَتَهُمْ فِي قُلُوبِ الْمَلَائِكَةِ، فَهُوَ عِنْدَهُمْ وَدِيعَةٌ إِلَى يَوْمِ الْقِيَامَةِ، ثُمَّ هَبَطَ بِي إِلَى أَهْلِ الْأَرْضِ، فَنَسَبَنِي لِأَهْلِ الْأَرْضِ، فَاسْتَوْدَعَ اللَّهُ — عَزَّ وَجَلَّ — حَبِيَّ وَحِبَّ أَهْلِ بَيْتِي وَشِيعَتَهُمْ فِي قُلُوبِ مُؤْمِنِي أُمَّتِي، فَمُؤْمِنُو أُمَّتِي يَحْفَظُونَ وَدِيعَتِي فِي أَهْلِ بَيْتِي إِلَى يَوْمِ الْقِيَامَةِ، أَلَا فَلَوْ أَنَّ الرَّجُلَ مِنْ أُمَّتِي عَبْدَ اللَّهِ — عَزَّ وَجَلَّ — عَمَرَهُ أَيَّامَ الدُّنْيَا، ثُمَّ لَقِيَ اللَّهَ — عَزَّ وَجَلَّ — مُبْغِضًا لِأَهْلِ بَيْتِي وَشِيعَتِي، مَا فَرَّجَ اللَّهُ صَدْرَهُ إِلَّا عَنِ النِّفَاقِ ».

A number of our companions, from Ahmad Bin Muhammad, from Abdul Azeem Bin Abdullah Al Hasany,

(It has been narrated) from Abu Ja’far^{asws} the 2nd, from his^{asws} father^{asws}, from his^{asws} grandfather^{asws} having said: ‘Amir Al-Momineen^{asws} said: ‘Rasool-Allah^{saww} said: ‘Allah^{azwj} Created Al-Islām. So He^{azwj} Made a land for it, and a light, and Made a fort for it, and Made a helper for it.

So, as for its land, so it is the Quran, and as for its ‘نور’ Light, so it is the Wisdom, and as for its fort, so it is the goodness, and as for its helpers, so it

is I^{saww}, and the People^{asws} of my^{saww} Household, and our^{asws} Shia. Therefore, love the People^{asws} of my^{saww} Household and their^{asws} Shia and their helpers, for what I^{saww} was ascended with to the sky of the world, Jibraeel^{as} introduced me^{saww} to the inhabitants of the sky. Allah^{azwj} Entrusted love for me^{saww}, and love for the People^{asws} of my^{saww} Household and their Shia into the hearts of the Angels. So it is a deposit with them up to the Day of Judgement.

Then I^{saww} was descended with to the inhabitants of the earth. So he^{as} introduced me^{saww} to the people of the earth, and Allah^{azwj} Entrusted the love for me^{saww}, and the love for the People^{asws} of my^{saww} Household and their^{asws} Shia into the hearts of the Momins of my^{saww} community. Thus, the Momins of my^{saww} community would be preserving my^{saww} entrustment and that of the People^{asws} of my^{saww} Household up to the Day of Judgement.

Indeed! If a man from my^{saww} community were to worship Allah^{azwj} Mighty and Majestic for his lifetime of the days of the world, then meets Allah^{azwj} Mighty and Majestic as hateful towards the People^{asws} of my^{saww} Household and my^{saww} Shia, Allah^{azwj} will not Open his chest for anything except for the hypocrisy'.²⁰

23- بَابُ خِصَالِ الْمُؤْمِنِ

Chapter 23 – Characteristics of the 'Momin' (Believer)

1. مُحَمَّدٌ بْنُ يَحْيَى، عَنْ أَحْمَدَ بْنِ مُحَمَّدَ بْنِ عِيسَى، عَنْ الْحَسَنِ بْنِ مَحْبُوبٍ، عَنْ جَمِيلِ بْنِ صَالِحٍ، عَنْ عَبْدِ الْمَلِكِ بْنِ غَالِبٍ: عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ، قَالَ: «يَنْبَغِي لِلْمُؤْمِنِ أَنْ يَكُونَ فِيهِ ثَمَانِي خِصَالٍ: وَقُورًا عِنْدَ الْهَزَاهِزِ، صَبُورًا عِنْدَ الْبَلَاءِ، شُكُورًا عِنْدَ الرِّخَاءِ، قَانِعًا بِمَا رَزَقَهُ اللَّهُ، لَا يَظْلِمُ الْأَعْدَاءَ، وَلَا يَتَحَامَلُ لِلْأَصْدِقَاءِ، بَدَنُهُ مِنْهُ فِي تَعَبٍ، وَالنَّاسُ مِنْهُ فِي رَاحَةٍ.

إِنَّ الْعِلْمَ خَلِيلُ الْمُؤْمِنِ، وَالْحِلْمَ وَزِيرُهُ، وَالْعَقْلَ أَمِيرُ جُنُودِهِ، وَالرِّفْقَ أَخُوهُ، وَالْبِرَّ وَالِدُهُ

«.

Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Al Hassan Bin Mahboub, from Jameel Bin Salih, from Abdul Malik Bin Ghalib,

(It has been narrated) from Abu Abdullah^{asws} having said: 'It is befitting for the Momin (Believer) that there happen to be eight characteristics in him – dignity during disturbances, patience during the afflictions, gratefulness during the prosperity, contentment with what Allah^{azwj} has Graced him, not being unjust to the enemies, not being a burden to his friends, his body should be tired from it (the hard work) but the people would be at rest from him.

The knowledge is a friend of the Momin, and the forbearance is his Vizier, and the intellect is the commander of his army, and the kindness is his brother, and the righteousness is his father'.²¹

2. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنِ النَّوْفَلِيِّ، عَنِ السَّكُونِيِّ: عَنْ أَبِي عَبْدِ اللَّهِ، عَنْ أَبِيهِ عَلَيْهِ السَّلَامُ، قَالَ: « قَالَ أَمِيرُ الْمُؤْمِنِينَ صَلَوَاتُ اللَّهِ عَلَيْهِ: الْإِيمَانُ لَهُ أَرْكَانٌ أَرْبَعَةٌ: التَّوَكُّلُ عَلَى اللَّهِ، وَتَقْوِيضُ الْأَمْرِ إِلَى اللَّهِ، وَالرِّضَا بِقَضَاءِ اللَّهِ، وَالتَّسْلِيمُ لِأَمْرِ اللَّهِ عَزَّ وَجَلَّ ».

Ali Bin Ibrahim, from his father, from Al Nowfaly, from Al Sakuny,

(It has been narrated) from Abu Abdullah^{asws}, from his^{asws} father^{asws} having said: ‘Amir Al-Momineen^{asws} said: ‘The Emān has four pillars for it – the reliance upon Allah^{azwj}, and delegating the matter to Allah^{azwj}, and the pleasure with the Judgement of Allah^{azwj}, and the submission to the Command of Allah^{azwj} Mighty and Majestic’.²²

3. عِدَّةٌ مِنْ أَصْحَابِنَا، عَنْ أَحْمَدَ بْنِ مُحَمَّدَ بْنِ خَالِدٍ، عَنْ أَبِيهِ، عَمَّنْ ذَكَرَهُ، عَنْ مُحَمَّدِ بْنِ عَبْدِ الرَّحْمَنِ بْنِ أَبِي لَيْلَى، عَنْ أَبِيهِ: عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ، قَالَ: « إِنَّكُمْ لَأَتَكُونُونَ صَالِحِينَ حَتَّى تَعْرِفُوا، وَلَا تَعْرِفُونَ حَتَّى تُصَدِّقُوا، وَلَا تُصَدِّقُونَ حَتَّى تُسَلِّمُوا أَبَوَاءَ أَرْبَعَةٍ لَا يَصْلَحُ أَوْلَاهَا إِلَّا بِآخِرِهَا، ضَلَّ أَصْحَابُ الثَّلَاثَةِ وَتَاهُوا تَيْهًا بَعِيدًا، إِنَّ اللَّهَ — تَبَارَكَ وَتَعَالَى — لَا يَقْبَلُ إِلَّا الْعَمَلَ الصَّالِحَ، وَلَا يَقْبَلُ اللَّهُ إِلَّا بِالْوَفَاءِ بِالشَّرُوطِ وَالْعُهُودِ، وَمَنْ وَفَى اللَّهَ بِشُرُوطِهِ وَاسْتَكْمَلَ مَا وَصَفَ فِي عَهْدِهِ، نَالَ مَا عِنْدَهُ وَاسْتَكْمَلَ وَعْدَهُ إِنَّ اللَّهَ — عَزَّ وَجَلَّ — أَحَبَّ الْعِبَادَ بِطَرِيقِ الْهُدَى، وَشَرَعَ لَهُمْ فِيهَا الْمَنَارَ، وَأَخْبَرَهُمْ كَيْفَ يَسْلُكُونَ، فَقَالَ: (وَإِنِّي لَغَفَّارٌ لِمَنْ تَابَ وَآمَنَ وَعَمِلَ صَالِحًا ثُمَّ اهْتَدَى) وَقَالَ: (إِنَّمَا يَقْبَلُ اللَّهُ مِنَ الْمُتَّقِينَ) فَمَنْ اتَّقَى اللَّهَ — عَزَّ وَجَلَّ — فِيمَا أَمَرَهُ، لَقِيَ اللَّهَ — عَزَّ وَجَلَّ — مُؤْمِنًا بِمَا جَاءَ بِهِ مُحَمَّدٌ ﷺ؛ هِيَاهُ هِيَاهُ، فَاتَ قَوْمٌ وَمَاتُوا قَبْلَ أَنْ يَهْتَدُوا، وَظَنُّوا أَنَّهُمْ آمَنُوا، وَأَشْرَكُوا مِنْ حَيْثُ لَا يَعْلَمُونَ؛ إِنَّهُ مَنْ أَتَى الْبُيُوتَ مِنْ أَبْوَابِهَا اهْتَدَى، وَمَنْ أَخَذَ فِي غَيْرِهَا سَلَكَ طَرِيقَ الرَّدَى.

وَصَلَ اللَّهُ طَاعَةَ وَلِيِّ أَمْرِهِ بِطَاعَةِ رَسُولِهِ، وَطَاعَةَ رَسُولِهِ بِطَاعَتِهِ؛ فَمَنْ تَرَكَ طَاعَةَ وَلَاةِ الْأَمْرِ، لَمْ يُطِيعِ اللَّهَ وَلَا رَسُولَهُ، وَهُوَ الْإِقْرَارُ بِمَا نَزَلَ مِنَ عِنْدِ اللَّهِ، (خُذُوا زِينَتَكُمْ عِنْدَ كُلِّ مَسْجِدٍ)، وَالتَّمَسُّوُا الْبُيُوتَ الَّتِي (أَذِنَ اللَّهُ أَنْ تُرْفَعَ وَيُذْكَرَ فِيهَا اسْمُهُ)؛ فَإِنَّهُ قَدْ خَبَرَكُمْ أَنَّهُمْ (رِجَالٌ لَا تُلْهِيمُهُمْ تِجَارَةً وَلَا بَيْعَ عَنْ ذِكْرِ اللَّهِ وَإِقَامِ الصَّلَاةِ وَإِيتَاءِ الزَّكَاةِ يَخَافُونَ يَوْمًا تَتَقَلَّبُ فِيهِ الْقُلُوبُ وَالْأَبْصَارُ)

إِنَّ اللَّهَ قَدْ اسْتَخْلَصَ الرُّسُلَ لِأَمْرِهِ، ثُمَّ اسْتَخْلَصَهُمْ مُصَدِّقِينَ لَذَلِكَ فِي نُذُرِهِ، فَقَالَ: (وَإِنْ مِنْ أُمَّةٍ إِلَّا خَلَا فِيهَا نَذِيرٌ) تَاهَ مِنْ جَهْلٍ، وَاهْتَدَى مَنْ أَبْصَرَ وَعَقَلَ؛ إِنَّ اللَّهَ — عَزَّ وَجَلَّ — يَقُولُ: (فَإِنَّهَا لَا تَعْمَى الْأَبْصَارُ وَلَكِنْ تَعْمَى الْقُلُوبُ الَّتِي فِي الصُّدُورِ) وَكَيْفَ يَهْتَدِي مَنْ لَمْ

يَبْصُرُ؟ وَكَيْفَ يَبْصُرُ مَنْ لَمْ يَنْذَرْ؟ اتَّبِعُوا رَسُولَ اللَّهِ ﷺ، وَأَقْرُوا بِمَا نَزَلَ مِنْ عِنْدِ اللَّهِ،
وَاتَّبِعُوا آثَارَ الْهَدْيِ؛ فَإِنَّهُمْ عَلَامَاتُ الْأَمَانَةِ وَالتَّقَى.
وَأَعْلَمُوا أَنَّهُ لَوْ أَنْكَرَ رَجُلٌ عِيسَى بْنَ مَرْيَمَ عَلَيْهِ السَّلَامُ، وَأَقْرَبَ بِمَنْ سِوَاهُ مِنَ الرُّسُلِ، لَمْ يُؤْمِنْ؛
اقتصوا الطريقَ بالتماسِ المنارِ، والتمسوا من وراءِ الحُجُبِ الآثارَ؛ تستكملوا أمرَ دينكم،
وتؤمنوا بالله ربكم.»

A number of our companions, from Ahmad Bin Muhammad Bin Khalid, from his father, from the one who mentioned it, from Muhammad Bin Abdul Rahman Bin Abu Layli, from his father,

(It has been narrated) from Abu Abdullah^{asws} having said: ‘You will never happen to be righteous until you recognise, and you will not be recognising until you ratify, and you will not be ratifying until you submit to the four doors, its first one not being correct except by its last one. Strayed, are the companions of the three and they have wandered with a far wandering.

Allah^{azwj} Blessed and High does not Accept except for the righteous deed, nor does Allah^{azwj} Accept except with the loyalty with the stipulations and the Covenants. And the one who is loyal to Allah^{azwj} with His^{azwj} Stipulations and completes what is described in his Covenant, would attain what is in His^{azwj} Presence, and He^{azwj} would Complete His^{azwj} Promise. Allah^{azwj} Mighty and Majestic Informed the servants with the way of the Guidance and Explained to them that there are minarets therein, and Informed them how they should be travelling, so He^{azwj} Said [20: 82] And I am Forgiving to him who repents and believes and does righteous deeds, then follows the right Guidance.

And He^{azwj} Said [5: 27] But rather, Allah only Accepts from those who are pious. So the one who fears Allah^{azwj} Mighty and Majestic would meet Allah^{azwj} Mighty and Majestic as a Momin in whatever Muhammad^{saww} came with. Far be it! Far be it! Lost are the people and they died before they were guided and they thought that they were believing, and instead they associated (committed Shirk) from (an aspect) where they were not knowing. The one who comes to the houses from its doors would be guided, and the one who takes (a way) of the others would travel upon a road of annihilation.

Allah^{azwj} Linked the obedience to the Guardian^{asws} of His^{azwj} Command with the obedience to His^{azwj} Rasool, and the obedience to His^{azwj} Rasool^{saww} with obedience to Him^{azwj}. So the one who neglects the obedience to the Masters^{asws} of the Command, would neither be obeying Allah^{azwj} nor His^{azwj} Rasool^{saww}, and it is the acknowledgement with whatever was Revealed from the Presence of Allah^{azwj}. [7: 31] Take to your adornments at every Masjid and seek the [24: 36] houses which Allah has Allowed to be Exalted and that His Name may be Mentioned in them.

So He^{azwj} has Informed you that these are [24: 37] Men whom neither merchandise nor selling diverts from the Remembrance of Allah and the keeping up of Salāt and the giving of Zakat; they fear a Day in which the hearts and eyes shall be overturned. Allah^{azwj} had Selected the Rasools^{as} for His^{azwj} Comman. Then He^{azwj} Selected them as ratifier to that regarding the warning.

So He^{azwj} Said [35: 24] and there is not a community but a warner has gone among them. The one who ignorant (of this), strayed, and the one who had insight and intellect was Guided. Allah^{azwj} Mighty and Majestic is Saying [22: 46] For surely it is not the eyes that are blind, but blind are the hearts which are in the chests. And how can he be Guided, the one who does not see, and how can he see, the one who was not warned.

Follow Rasool-Allah^{saww} and acknowledge with what was Revealed from the Presence of Allah^{azwj} and follow the the effects of the Guidance for these are signs of the entrustments and the piety. And know! If a man were to deny Isa^{as} Bin Maryam^{as} and acknowledge with the ones besides him^{as} from the Rasools^{as}, would not have believed. Shorten the way by seeking the Minarets, and seek from behind the veils, the effect which would perfect the matter of your Religion, and believe in Allah^{azwj}, your Lord^{azwj}.²³

4. عَنْهُ، عَنْ أَبِيهِ، عَنْ سُلَيْمَانَ الْجَعْفَرِيِّ: عَنْ أَبِي الْحَسَنِ الرُّضَا، عَنْ أَبِيهِ عَلَيْهِ السَّلَامُ، قَالَ: «رَفَعَ إِلَى رَسُولِ اللَّهِ ﷺ قَوْمٌ فِي بَعْضِ غَزَوَاتِهِ، فَقَالَ: مَنْ الْقَوْمُ؟ فَقَالُوا: مُؤْمِنُونَ يَا رَسُولَ اللَّهِ، قَالَ: وَمَا بَلَغَ مِنْ إِيْمَانِكُمْ؟ قَالُوا: الصَّبْرُ عِنْدَ الْبَلَاءِ، وَالشُّكْرُ عِنْدَ الرِّخَاءِ، وَالرُّضَا بِالْقَضَاءِ.

فَقَالَ رَسُولُ اللَّهِ ﷺ: حُلَمَاءُ، عُلَمَاءُ، كَادُوا مِنَ الْفَقْهِ أَنْ يَكُونُوا أَنْبِيَاءَ، إِنْ كُنْتُمْ كَمَا تَصِفُونَ فَلَا تَبْنُوا مَا لَا تَسْكُنُونَ، وَلَا تَجْمَعُوا مَا لَا تَأْكُلُونَ، وَاتَّقُوا اللَّهَ الَّذِي إِلَيْهِ تُرْجَعُونَ».

From him, from his father, from Suleyman Al Ja'fary,

(It has been narrated) from Abu Al-Hassan Al-Reza^{asws}, from his^{asws} father^{asws} having said: 'A group of people came up to Rasool-Allah^{saww} during one of his^{saww} military expeditions, so he^{saww} said: 'Who are these people?' So they said, 'Mominis, O Rasool-Allah^{saww}! He^{saww} said: 'And what has reached from your Emān?' They said, 'The patience during the afflictions, and the gratefulness during the prosperity, and the pleasure with the Ordainment'.

So Rasool-Allah^{saww} said: 'Forbearing, knowledgeable. The understanding is almost as if it could happen to be of Prophets^{as}, if you are just as you are describing (yourselves to be). So, do not build what you would not be living in, and do not amass what you would not be consuming, and fear Allah^{azwj}, the One to Whom you will be returning'.²⁴

24- بَابُ

Chapter 24 – A Chapter

1. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ؛ وَمُحَمَّدُ بْنُ يَحْيَى، عَنْ أَحْمَدَ بْنِ مُحَمَّدَ بْنِ عِيسَى؛ وَعِدَّةٌ مِنْ أَصْحَابِنَا، عَنْ أَحْمَدَ بْنِ مُحَمَّدَ بْنِ خَالِدٍ جَمِيعاً، عَنْ الْحَسَنِ بْنِ مَحْبُوبٍ، عَنْ يَعْقُوبَ السَّرَّاجِ، عَنْ جَابِرٍ، عَنْ أَبِي جَعْفَرٍ عَلَيْهِ السَّلَامُ؛ وَبِأَسَانِيدٍ مُخْتَلِفَةٍ، عَنْ الْأَصْبَغِ بْنِ نُبَاتَةَ، قَالَ:

خَطَبَنَا أَمِيرُ الْمُؤْمِنِينَ عَلَيْهِ السَّلَامُ فِي دَارِهِ — أَوْ قَالَ: فِي الْقَصْرِ — وَنَحْنُ مُجْتَمِعُونَ، ثُمَّ أَمَرَ — صَلَوَاتُ اللَّهِ عَلَيْهِ — فَكُتِبَ فِي كِتَابٍ، وَقُرِئَ عَلَى النَّاسِ.

وَرَوَى غَيْرُهُ أَنَّ ابْنَ الْكَوَّاءِ سَأَلَ أَمِيرَ الْمُؤْمِنِينَ عَلَيْهِ السَّلَامُ عَنِ صِفَةِ الْإِسْلَامِ وَالْإِيمَانِ وَالْكَفْرِ وَالنِّفَاقِ، فَقَالَ: «أَمَّا بَعْدُ، فَإِنَّ اللَّهَ — تَبَارَكَ وَتَعَالَى — شَرَعَ الْإِسْلَامَ، وَسَهَّلَ شَرَائِعَهُ لِمَنْ وَرَدَهُ، وَأَعَزَّ أَرْكَانَهُ لِمَنْ حَارَبَهُ، وَجَعَلَ عِزًّا لِمَنْ تَوَلَّاهُ، وَسَلَامًا لِمَنْ دَخَلَهُ، وَهُدًى لِمَنْ اتَّبَعَهُ، وَزِينَةً لِمَنْ تَجَلَّلَهُ، وَعُذْرًا لِمَنْ اتَّحَلَّه، وَعِزَّةً لِمَنْ اعْتَصَمَ بِهِ، وَحَبْلًا لِمَنْ اسْتَمْسَكَ بِهِ، وَبُرْهَانًا لِمَنْ تَكَلَّمَ بِهِ، وَنُورًا لِمَنْ اسْتَضَاءَ بِهِ، وَعَوْنًا لِمَنْ اسْتَعَاثَ بِهِ، وَشَاهِدًا لِمَنْ خَاصَمَ بِهِ، وَفُلْجًا لِمَنْ حَاجَّ بِهِ، وَعِلْمًا لِمَنْ وَعَاهُ، وَحَدِيثًا لِمَنْ رَوَى، وَحُكْمًا لِمَنْ قَضَى، وَحِلْمًا لِمَنْ جَرَّبَ، وَلِبَاسًا لِمَنْ تَدَبَّرَ، وَفَهْمًا لِمَنْ تَفَطَّنَ، وَيَقِينًا لِمَنْ عَقَلَ، وَبَصِيرَةً لِمَنْ عَزَمَ، وَآيَةً لِمَنْ تَوَسَّسَ، وَعِبْرَةً لِمَنْ اتَّعَظَ، وَنَجَاةً لِمَنْ صَدَّقَ، وَتَوْدَةً لِمَنْ أَصْلَحَ، وَزُلْفَى لِمَنْ اقْتَرَبَ، وَثِقَةً لِمَنْ تَوَكَّلَ، وَرِخَاءً لِمَنْ فَوَّضَ، وَسَبْقَةً لِمَنْ أَحْسَنَ، وَخَيْرًا لِمَنْ سَارَعَ، وَجَنَّةً لِمَنْ صَبَرَ، وَلِبَاسًا لِمَنْ اتَّقَى، وَظَهِيرًا لِمَنْ رَشَدَ، وَكَهْفًا لِمَنْ آمَنَ، وَأَمْنَةً لِمَنْ أَسْلَمَ، وَرِجَاءً لِمَنْ صَدَّقَ، وَغَنًى لِمَنْ قَنَعَ.

فَذَلِكَ الْحَقُّ سَبِيلُهُ الْهُدَى، وَمَا ثَرَتْهُ الْمَجْدُ، وَصِفَتُهُ الْحُسْنَى؛ فَهُوَ أَبْلَجُ الْمُنَاجِجِ، مُشْرِقُ الْمَنَارِ، ذَاكِي الْمَصْبَاحِ، رَفِيعُ الْغَايَةِ، يَسِيرُ الْمَضْمَارِ، جَامِعُ الْحَلْبَةِ، سَرِيعُ السَّبْقَةِ، أَلِيمُ النَّقْمَةِ، كَامِلُ الْعُدَّةِ، كَرِيمُ الْفُرْسَانِ؛ فَالْإِيمَانُ مِنْهَاجُهُ، وَالصَّالِحَاتُ مَنَارُهُ، وَالْفَقْهُ مَصَابِيحُهُ، وَالدُّنْيَا مَضْمَارُهُ، وَالْمَوْتُ غَايَتُهُ، وَالْقِيَامَةُ حَلْبَتُهُ، وَالْجَنَّةُ سَبْقَتُهُ، وَالنَّارُ نَقْمَتُهُ، وَالتَّقْوَى عُدَّتُهُ، وَالْمُحْسِنُونَ فَرَسَانُهُ.

فَبِالْإِيمَانِ يُسْتَدَلُّ عَلَى الصَّالِحَاتِ، وَبِالصَّالِحَاتِ يُعَمَّرُ الْفَقْهُ، وَبِالْفَقْهِ يَرْهَبُ الْمَوْتُ، وَبِالْمَوْتِ تُخْتَمُ الدُّنْيَا، وَبِالدُّنْيَا تَحُوزُ الْقِيَامَةُ، وَبِالْقِيَامَةِ تَزْلَفُ الْجَنَّةُ، وَالْجَنَّةُ حَسْرَةُ أَهْلِ النَّارِ، وَالنَّارُ مَوْعِظَةٌ الْمُتَّقِينَ، وَالتَّقْوَى سِنُّ الْإِيمَانِ.»

Ali Bin Ibrahim, from his father and Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, and a number of our companions, from Ahmad Bin Muhammad Bin Khalid, altogether from Al Hassan Bin Mahboub, from Yaqoub Al Sarraj, from Jabir,

(It has been narrated) from Abu Ja'far^{asws}, and by a different chain, from Al-Asbagh Bin Nabata who said, 'Amir Al-Momineen^{asws} addressed us in his^{asws} house', or he said, 'In the mansion, and we had gathered. Then he^{asws} ordered, so it was written in a letter and read out to the people. And others have reported that Ibn Al-Kawa asked Amir Al-Momineen^{asws} about the description of Al-Islām and the Emān, and the disbelief, and the hypocrisy.

So he^{asws} said: 'As for after (Praising Allah^{azwj} and sending Blessings upon Rasool-Allah^{saww}), Allah^{azwj} Blessed and High Legislated Al-Islām and Made

His^{azwj} Law to be easier for the one who embraced it and strengthened its pillars against the one who ruined it, and Made for him a honour for the one who loved it, and a security for the one who entered into it, and a guidance for the one whom who aspired for it, and an adornment for the one who glorified it, and a pardon for the one who desired it, and a handle for the one who held on to it, and a rope for the one whom attached himself to it, and a proof for the one who spoke by it, and a light for the one who illuminated with it, and an aid for the one who sought assistance with it;

And a witness for the one who contends with it, and a success for the one who argue by it, and a knowledge for the one who imbibes (swallows) it, and a Hadeeth for the one who reports it, and a wisdom for the one who judges, and a forbearance for the one who experiments, and an apparel for the one who manages, and an understanding for the one who discerns, and a conviction for the one who minds, and an insight for the one who is determines, and a sign for the one who labels, and a lesson for the one who pays attention, and a salvation for the one who is truthful, and a discipline for one who is righteous, and a nearness for the one who approaches, and a reliable for the one who relies, and a prosperity for the one who delegates (his affairs by it);

And an advancement for the one who is good, and a goodness for the one who is eager, and a shield for the one who is patient, and a clothing for the one who is pious, and a backer for the one is guided, and a cave for the one who believes, and an entrustment for the one who submits, and a hope for the one who ratifies, and sufficient for the one who is content.

So that is the Truth. The guidance is its way, and the glory is its narration, and the good deed are its qualities. Thus, it is the brightest of the manifestos, the shiniest of the minarets, the purest of the lanterns raised to the peak. Its entire track is easy to race upon. The punishment is painful (in order) to perfect the preparation of the benevolent horses.

So the Emān is its manifesto, and the righteous deeds are its minarets, and the understanding are its lamps, and the world is its race track, and the death is its peak, and the (Day of) Judgement and the Paradise is ahead and the Fire is its punishment; and by the death (life of the) worlds comes to an end, and by the (end of the) world the (Day of) Judgement is allowed (to take place), and by the (Day of) Judgement the Paradise is adorned; and the Paradise is a cause of regret of the people of the Fire; and the Fire is an admonition for the pious, and the piety is the root of Emān'.²⁵

25- بَابُ صِفَةِ الْإِيمَانِ

Chapter 25 – Description of the Emān

1. بِإِسْنَادِ الْأَوَّلِ، عَنْ ابْنِ مَحْبُوبٍ، عَنْ يَعْقُوبَ السَّرَّاجِ، عَنْ جَابِرٍ: عَنْ أَبِي جَعْفَرٍ عَلَيْهِ السَّلَامُ، قَالَ: «سُئِلَ أَمِيرُ الْمُؤْمِنِينَ عَلَيْهِ السَّلَامُ عَنْ الْإِيمَانِ، فَقَالَ: إِنَّ اللَّهَ — عَزَّ وَجَلَّ — جَعَلَ الْإِيمَانَ عَلَى أَرْبَعِ دَعَائِمٍ: عَلَى الصَّبْرِ، وَالْيَقِينِ، وَالْعَدْلِ، وَالْجِهَادِ.

فَالصَّبْرُ مِنْ ذَلِكَ عَلَى أَرْبَعِ شُعَبٍ: عَلَى الشَّوْقِ، وَالْإِشْفَاقِ، وَالزُّهْدِ، وَالتَّرَقُّبِ؛ فَمَنْ اشْتَأَقَ إِلَى الْجَنَّةِ، سَلَا عَنْ الشَّهَوَاتِ؛ وَمَنْ أَشْفَقَ مِنَ النَّارِ، رَجَعَ عَنِ الْمُحَرَّمَاتِ؛ وَمَنْ زَهَدَ فِي الدُّنْيَا، هَانَتْ عَلَيْهِ الْمُصِيبَاتُ؛ وَمَنْ رَاقَبَ الْمَوْتَ، سَارَعَ إِلَى الْخَيْرَاتِ.

وَالْيَقِينُ عَلَى أَرْبَعِ شُعَبٍ: تَبَصُّرَ الْفُطْنَةِ، وَتَأَوُّلَ الْحِكْمَةِ، وَمَعْرِفَةَ الْعِبَرَةِ، وَسُنَّةَ الْأَوَّلِينَ؛ فَمَنْ أَبْصَرَ الْفُطْنَةَ، عَرَفَ الْحِكْمَةَ؛ وَمَنْ تَأَوَّلَ الْحِكْمَةَ، عَرَفَ الْعِبَرَةَ؛ وَمَنْ عَرَفَ الْعِبَرَةَ، عَرَفَ السُّنَّةَ؛ وَمَنْ عَرَفَ السُّنَّةَ، فَكَانَ مَعَ الْأَوَّلِينَ، وَاهْتَدَى إِلَى الَّتِي هِيَ أَقْوَمُ، وَنَظَرَ إِلَى مَنْ نَجَا بِمَا نَجَا، وَمَنْ هَلَكَ بِمَا هَلَكَ، وَإِنَّمَا أَهْلَكَ اللَّهُ مَنْ أَهْلَكَ بِمَعْصِيَتِهِ، وَأَنْجَى مَنْ أَنْجَى بِطَاعَتِهِ وَالْعَدْلُ عَلَى أَرْبَعِ شُعَبٍ: غَامُضَ الْفَهْمِ، وَغَمَرَ الْعِلْمِ، وَزَهَرَ الْحُكْمِ، وَرَوَّضَةَ الْحِلْمِ؛ فَمَنْ فَهَمَ، فَسَّرَ جَمِيعَ الْعِلْمِ؛ وَمَنْ عَلِمَ، عَرَفَ شَرَائِعَ الْحُكْمِ؛ وَمَنْ حَلَمَ، لَمْ يَفْرِطْ فِي أَمْرِهِ، وَعَاشَ فِي النَّاسِ حَمِيدًا.

وَالْجِهَادُ عَلَى أَرْبَعِ شُعَبٍ: عَلَى الْأَمْرِ بِالْمَعْرُوفِ، وَالنَّهْيِ عَنِ الْمُنْكَرِ، وَالصِّدْقِ فِي الْمَوَاطِنِ، وَشَتَّانِ الْفَاسِقِينَ؛ فَمَنْ أَمَرَ بِالْمَعْرُوفِ، شَدَّ ظَهَرَ الْمُؤْمِنِ؛ وَمَنْ نَهَى عَنِ الْمُنْكَرِ، أَرْغَمَ أَنْفَ الْمُنَافِقِ وَأَمِنَ كَيْدَهُ؛ وَمَنْ صَدَّقَ فِي الْمَوَاطِنِ، قَضَى الَّذِي عَلَيْهِ؛ وَمَنْ شَتَّى الْفَاسِقِينَ، غَضِبَ اللَّهُ؛ وَمَنْ غَضِبَ لِلَّهِ، غَضِبَ اللَّهُ لَهُ؛ فَذَلِكَ الْإِيمَانُ وَدَعَائِمُهُ وَشُعَبُهُ.»

By the former chain, from Ibn Mahboub, rom Yaqoub Al Sarraj, from Jabir,

(It has been narrated) from Abu Ja'far^{asws} having said: 'Amir Al-Momineen^{asws} was asked about the Emān. So he^{asws} said: 'Allah^{azwj} Mighty and Majestic Made the Emān to be upon four foundations – Upon the patience, and the conviction, and the justice, and the Jihad.

So the patience from that, is upon four branches – The desire, and the fear, and the ascetism, and the vigilance. So the one who is desirous for the Paradise would disregard the lustful desires; and the one who fears from the Fire would back away from the Prohibitions; and the one who is ascetic in the world, the difficulties would be easy upon him (to bear); and the one who is vigilant of the death, would hasten to the goodness.

And the conviction is upon four branches – Clever thinking, and the construed wisdom, and the lesson understood, and a Sunnah of the former ones. So the one who thinks cleverly would recognise the wisdom, and the one who construes the wisdom would recognise the lesson (to be learnt), and the one who recognises the lesson (to be learnt) would recognise the Sunnah, and the one who recognises the Sunnah, so it is as if he was with the former ones, and he would be guided to that which is upright, and he would look at the one who achieved salvation, what he had achieved salvation with, and the one who was destroyed, what he was destroyed by. And rather, destroyed is the one whom Allah^{azwj} Destroys due to his disobedience, and salvaged is the one who is salvaged by his obedience'.

And the justice is upon four branches – Depth of understanding, and vastness of knowledge, and the blossom of wisdom, and the garden of forbearance. So the one who understands would interpret the entirety of knowledge, and the one is knowledgeable would recognise the Laws of wisdom, and the one who is forbearing would not exaggerate in his matters, and would live among the people, praised.

And the Jihād is upon four branches – Upon the enjoining of the good, and forbidding from the evil, and the truthfulness in the places, and shunning the transgressors. So the one who enjoins with the goodness would strengthen the back of the Momin, and the one who forbids from the evil would grind the nose of the hypocrites and thwart his plots, and the one who is truthful in the places, it would come to pass, that which is upon him, and the one who shuns the transgressors would be angered for the Sake of Allah^{azwj}, and the one who is angered for the Sake of Allah^{azwj}, Allah^{azwj} would get Angered for him (against his enemies).

So that is the Emān and its pillars and its branches.²⁶

26- بَابُ فَضْلِ الْإِيمَانِ عَلَى الْإِسْلَامِ وَالْبَيِّنِ عَلَى الْإِيمَانِ

Chapter 26 – Superiority of the Emān over Al-Islām, and the (superiority of the) conviction over the Emān

1. أَبُو عَلِيٍّ الْأَشْعَرِيُّ، عَنْ مُحَمَّدِ بْنِ سَالِمٍ، عَنْ أَحْمَدَ بْنِ النَّضْرِ، عَنْ عَمْرِو بْنِ شَيْمِرٍ، عَنْ جَابِرٍ، قَالَ: قَالَ لِي أَبُو عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ: « يَا أَخَا جَعْفَرٍ، إِنَّ الْإِيمَانَ أَفْضَلُ مِنَ الْإِسْلَامِ، وَإِنَّ الْبَيِّنَ أَفْضَلُ مِنَ الْإِيمَانِ، وَمَا مِنْ شَيْءٍ أَعَزَّ مِنَ الْبَيِّنِ ».

Abu Ali Al Ashary, from Muhammad Bin Salim, from Ahmad Bin Al Nazar, from Amro Bin Shimr, from Jabir who said,

‘Abu Abdullah^{asws} said to me: ‘O brother of Jau’f! The Emān is superior than the Islām, and thatb ‘الْبَيِّنِ’ the conviction is superior than the Emān, and there is nothing more cherished than ‘الْبَيِّنِ’ the conviction’.²⁷

2. عِدَّةٌ مِنْ أَصْحَابِنَا، عَنْ سَهْلِ بْنِ زِيَادٍ، وَالْحُسَيْنِ بْنِ مُحَمَّدٍ، عَنْ مُعَلَّى بْنِ مُحَمَّدٍ جَمِيعاً، عَنْ الْوَشَاءِ: عَنْ أَبِي الْحَسَنِ عَلَيْهِ السَّلَامُ، قَالَ: سَمِعْتُهُ يَقُولُ: « الْإِيمَانُ فَوْقَ الْإِسْلَامِ بِدَرَجَةٍ، وَالتَّقْوَى فَوْقَ الْإِيمَانِ بِدَرَجَةٍ، وَالْبَيِّنُ فَوْقَ التَّقْوَى بِدَرَجَةٍ، وَمَا قُسِمَ فِي النَّاسِ شَيْءٌ أَقْلُ مِنَ الْبَيِّنِ ».

A number of our companions, from Sahl Bin Ziyad, and Al Husayn Bin Muhammad, from Moalla Bin Muhammad, altogether from Al Washha,

(It has been narrated) from Abu Al-Hassan^{asws}, said, ‘I heard him^{asws} saying: ‘The Emān is above the Islām by a level, and ‘التَّقْوَى’ the piety is above the Emān by a level, and ‘الْبَيِّنِ’ the conviction is above ‘التَّقْوَى’ the

piety by a level, and nothing has been distributed among the people as scarcely than 'اليقين' the conviction'.²⁸

3. مُحَمَّدُ بْنُ يَحْيَى، عَنْ أَحْمَدَ بْنِ مُحَمَّدَ بْنِ عِيسَى، عَنِ الْحَسَنِ بْنِ مَحْبُوبٍ، عَنْ عَلِيِّ بْنِ رِثَابٍ، عَنْ حُمْرَانَ بْنِ أَعْيَنَ، قَالَ: سَمِعْتُ أَبَا جَعْفَرٍ عليه السلام يَقُولُ: «إِنَّ اللَّهَ فَضَّلَ الْإِيمَانَ عَلَى الْإِسْلَامِ بِدَرَجَةٍ، كَمَا فَضَّلَ الْكَعْبَةَ عَلَى الْمَسْجِدِ الْحَرَامِ».

Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Al Hassan Bin Mahboub, from Ali Bin Raib, from Humran Bin Ayn who said, 'I heard Abu Ja'far^{asws} saying: 'Allah^{azwj} Preferred the Emān over the Islām by a degree just as He^{azwj} Preferred the Kabah over' الْمَسْجِدِ الْحَرَامِ the Sacred Masjid'.²⁹

4. عِدَّةٌ مِنْ أَصْحَابِنَا، عَنْ أَحْمَدَ بْنِ مُحَمَّدَ بْنِ خَالِدٍ، عَنْ أَبِيهِ، عَنْ هَارُونَ بْنِ الْجَهْمِ أَوْ غَيْرِهِ، عَنْ عُمَرَ بْنِ أَبَانَ الْكَلْبِيِّ، عَنْ عَبْدِ الْحَمِيدِ الْوَاسِطِيِّ، عَنْ أَبِي بَصِيرٍ، قَالَ: قَالَ لِي أَبُو عَبْدِ اللَّهِ عليه السلام: «يَا أَبَا مُحَمَّدٍ، الْإِسْلَامُ دَرَجَةٌ» قُلْتُ: نَعَمْ، قَالَ: «وَالْإِيمَانُ عَلَى الْإِسْلَامِ دَرَجَةٌ» قَالَ: قُلْتُ: نَعَمْ، قَالَ: «وَالْتَقْوَى عَلَى الْإِيمَانِ دَرَجَةٌ» قَالَ: قُلْتُ: نَعَمْ، قَالَ: «وَالْيَقِينُ عَلَى التَّقْوَى دَرَجَةٌ» قَالَ: قُلْتُ: نَعَمْ، قَالَ: «فَمَا أُوتِيَ النَّاسُ أَقَلُّ مِنَ الْيَقِينِ، وَإِنَّمَا تَمَسَّكْتُمْ بِأَدْنَى الْإِسْلَامِ، فَإِيَّاكُمْ أَنْ يَنْفَلِتَ مِنْ أَيْدِيكُمْ».

A number of our companions, from Ahmad Bin Muhammad Bin Khalid, from his father, from Haroun Bin Al Jahm, or someone else, from Umar Bin Aban Al Kalby, from Abdul Hameed Al Wasity, from Abu Baseer who said, 'Abu Abdullah^{asws} said to me: 'O Abu Muhammad! The Islām is at a level'. I said, 'Yes'. He^{asws} said: 'The Emān is at a level over the Islām'. I said, 'Yes'. He^{asws} said: 'And the piety is a level over the Emān'. I said, 'Yes'. He^{asws} said: 'And 'اليقين' the conviction is a level over 'التقوى' the piety'. I said, 'Yes'.

He^{asws} said: 'So the people have not been given anything scarcer than' 'اليقين' the conviction, and rather you are attached to the least of the Islām. Therefore beware of it escaping from your hands'.³⁰

5. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ مُحَمَّدَ بْنِ عِيسَى، عَنْ يُونُسَ، قَالَ: سَأَلْتُ أَبَا الْحَسَنِ الرِّضَا عليه السلام عَنِ الْإِيمَانِ وَالْإِسْلَامِ. فَقَالَ: «قَالَ أَبُو جَعْفَرٍ عليه السلام: إِنَّمَا هُوَ الْإِسْلَامُ، وَالْإِيمَانُ فَوْقَهُ بِدَرَجَةٍ، وَالتَّقْوَى فَوْقَ الْإِيمَانِ بِدَرَجَةٍ، وَالتَّقْوَى فَوْقَ التَّقْوَى بِدَرَجَةٍ، وَلَمْ يُقَسِّمْ بَيْنَ النَّاسِ شَيْءٌ أَقَلُّ مِنَ الْيَقِينِ».

قَالَ: قُلْتُ: فَأَيُّ شَيْءٍ الْيَقِينُ؟ قَالَ: «التَّوَكُّلُ عَلَى اللَّهِ، وَالتَّسْلِيمُ لِلَّهِ، وَالرِّضَا بِقَضَاءِ اللَّهِ، وَالتَّقْوِيضُ إِلَى اللَّهِ».

قُلْتُ: فَمَا تَفْسِيرُ ذَلِكَ؟ قَالَ: «هَكَذَا قَالَ أَبُو جَعْفَرٍ عليه السلام».

Ali Bin Ibrahim, from Muhammad Bin Isa, from Yunus who said,

‘I asked Abu Al-Hassan Al-Reza^{asws} about the Emān and the Islām. So he^{asws} said: ‘Abu Ja’far^{asws} said: ‘But rather it is the Islām, and the Emān is above it by a level, and ‘التَّقْوَى’ the piety is above the Emān by a level, and ‘الْيَقِينُ’ the conviction is above the piety by a level; and there has not been distributed between the people anything scarcer than ‘الْيَقِينُ’ the conviction’.

He (the narrator) said, ‘So which thing is ‘الْيَقِينُ’ the conviction?’ He^{asws} said: ‘The reliance upon Allah^{azwj}, and the submission to Allah^{azwj}, and the pleasure with whatever Allah^{azwj} has Judged, and the delegation (of the matters) to Allah^{azwj}. I said, ‘So what is the interpretation of that?’ He^{asws} said: ‘That is how Abu Ja’far^{asws} said it’.³¹

6. مُحَمَّدُ بْنُ يَحْيَى، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ عَيْسَى، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ أَبِي نَصْرٍ، عَنِ الرُّضَا عَلَيْهِ السَّلَامُ، قَالَ: «الْإِيمَانُ فَوْقَ الْإِسْلَامِ بِدَرَجَةٍ، وَالتَّقْوَى فَوْقَ الْإِيمَانِ بِدَرَجَةٍ، وَالْيَقِينُ فَوْقَ التَّقْوَى بِدَرَجَةٍ، وَلَمْ يُقَسَمَ بَيْنَ الْعِبَادِ شَيْءٌ أَقْلُ مِنَ الْيَقِينِ».

Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Ahmad Bin Muhammad Bin Abu Nasr,

(It has been narrated) from Al-Reza^{asws} having said: ‘The Emān is above the Islām by a level, and the piety is above the Emān by a level, and the conviction is above the piety by a level, and there has not been distributed between the servants anything more scarcely than the conviction’.³²

27- بَابُ حَقِيقَةِ الْإِيمَانِ وَالْيَقِينِ

Chapter 27 – The reality of the Emān and ‘الْيَقِينُ’ (Yaqeen - the conviction)

1. عِدَّةٌ مِنْ أَصْحَابِنَا، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ خَالِدٍ، عَنْ مُحَمَّدٍ بْنِ إِسْمَاعِيلَ بْنِ بَرِيعٍ، عَنْ مُحَمَّدٍ بْنِ عِزَّافٍ، عَنْ أَبِيهِ: عَنْ أَبِي جَعْفَرٍ عَلَيْهِ السَّلَامُ، قَالَ: «بَيْنَا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ فِي بَعْضِ أَسْفَارِهِ إِذْ لَقِيَهُ رَكْبٌ، فَقَالُوا: السَّلَامُ عَلَيْكَ يَا رَسُولَ اللَّهِ، فَقَالَ: مَا أَنْتُمْ؟ فَقَالُوا: نَحْنُ مُؤْمِنُونَ يَا رَسُولَ اللَّهِ، قَالَ: فَمَا حَقِيقَةُ إِيمَانِكُمْ؟ قَالُوا: الرِّضَا بِقَضَاءِ اللَّهِ، وَالتَّفْوِيزُ إِلَى اللَّهِ، وَالتَّسْلِيمُ لِأَمْرِ اللَّهِ. فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ: عُلَمَاءُ، حُكَمَاءُ، كَادُوا أَنْ يَكُونُوا مِنَ الْحِكْمَةِ أَنْبِيَاءَ، فَإِنْ كُنْتُمْ صَادِقِينَ فَلَا تَبْنُوا مَا لَا تَسْكُنُونَ، وَلَا تَجْمَعُوا مَا لَا تَأْكُلُونَ، وَاتَّقُوا اللَّهَ الَّذِي إِلَيْهِ تُرْجَعُونَ».

A number of our companions, from Ahmad Bin Muhammad Bin Khalid, from Muhammad Bin Ismail Bin Bazie, from Muhammad Bin Uzafir, from his father,

(It has been narrated) from Abu Ja’far^{asws} having said: ‘While Rasool-Allah^{saww} was in one of his^{saww} journeys, he^{saww} met some riders. So they said,

‘The greetings be upon you^{saww} O Rasool-Allah^{saww}! So he^{saww} said: ‘What are you?’ So they said, ‘We are Momins, O Rasool-Allah^{saww}! He^{saww} said: ‘So what is the reality of your Emān?’ They said, ‘The agreeability with the Judgement of Allah^{azwj}, and the delegation (of the matters) to Allah^{azwj}, and the submission to the Command of Allah^{azwj}’. So Rasool-Allah^{saww} said: ‘Scholars, wise ones, almost they could happen to be from the wisdom of the Prophets^{as}. So if you all are truthful, so do not build what you would not be dwelling it, and do not amass what you would not be consuming, and fear Allah^{azwj}, to Whom you will be returning’.³³

2. مُحَمَّدُ بْنُ يَحْيَى، عَنْ أَحْمَدَ بْنِ مُحَمَّدَ بْنِ عِيسَى؛ وَعَلِيِّ بْنِ إِبْرَاهِيمَ، عَنْ أَبِيهِ جَمِيعاً، عَنْ ابْنِ مَجْزُوبٍ، عَنْ أَبِي مُحَمَّدٍ الْوَابِشِيِّ وَإِبْرَاهِيمَ بْنِ مِهْزَمٍ، عَنْ إِسْحَاقَ بْنِ عَمَّارٍ، قَالَ: سَمِعْتُ أَبَا عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ يَقُولُ: «إِنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ صَلَّى النَّاسَ الصُّبْحَ، فَنَظَرَ إِلَى شَابٍّ فِي الْمَسْجِدِ، وَهُوَ يَخْفُقُ وَيَهْوِي بِرَأْسِهِ مُصَفِّراً لَوْنَهُ، قَدْ نَحَفَ جِسْمُهُ، وَغَارَتْ عَيْنَاهُ فِي رَأْسِهِ، فَقَالَ لَهُ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ: كَيْفَ أَصْبَحْتَ يَا فُلَانُ؟ قَالَ: أَصْبَحْتُ — يَا رَسُولَ اللَّهِ — مُوقِناً.

فَعَجِبَ رَسُولُ اللَّهِ ﷺ مِنْ قَوْلِهِ، وَقَالَ: إِنَّ لِكُلِّ يَقِينٍ حَقِيقَةً، فَمَا حَقِيقَةُ يَقِينِكَ؟ فَقَالَ: إِنَّ يَقِينِي — يَا رَسُولَ اللَّهِ — هُوَ الَّذِي أَحْزَنَنِي، وَأَسْهَرَ لَيْلِي، وَأَظْلَمَ هَوَاجِرِي، فَعَزَفْتُ نَفْسِي عَنِ الدُّنْيَا وَمَا فِيهَا حَتَّى كَأَنِّي أَنْظُرُ إِلَى عَرْشِ رَبِّي وَقَدْ نُصِبَ لِلْحِسَابِ، وَحُشِرَ الْخَلَائِقُ لِدَلِكِ وَأَنَا فِيهِمْ، وَكَأَنِّي أَنْظُرُ إِلَى أَهْلِ الْجَنَّةِ يَتَنَعَّمُونَ فِي الْجَنَّةِ وَيَتَعَارَفُونَ، وَعَلَى الْأَرَائِكِ مُتَكِنُونَ، وَكَأَنِّي أَنْظُرُ إِلَى أَهْلِ النَّارِ وَهُمْ فِيهَا مُعَذَّبُونَ مُصْطَرِحُونَ، وَكَأَنِّي الْآنَ أَسْمَعُ زَفِيرَ النَّارِ يَدُورُ فِي مَسَامِعِي.

فَقَالَ رَسُولُ اللَّهِ ﷺ لِأَصْحَابِهِ: هَذَا عَبْدٌ نَوَّرَ اللَّهُ قَلْبَهُ بِالْإِيمَانِ، ثُمَّ قَالَ لَهُ: الزَّمْ مَا أَنْتَ عَلَيْهِ.

فَقَالَ الشَّابُّ: ادْعُ اللَّهَ لِي يَا رَسُولَ اللَّهِ أَنْ أُرْزَقَ الشَّهَادَةَ مَعَكَ. فَدَعَا لَهُ رَسُولُ اللَّهِ ﷺ، فَلَمْ يَلْبَثْ أَنْ خَرَجَ فِي بَعْضِ غَزَوَاتِ النَّبِيِّ ﷺ، فَاسْتَشْهِدَ بَعْدَ تِسْعَةِ نَفَرٍ، وَكَانَ هُوَ الْعَاشِرَ.»

Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, and Ali Bin Ibrahim, from his father, altogether, from Ibn Mahboub, from Abu Muhammad Al Wabishy and Ibrahim Bin Mihran, from Is'haq Bin Ammar who said,

‘I heard Abu Abdullah^{asws} saying that Rasool-Allah^{saww} prayed Salāt (leading) with the people in the morning. So he looked at a youth in the Masjid, and he was fearful and had hung his head, being pale of colour, his body being slim, and his eyes had sunk in his head.

So Rasool-Allah^{saww} said to him: 'How is your morning, O so and so?' He said, 'I woke in the morning on 'اليقين' conviction'. So Rasool-Allah^{saww} was astounded from his words, and he^{saww} said: 'For every 'اليقين' conviction there is a reality. So what is the reality of your 'اليقين' conviction?'

So he said, 'My conviction, O Rasool-Allah^{saww}, it is that which grieves me. I stay awake during my night and am thirsty. I have withdrawn myself from the world and whatever is in it, to the extent that it is as if I am looking at the Throne of my Lord^{azwj}, and He^{azwj} has Established the Reckoning, and the creatures have been Resurrected for that, and I am among them; and it is as if I am looking at the people of the Paradise blissfully in the Paradise, and they are being introduced and they are reclining upon the raised couches; and it is as if I am looking at the people of the Fire, and they are being Punished in it, shrieking; and it is as if I am hearing the exhalation of the Fire circling in my ears'.

So Rasool-Allah^{saww} said to his^{saww} companions, 'This is a servant whose heart Allah^{azwj} has Enlightened with the Emān'. Then he^{saww} said to him: 'Keep necessitating what you are upon'. So the youth said, 'Supplicate for me, O Rasool-Allah^{saww}, that I may be Graced with the martyrdom along with you^{saww}'. So Rasool-Allah^{saww} supplicated for him, and it was not long before he went out in one of the military expeditions of the Prophet^{saww}, and he was martyred after nine persons, and he was the tenth'.³⁴

3. مُحَمَّدُ بْنُ يَحْيَى، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ، عَنْ مُحَمَّدِ بْنِ سَنَانٍ، عَنْ عَبْدِ اللَّهِ بْنِ مُسْكَانٍ، عَنْ أَبِي بصيرٍ: عَنْ أَبِي عَبْدِ اللَّهِ عليه السلام، قَالَ: «اَسْتَقْبَلْ رَسُولُ اللَّهِ صلّى الله عليه وآله حَارِثَةَ بْنَ مَالِكِ بْنِ النُّعْمَانِ الْأَنْصَارِيِّ، فَقَالَ لَهُ: كَيْفَ أَنْتَ يَا حَارِثَةُ بْنُ مَالِكٍ؟ فَقَالَ: يَا رَسُولَ اللَّهِ، مُؤْمِنٌ حَقًّا.

فَقَالَ لَهُ رَسُولُ اللَّهِ صلّى الله عليه وآله: لِكُلِّ شَيْءٍ حَقِيقَةٌ، فَمَا حَقِيقَةُ قَوْلِكَ؟ فَقَالَ: يَا رَسُولَ اللَّهِ، عَزَفْتُ نَفْسِي عَنِ الدُّنْيَا، فَأَسْهَرْتُ لَيْلِي، وَأَظْمَأْتُ هَوَاجِرِي، وَكَأَنِّي أَنْظُرُ إِلَى عَرْشِ رَبِّي وَقَدْ وُضِعَ لِلْحِسَابِ، وَكَأَنِّي أَنْظُرُ إِلَى أَهْلِ الْجَنَّةِ يَتَزَاوَرُونَ فِي الْجَنَّةِ، وَكَأَنِّي أَسْمَعُ عَوَاءَ أَهْلِ النَّارِ فِي النَّارِ. فَقَالَ رَسُولُ اللَّهِ صلّى الله عليه وآله: عَبْدُ نَوْرِ اللَّهِ قَلْبُهُ؛ أَبْصَرْتُ، فَاتَّبَعْتُ.

فَقَالَ: يَا رَسُولَ اللَّهِ، ادْعُ اللَّهَ لِي أَنْ يَرْزُقَنِي الشَّهَادَةَ مَعَكَ، فَقَالَ: اللَّهُمَّ ارْزُقْ حَارِثَةَ الشَّهَادَةَ، فَلَمْ يَلْبَثْ إِلَّا أَيَّامًا حَتَّى بَعَثَ رَسُولُ اللَّهِ صلّى الله عليه وآله سَرِيَّةً، فَبَعَثَهُ فِيهَا، فَقَاتَلَ، فَقُتِلَ تِسْعَةً أَوْ ثَمَانِيَةً، ثُمَّ قُتِلَ.»

وَفِي رَوَايَةِ الْقَاسِمِ بْنِ بَرِيدٍ، عَنْ أَبِي بصيرٍ، قَالَ: «اَسْتَشْهَدَ مَعَ جَعْفَرِ بْنِ أَبِي طَالِبٍ بَعْدَ تِسْعَةِ نَفَرٍ، وَكَانَ هُوَ الْعَاشِرَ.»

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Muhammad Bin Sinan, from Abdullah Bin Muskan, from Abu Baseer,

(It has been narrated) from Abu Abdullah^{asws} having said: ‘Rasool-Allah^{saww} met Harise Bin Malik Bin Al-Numan Al-Ansary, so he^{saww} said to him: ‘How are you, O Harisa Bin Malik?’ So he said, ‘O Rasool-Allah^{saww}! A Momin truly’. So Rasool-Allah^{saww} said him ‘For everything there is a reality. So what is the reality of your words?’

So he said, ‘O Rasool-Allah^{saww}! I have withdrawn myself from the world, so I stay awake during my night and am thirsty, and it is as if I am looking at the Throne of my Lord^{azwj}, and it has been placed for the Reckoning, and it is as if I am looking at the people of the Paradise visiting in the Paradise, and it is as if I am hearing the howling of the people of the Fire in the Fire’.

So Rasool-Allah^{saww} said to him: ‘(You are) a servant whose heart Allah^{azwj} has Enlightened. You have insight, so be steadfast’. So he said, ‘O Rasool-Allah^{saww}! Supplicate for me that He^{azwj} should Grace me with the martyrdom with you’. So he^{saww} said: ‘O Allah^{azwj} Grace the martyrdom to Harisa’. So it wasn’t long, only a few days, until Rasool-Allah^{saww} sent a batallion, and sent him in it. So he fought and killed nine, or eight, then he was killed’.

And in another repoted of Al-Qasim Bureyd, from Abu Baseer who said, ‘He was martyred with Ja’far^{as} Bin Abu Talib^{as} after nine people, and he was the tenth’.³⁵

4. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنِ النَّوْفَلِيِّ، عَنِ السَّكُونِيِّ: عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ، قَالَ: « قَالَ أَمِيرُ الْمُؤْمِنِينَ صَلَوَاتُ اللَّهِ عَلَيْهِ: إِنَّ عَلَى كُلِّ حَقٍّ حَقِيقَةً، وَعَلَى كُلِّ صَوَابٍ نُورًا ».

Ali Bin Ibrahim, from his father, from Al Nowfaly, from Al Sakuny,

(It has been narrated) from Abu Abdullah^{asws} having said: ‘Amir Al-Momineen^{asws} said: ‘Upon every’ حَقٌّ Just/truth there is ‘حَقِيقَةً’ a reality, and upon every correct deed is ‘نُورًا’ a Light’.³⁶

28- بَابُ التَّفَكُّرِ

Chapter 28 – The ‘التَّفَكُّرِ’ Contemplation

1. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنِ النَّوْفَلِيِّ، عَنِ السَّكُونِيِّ: عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ، قَالَ: « كَانَ أَمِيرُ الْمُؤْمِنِينَ عَلَيْهِ السَّلَامُ يَقُولُ: نَبِهْ بِالتَّفَكُّرِ قَلْبَكَ، وَجَافِ عَنِ اللَّيْلِ جَنْبَكَ، وَاتَّقِ اللَّهَ رَبَّكَ ».

Ali Bin Ibrahim, from his father, from Al Nowfaly, from Al Sakuny,

(It has been narrated) from Abu Abdullah^{asws} having said: ‘Amir Al-Momineen^{asws} was saying: ‘Awaken your heart with ‘التَّفَكُّرِ’ the contemplation, and roughen up your side at night (by standing for Salāt), and fear Allah^{azwj}, your Lord^{azwj}’.³⁷

2. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنْ بَعْضِ أَصْحَابِهِ، عَنْ أَبَانَ، عَنِ الْحَسَنِ الصَّقَلِيِّ، قَالَ: سَأَلْتُ أَبَا عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ عَمَّا يَرَوِي النَّاسُ أَنَّ تَفَكُّرَ سَاعَةٍ خَيْرٌ مِنْ قِيَامِ لَيْلَةٍ: قُلْتُ: كَيْفَ يَتَفَكَّرُ؟

قَالَ: «يَمُرُّ بِالْخَرَبَةِ أَوْ بِالْدَّارِ، فَيَقُولُ: أَيْنَ سَاكِنُوكَ؟ أَيْنَ بَانُوكَ؟ مَا لَكَ لَا تَتَكَلَّمِينَ؟»

«.

Ali Bin Ibrahim, from his father, from one of his companions, from Aban, from Al Hassan Al Sayqal who said,

‘I asked Abu Abdullah^{asws} about what the people are reporting that ‘التَّفَكُّرُ’ the contemplation for a while is better than standing (for Salāt) at night. I said, ‘How should one contemplate?’ He should pass by the ruins, or by the (desolate) house, so he should be saying, ‘Where are your dwellers? Where are your builders? What is the matter you are not speaking?’³⁸

3. عِدَّةٌ مِنْ أَصْحَابِنَا، عَنْ أَحْمَدَ بْنِ مُحَمَّدَ بْنِ خَالِدٍ، عَنْ أَحْمَدَ بْنِ مُحَمَّدَ بْنِ أَبِي نَصْرِ، عَنْ بَعْضِ رِجَالِهِ: عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ، قَالَ: «أَفْضَلُ الْعِبَادَةِ إِذْمَانُ التَّفَكُّرِ فِي اللَّهِ وَفِي قُدْرَتِهِ.»

A number of our companions, from Ahmad Bin Muhammad Bin Khalid, from Ahmad Bin Muhammad Bin Abu Nasr, from one of his men,

(It has been narrated) from Abu Abdullah^{asws} having said: ‘The most superior of the worship is being habitual in ‘التَّفَكُّرُ’ the contemplation regarding Allah^{azwj} and regarding His^{azwj} Ordainment’.³⁹

4. مُحَمَّدُ بْنُ يَحْيَى، عَنْ أَحْمَدَ بْنِ مُحَمَّدَ بْنِ عِيسَى، عَنْ مُعَمَّرِ بْنِ خَلَادٍ، قَالَ: سَمِعْتُ أَبَا الْحَسَنِ الرِّضَا عَلَيْهِ السَّلَامُ يَقُولُ: «لَيْسَ الْعِبَادَةُ كَثْرَةُ الصَّلَاةِ وَالصَّوْمِ، إِنَّمَا الْعِبَادَةُ التَّفَكُّرُ فِي أَمْرِ اللَّهِ عَزَّ وَجَلَّ.»

Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Moammad Bin Khalid who said,

‘I heard Abu Al-Hassan Al-Reza^{asws} saying: ‘The worship is not the abundance of the Salāt and the Soām. But rather, the worship is ‘التَّفَكُّرُ’ the contemplation regarding the Command of Allah^{azwj} Mighty and Majestic’.⁴⁰

5. مُحَمَّدُ بْنُ يَحْيَى، عَنْ أَحْمَدَ بْنِ مُحَمَّدَ بْنِ إِسْمَاعِيلَ بْنِ سَهْلٍ، عَنْ حَمَّادٍ، عَنْ رَبِيعٍ، قَالَ: قَالَ أَبُو عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ: «قَالَ أَمِيرُ الْمُؤْمِنِينَ صَلَوَاتُ اللَّهِ عَلَيْهِ: التَّفَكُّرُ يَدْعُو إِلَى الْبِرِّ وَالْعَمَلِ بِهِ.»

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Ismail Bin Sahl, from Hammad, from Rabie who said,

‘Abu Abdullah^{asws} said: ‘Amir Al-Momineen^{asws} said: ‘The ‘التَّفَكُّرُ’ contemplation invites to the righteousness, and the acting by it’.⁴¹

29- بَابُ الْمَكَارِمِ

Chapter 29 – The Nobilities

مُحَمَّدُ بْنُ يَحْيَى، عَنْ أَحْمَدَ بْنِ مُحَمَّدَ بْنِ عِيسَى، عَنِ الْهَيْثَمِ بْنِ أَبِي مَسْرُوقٍ، عَنْ
يَزِيدَ بْنِ إِسْحَاقَ شَعْرِ، عَنِ الْحَسَنِ بْنِ عَطِيَّةَ، عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ، قَالَ: « الْمَكَارِمُ عَشْرٌ،
فَإِنْ اسْتَطَعْتَ أَنْ تَكُونَ فِيكَ فَلْتَكُنْ؛ فَإِنَّهَا تَكُونُ فِي الرَّجُلِ وَلَا تَكُونُ فِي وَلَدِهِ، وَتَكُونُ
فِي الْوَلَدِ وَلَا تَكُونُ فِي أَبِيهِ، وَتَكُونُ فِي الْعَبْدِ وَلَا تَكُونُ فِي الْحُرِّ ».
قِيلَ: وَمَا هُنَّ؟

قَالَ: « صِدْقُ الْيَأْسِ، وَصِدْقُ اللِّسَانِ، وَأَدَاءُ الْأَمَانَةِ، وَصَلَةُ الرَّحِمِ، وَإِقْرَاءُ الضَّيِّفِ،
وَإِطْعَامُ السَّائِلِ، وَالْمُكَافَأَةُ عَلَى الصَّنَائِعِ، وَالتَّذَمُّمُ لِلْجَارِ، وَالتَّذَمُّمُ لِلصَّاحِبِ، وَرَأْسُهُنَّ الْحَيَاءُ
». «

Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Al Haysam Bin Abu Masrouq, from Yazeed Bin Is'haq Shairin, from Al Husayn Bin Atiyya,

(It has been narrated) from Abu Abdullah^{asws} having said: 'The nobilities are ten. So if you have the capacity that they should happen to be in you, so let it happen, for these can happen to be in the man and not happen to be in his son, and these can happen to be in the son and not happen to be in his father, and these can happen to be in the slave and not happen to be in the free (one)'. It was said, 'And what are these?'

He^{asws} said: 'True bravery, and truthful of the tongue, and paying the entrustments, and helping the relatives, and entertaining the guest, and feeding the beggar, and the rewarding upon the works, and the responsibility for the neighbour, and the responsibility for the companions – and the head of these is 'الحَيَاءُ' the bashfulness'.⁴²

2. عِدَّةٌ مِنْ أَصْحَابِنَا، عَنْ أَحْمَدَ بْنِ مُحَمَّدَ بْنِ خَالِدٍ، عَنْ عُثْمَانَ بْنِ عِيسَى، عَنْ عَبْدِ اللَّهِ بْنِ مُسْكَانَ: عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ، قَالَ: « إِنَّ اللَّهَ — عَزَّ وَجَلَّ — خَصَّ رَسُولَهُ بِمَكَارِمِ الْأَخْلَاقِ؛ فَامْتَحِنُوا أَنْفُسَكُمْ، فَإِنْ كَانَتْ فِيكُمْ، فَاحْمَدُوا اللَّهَ، وَاعْلَمُوا أَنَّ ذَلِكَ مِنْ خَيْرٍ؛ وَإِنْ لَا تَكُنْ فِيكُمْ، فَاسْأَلُوا اللَّهَ، وَارْغَبُوا إِلَيْهِ فِيهَا ».

قَالَ: فَذَكَرَهَا عَشْرَةً: « الْيَقِينُ، وَالْقَنَاعَةُ، وَالصَّبْرُ، وَالشُّكْرُ، وَالْحِلْمُ، وَحُسْنُ الْخُلُقِ، وَالسَّخَاءُ، وَالْغَيْرَةُ، وَالشَّجَاعَةُ، وَالْمُرُوءَةُ ».

A number of our companions from Ahmad Bin Muhammad Bin Khalid, from Usman Bin Isa, from Abdullah Bin Muskan,

(It has been narrated) from Abu Abdullah^{asws} having said: 'Allah^{azwj} Mighty and Majestic Specialised His^{azwj} Rasools^{as} with the noble mannerisms, so therefore examine yourselves. So if these were in you, then

Praise Allah^{azwj} and know that, that is from the goodness, and if these are not in you, then ask Allah^{azwj} and hope to Him^{azwj} regarding these’.

He (the narrator) said, ‘So he^{asws} mentioned these ten as being – the conviction, and the contentment, and the patience, and the gratefulness, and the forbearance, and the good mannerisms, and the generosity, and the sense of pride, and the bravery, and the magnanimity’.

He (the narrator) said, ‘And some of them reported after these them characteristics and increase in it, the truthfulness and the paying of the entrustedments’.⁴³

3. عَنْهُ، عَنْ بَكْرِ بْنِ صَالِحٍ، عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ الْهَاشِمِيِّ، عَنْ إِسْمَاعِيلَ بْنِ عَبَّادٍ — قَالَ بَكْرٌ: وَأُظْنِنِي قَدْ سَمِعْتُهُ مِنْ إِسْمَاعِيلَ — عَنْ عَبْدِ اللَّهِ بْنِ بُكَيْرٍ: عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ، قَالَ: « إِنَّا لَنُحِبُّ مَنْ كَانَ عَاقِلًا فَهَمًّا فَفَقِيهَا حَلِيمًا مُدَارِيًّا صَبُورًا صَدُوقًا وَفِيًّا؛ إِنَّ اللَّهَ — عَزَّ وَجَلَّ — خَصَّ الْأَنْبِيَاءَ بِمَكَارِمِ الْأَخْلَاقِ؛ فَمَنْ كَانَتْ فِيهِ، فَلْيَحْمَدِ اللَّهَ عَلَى ذَلِكَ؛ وَمَنْ لَمْ تَكُنْ فِيهِ، فَلْيَتَضَرَّعْ إِلَى اللَّهِ عَزَّ وَجَلَّ، وَلْيَسْأَلْهُ إِيَّاهَا ». قَالَ: قُلْتُ: جُعِلْتُ فِدَاكَ، وَمَا هُنَّ؟

قَالَ: « هُنَّ: الْوَرَعُ، وَالْقَنَاعَةُ، وَالصَّبْرُ، وَالشُّكْرُ، وَالْحِلْمُ، وَالْحَيَاءُ، وَالسَّخَاءُ، وَالشَّجَاعَةُ، وَالْغَيَرَةُ، وَالْبِرُّ، وَصِدْقُ الْحَدِيثِ، وَأَدَاءُ الْأَمَانَةِ ». »

From him, from Bakr Bin Salih, from Ja’far Bin Muhammad Al Hashimy, from Ismail Bin Abbad who said,

‘Bakr said, and I think he heard it from Ismail, from Abu Abdullah Bin Bakr, from Abu Abdullah^{asws} having said: ‘We^{asws} love the one who was an intellectual, understanding, scholarly, forbearing, kind, patient, truthful, loyal. Allah^{azwj} Mighty and Majestic Specialise the Prophets^{as} with the noble mannerisms. So the one in whom these are, so let him Praise Allah^{azwj} upon that, and the one in whom these do not happen to be, so let him beseech to Allah^{azwj} Mighty and Majestic and let him ask Him^{azwj}’.

He (the narrator) said, ‘I said, ‘May I be sacrificed for you^{asws}! And what are these?’ He^{asws} said: ‘These are – the piety, and the contentment, and the patience, and the gratefulness, and the forbearance, and the bashfulness, and the generosity, and the bravery, and the self-esteem, and the goodwill, and truthful of the discussion, and payment of the entrustedment’.⁴⁴

4. مُحَمَّدٌ بْنُ يَحْيَى، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ عِيسَى، عَنْ الْحَسَنِ بْنِ مَحْبُوبٍ، عَنْ بَعْضِ أَصْحَابِهِ: عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ، قَالَ: « إِنَّ اللَّهَ — عَزَّ وَجَلَّ — ارْتَضَى لَكُمْ الْإِسْلَامَ دِينًا؛ فَأَحْسِنُوا صُحْبَتَهُ بِالسَّخَاءِ وَحَسَنِ الْخُلُقِ ». »

Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Al Hassan Bin Mahboub, from one of his companions,

(It has been narrated) from Abu Abdullah^{asws} having said: ‘Allah^{azwj} Mighty and Majestic is Pleased with you all with Al-Islām as a Religion, therefore make good your companionship with the generously, and good mannerisms’.⁴⁵

5. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنِ النَّوْفَلِيِّ، عَنِ السَّكُونِيِّ: عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ، قَالَ: « قَالَ أَمِيرُ الْمُؤْمِنِينَ صَلَوَاتُ اللَّهِ عَلَيْهِ: الْإِيمَانُ أَرْبَعَةٌ أَرْكَانٌ: الرِّضَا بِقَضَاءِ اللَّهِ، وَالتَّوَكُّلُ عَلَى اللَّهِ، وَتَقْوِيضُ الْأَمْرِ إِلَى اللَّهِ، وَالتَّسْلِيمُ لِأَمْرِ اللَّهِ ».

Ali Bin Ibrahim, from his father, from Al Nowfaly, from Al Sakuny,

(It has been narrated) from Abu Abdullah^{asws} having said: ‘Amir Al-Momineen^{asws} said: ‘The Emān has four pillars/foundations/dimensions – the pleasure with the Judgement of Allah^{azwj}, and the reliance upon Allah^{azwj}, and delegation of the matters to Allah^{azwj}, and the submission to the Command of Allah^{azwj}’.⁴⁶

6. الْحُسَيْنُ بْنُ مُحَمَّدٍ، عَنْ مُعَلَّى بْنِ مُحَمَّدٍ، عَنِ الْحَسَنِ بْنِ عَلِيٍّ، عَنْ عَبْدِ اللَّهِ بْنِ سِنَانٍ، عَنْ رَجُلٍ مِنْ بَنِي هَاشِمٍ، قَالَ: « أَرْبَعٌ مَنْ كُنَّ فِيهِ كَمَلَتْ إِسْلَامُهُ وَلَوْ كَانَ مِنْ قَرْنِهِ إِلَى قَدَمِهِ خَطَايَا، لَمْ تَنْقُصْهُ: الصَّدْقُ، وَالْحَيَاءُ، وَحَسَنُ الْخُلُقِ، وَالشُّكْرُ ».

Al Husayn Bin Muhammad, from Moalla Bin Muhammad, from Al Hassan Bin Ali, from Abdullah Bin Sinan,

(It has been narrated) from a man from the Clan of Hashim^{as}, he^{asws} said, ‘Four (things), if these are in someone, his Islām would be perfect, and even if he was in sin from his head to his feet, it would not incur him a loss – the truthfulness, and the bashfulness, and the good mannerisms, and the gratefulness’.⁴⁷

7. عِدَّةٌ مِنْ أَصْحَابِنَا، عَنْ سَهْلِ بْنِ زِيَادٍ، وَعَلِيِّ بْنِ إِبْرَاهِيمَ، عَنْ أَبِيهِ جَمِيعاً، عَنْ ابْنِ مَحْبُوبٍ، عَنْ ابْنِ رِثَابٍ، عَنْ أَبِي حَمْزَةَ، عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ، قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: « أَلَا أُخْبِرُكُمْ بِخَيْرِ رِجَالِكُمْ؟ » قُلْنَا: بَلَى يَا رَسُولَ اللَّهِ، قَالَ: « إِنَّ مِنْ خَيْرِ رِجَالِكُمُ النَّقِيُّ، النَّقِيُّ، السَّمْحُ الْكَفَّيْنِ، النَّقِيُّ الطَّرْفَيْنِ، الْبَرُّ بِوَالِدَيْهِ، وَلَا يُلْجِئُ عِيَالَهُ إِلَى غَيْرِهِ ».

A number of our companions, from Sahl Bin Ziyad, and Ali Bin Ibrahim, from his father, altogether from Ibn Mahboub, from Ibn Riab, from Abu Hamza, from Jabir Bin Abdullah who said,

‘Rasool-Allah^{saww} said: ‘Shall I^{saww} inform you with the best of your men?’ We said, ‘Yes, O Rasool-Allah^{saww}!’ The best of your men is the pious, and the clean, and the forgiving of the hands, clean of the two sides (mouth and backside), the righteous with the parents, and does not leave his dependants to be a burden on) others’.⁴⁸

30- بَابُ فَضْلِ الْيَقِينِ

Chapter 30 – Superiority of the conviction

1. الْحُسَيْنُ بْنُ مُحَمَّدٍ، عَنْ مُعَلَّى بْنِ مُحَمَّدٍ، عَنِ الْحَسَنِ بْنِ عَلِيٍّ الْوُشَاءِ، عَنِ الْمُثَنَّى بْنِ الْوَلِيدِ، عَنْ أَبِي بَصِيرٍ: عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ، قَالَ: « لَيْسَ شَيْءٌ إِلَّا وَلَهُ حُدٌّ ». قَالَ:

قُلْتُ: جَعَلْتُ فِدَاكَ، فَمَا حَدُّ التَّوَكُّلِ؟ قَالَ: «الْيَقِينُ». قُلْتُ: فَمَا حَدُّ الْيَقِينِ؟ قَالَ: «أَلَّا تَخَافَ مَعَ اللَّهِ شَيْئاً».

Al Husayn Bin Muhammad, from Moalla Bin Muhammad, from Al Hassan Bin Ali Al Washha, from Al Musna Bin Al Waleed, from Abu Baseer,

(It has been narrated) from Abu Abdullah^{asws} having said: 'There is nothing except that there is a limit for it'. I said, 'May I be sacrificed for you^{asws}! So what is the limit of the reliance (upon Allah^{azwj})?' He^{asws} said: 'The conviction'. I said, 'So what is the limit of the conviction?' He^{asws} said: 'Not fearing anything along with Allah^{azwj}'.⁴⁹

2. عَنْهُ، عَنْ مُعَلَّى، عَنِ الْحَسَنِ بْنِ عَلِيٍّ الْوَشَّاءِ، عَنْ عَبْدِ اللَّهِ بْنِ سِنَانٍ، عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ؛ وَمُحَمَّدُ بْنُ يَحْيَى، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ، عَنِ ابْنِ مَجْبُوبٍ، عَنْ أَبِي وَلَادٍ الْحَنَاطِ وَ عَبْدِ اللَّهِ بْنِ سِنَانٍ: عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ، قَالَ: «مَنْ صَحَّةً يَقِينُ الْمَرْءُ الْمُسْلِمُ أَنْ لَا يُرْضِيَ النَّاسَ بِسَخَطِ اللَّهِ، وَلَا يُلَوِّمُهُمْ عَلَى مَا لَمْ يُؤْتِهِ اللَّهُ؛ فَإِنَّ الرِّزْقَ لَا يَسُوقُهُ حِرْصُ حَرِيصٍ، وَلَا يَرُدُّهُ كَرَاهِيَةُ كَارِهِ، وَلَوْ أَنَّ أَحَدَكُمْ فَرَّ مِنْ رِزْقِهِ كَمَا يَفِرُّ مِنَ الْمَوْتِ، لَأَدْرَكَهُ رِزْقُهُ كَمَا يَدْرِكُهُ الْمَوْتُ».

ثُمَّ قَالَ: «إِنَّ اللَّهَ بَعْدَهُ وَقَسَطَهُ جَعَلَ الرُّوحَ وَالرَّاحَةَ فِي الْيَقِينِ وَالرِّضَا، وَجَعَلَ الْهَمَّ وَالْحَزْنَ فِي الشَّكِّ وَالسَّخَطِ».

From him, from Moalla, from Al Hassan Bin Ali Al Washa, from Abdullah Bin Sinan,

(It has been narrated) from Abu Abdullah^{asws},

and Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Ibn Mahboub, deom Abu Wallad Al Hannat, and Abdullah Bin Sinan,

(It has been narrated) from Abu Abdullah^{asws} having said: 'It is from the correctness of the conviction, the personality of the Muslim that he does not please the people by Angering Allah^{azwj}, and does not accuse them upon what Allah^{azwj} did not Give him, for his sustenance is neither ushered by the greed not the greedy one, nor is it repelled by the dislike of the dislike; and if one of you were to flee from his sustenance just as he flees from the death, his sustenance would come across him just as he would come across the death'.

Then he^{asws} said: 'Allah^{azwj}, by His^{azwj} Justice and His^{azwj} Fairness Made the spirit and the rest to be in the conviction and the pleasure, and Made the worries and the grief to be in the doubt and the anger'.⁵⁰

3. ابْنُ مَجْبُوبٍ، عَنْ هِشَامِ بْنِ سَالِمٍ، قَالَ: سَمِعْتُ أَبَا عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ يَقُولُ: «إِنَّ الْعَمَلَ الدَّائِمَ الْقَلِيلَ عَلَى الْيَقِينِ أَفْضَلُ عِنْدَ اللَّهِ مِنَ الْعَمَلِ الْكَثِيرِ عَلَى غَيْرِ يَقِينٍ».

Ibn Mahboub, from Hisham Bin Salim who said,

'I heard Abu Abdullah^{asws} saying: 'The small persistent deed upon the conviction is superior in the Presence of Allah^{azwj} than the big deed performed without conviction'.⁵¹

4. الْحُسَيْنُ بْنُ مُحَمَّدٍ، عَنْ مُعَلَّى بْنِ مُحَمَّدٍ، عَنِ الْوَشَاءِ، عَنْ أَبَانَ، عَنْ زُرَّارَةَ: عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ، قَالَ: « قَالَ أَمِيرُ الْمُؤْمِنِينَ صَلَوَاتُ اللَّهِ عَلَيْهِ عَلَى الْمَنِيرِ: لَا يَجِدُ أَحَدُكُمْ طَعْمَ الْإِيمَانِ حَتَّى يَعْلَمَ أَنَّ مَا أَصَابَهُ لَمْ يَكُنْ لِيُخْطِئَهُ، وَمَا أَخْطَاهُ لَمْ يَكُنْ لِيُصِيبَهُ ».

Al Husayn Bin Muhammad, from Moalla Bin Muhammad, from Al Washa, from Aban, from Zurara,

(It has been narrated) from Abu Abdullah^{asws} having said: ‘Amir Al-Momineen^{asws} said upon the pulpit: ‘Not one of you would find the food of the Emān until he knows that whatever hit him would not have missed him, and whatever missed him, would not have hit him’.⁵²

5. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنْ ابْنِ أَبِي عُمَيْرٍ، عَنْ زَيْدِ الشَّحَامِ: عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ، قَالَ: « أَنَّ أَمِيرَ الْمُؤْمِنِينَ صَلَوَاتُ اللَّهِ عَلَيْهِ جَلَسَ إِلَى حَائِطٍ مَائِلٍ يَقْضِي بَيْنَ النَّاسِ، فَقَالَ بَعْضُهُمْ: لَا تَقْعُدْ تَحْتَ هَذَا الْحَائِطِ، فَإِنَّهُ مُعَوَّرٌ، فَقَالَ أَمِيرُ الْمُؤْمِنِينَ صَلَوَاتُ اللَّهِ عَلَيْهِ: حَرَسَ أَمْرًا أَجَلَهُ، فَلَمَّا قَامَ سَقَطَ الْحَائِطُ ».

قَالَ: « وَكَانَ أَمِيرُ الْمُؤْمِنِينَ عَلَيْهِ السَّلَامُ مِمَّا يَفْعَلُ هَذَا وَأَشْبَاهَهُ، وَهَذَا الْيَقِينُ ».

Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Zayd Al Shahaam,

(It has been narrated) from Abu Abdullah^{asws} that Amir Al-Momineen^{asws} was seated leaning by a wall giving judgements between the people, so one of them said, ‘You^{asws} should not sit beneath this wall for it is vulnerable’. So Amir Al-Momineen^{asws} said: ‘An evil man would guard (against) his death’. So when he^{asws} arose, the wall collapsed’.

He (Abu Abdullah^{asws}) said: ‘And it was so that Amir Al-Momineen^{asws} was from the ones who did this and what resembles it, and this is the conviction’.⁵³

6. عِدَّةٌ مِنْ أَصْحَابِنَا، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ خَالِدٍ، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ أَبِي نَصْرِ، عَنْ صَفْوَانَ الْجَمَّالِ، قَالَ: سَأَلْتُ أَبَا عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ عَنْ قَوْلِ اللَّهِ عَزَّ وَجَلَّ: (وَأَمَّا الْجِدَارُ فَكَانَ لِغُلَامَيْنِ يَتِيمَيْنِ فِي الْمَدِينَةِ وَكَانَ تَحْتَهُ كَنْزٌ لَهُمَا) فَقَالَ: « أَمَا إِنَّهُ مَا كَانَ ذَهَبًا وَلَا فِضَّةً، وَإِنَّمَا كَانَ أَرْبَعَ كَلِمَاتٍ: لَا إِلَهَ إِلَّا أَنَا؛ مَنْ أَيْقَنَ بِالْمَوْتِ لَمْ يَضْحَكْ سَنَةً، وَمَنْ أَيْقَنَ بِالْحِسَابِ لَمْ يَفْرَحْ قَلْبُهُ، وَمَنْ أَيْقَنَ بِالْقَدَرِ لَمْ يَخْشَ إِلَّا اللَّهَ ».

A number of our companions, from Ahmad Bin Muhammad Bin Khalid, from Ahmad Bin Muhammad Bin Abu Nasr, from Safwan Al Jammal who said,

‘I asked Abu Abdullah^{asws} about the Words of Allah^{azwj} Mighty and Majestic [18: 82] And as for the wall, it belonged to two orphan boys in the city, and there was beneath it a treasure belonging to them both. So he^{asws} said: ‘But, it was neither gold nor silver, and rather these were four sentences – There is no god except for Allah^{azwj}. Surely the one who was convinced of the death would not laugh for his lifetime, and the one who is certain of the

Reckoning his heart would not be happy, and the one who is certain of the Pre-determination would not fear anyone except Allah^{azwj}.⁵⁴

7. عَنْهُ، عَنْ عَلِيِّ بْنِ الْحَكَمِ، عَنْ صَفْوَانَ الْجَمَّالِ: عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ، قَالَ: «كَانَ أَمِيرُ الْمُؤْمِنِينَ عَلَيْهِ السَّلَامُ يَقُولُ: لَا يَجِدُ عَبْدٌ طَعْمَ الْإِيمَانِ حَتَّى يَعْلَمَ أَنَّ مَا أَصَابَهُ لَمْ يَكُنْ لِيُخْطِئَهُ، وَأَنَّ مَا أَخْطَأَهُ لَمْ يَكُنْ لِيُصِيبَهُ، وَأَنَّ الضَّارَّ النَّافِعَ هُوَ اللَّهُ عَزَّ وَجَلَّ».

From him, from Ali Bin Al Hakam, from Safwan Al Jammal,

(It has been narrated) from Abu Abdullah^{asws} having said: ‘Amir Al-Momineen^{asws} was saying: ‘A servant will not find the food of the Emān until he knows that what hit him would not have happened to miss him, and that whatever missed him would not have happened to have hit him, and that the Harmer and the Benefiter, He^{azwj} is Allah^{azwj} Mighty and Majestic’.⁵⁵

8. مُحَمَّدُ بْنُ يَحْيَى، عَنْ أَحْمَدَ بْنِ مُحَمَّدَ بْنِ عِيسَى، عَنْ الْوَشَاءِ، عَنْ عَبْدِ اللَّهِ بْنِ سِنَانَ، عَنْ أَبِي حَمْرَةَ، عَنْ سَعِيدِ بْنِ قَيْسٍ الْهَمْدَانِيِّ، قَالَ: نَظَرْتُ يَوْمًا فِي الْحَرْبِ إِلَى رَجُلٍ عَلَيْهِ ثَوْبَانِ، فَحَرَكْتُ فَرَسِي، فَإِذَا هُوَ أَمِيرُ الْمُؤْمِنِينَ عَلَيْهِ السَّلَامُ، فَقُلْتُ: يَا أَمِيرَ الْمُؤْمِنِينَ، فِي مِثْلِ هَذَا الْمَوْضِعِ؟

فَقَالَ: «نَعَمْ، يَا سَعِيدَ بْنَ قَيْسٍ، إِنَّهُ لَيْسَ مِنْ عَبْدٍ إِلَّا وَلَهُ مِنَ اللَّهِ — عَزَّ وَجَلَّ — حَافِظٌ وَوَاقِيَةٌ، مَعَهُ مَلَكَانِ يَحْفَظَانِهِ مِنْ أَنْ يَسْقُطَ مِنْ رَأْسِ جَبَلٍ، أَوْ يَقَعَ فِي بئرٍ، فَإِذَا نَزَلَ الْقَضَاءُ خَلَّى بَيْنَهُ وَبَيْنَ كُلِّ شَيْءٍ».

Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Al Washa, from Abdullah Bin Sinan, from Abu Hamza, from Saeed Bin Qays Al Hamdany who said,

‘During the war, I looked at a man upon whom were two clothes. So I moved my horse and it was Amir Al-Momineen^{asws}. So I said, ‘O Amir Al-Momineen^{asws}! In the likes of this (clothes) in this place?’ So he^{asws} said: ‘Yes, O Saeed Bin Qays! There is none from a servant except that there is for him, from Allah^{azwj}, a protector, and two Angels are Allocated to be with him protecting him from him falling from the top of a mountain, or falling into a well. So when the Ordainment descends, they both leave him alone and between everything’.⁵⁶

9. الْحُسَيْنُ بْنُ مُحَمَّدٍ، عَنْ مُعَلَّى بْنِ مُحَمَّدٍ، عَنْ عَلِيِّ بْنِ أَسْبَاطٍ، قَالَ: سَمِعْتُ أَبَا الْحَسَنِ الرِّضَا عَلَيْهِ السَّلَامُ يَقُولُ: «كَانَ فِي الْكَنْزِ الَّذِي قَالَ اللَّهُ عَزَّ وَجَلَّ: (وَكَانَ تَحْتَهُ كَنْزُ لَهُمَا) كَانَ فِيهِ: بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ، عَجِبْتُ لِمَنْ أَيْقَنَ بِالْمَوْتِ كَيْفَ يَفْرَحُ، وَعَجِبْتُ لِمَنْ أَيْقَنَ بِالْقَدَرِ كَيْفَ يَحْزَنُ، عَجِبْتُ لِمَنْ رَأَى الدُّنْيَا وَتَقَلُّبَهَا بِأَهْلِهَا كَيْفَ يَرْكُنُ إِلَيْهَا، وَيَنْبَغِي لِمَنْ عَقَلَ عَنِ اللَّهِ أَنْ لَا يَتَّهِمَ اللَّهَ فِي قَضَائِهِ، وَلَا يَسْتَبْطِئَهُ فِي رِزْقِهِ».

فَقُلْتُ: جُعِلْتُ فِدَاكَ، أُرِيدُ أَنْ أَكْتُبَهُ، قَالَ: فَضْرَبَ وَاللَّهِ يَدَهُ إِلَى الدَّوَاةِ لِيَضَعَهَا بَيْنَ يَدَيَّ، فَتَنَاولَتْ يَدَهُ، فَقَبِلْتُهَا، وَأَخَذْتُ الدَّوَاةَ، فَكَتَبْتَهُ.

Al Husayn Bin Muhammad, from Moalla Bin Muhammad, from Ali Bin Asbat who said,

‘I heard Abu Al-Hassan Al-Reza^{asws} saying regarding the treasure which Allah^{azwj} Mighty and Majestic [18: 82] and there was beneath it a treasure belonging to them both. There was in it, ‘In the Name of Allah^{azwj}, the Beneficent, the Merciful. How strange of the one who is certain of the death, how he is happy, and how strange for the one who is certain with the Pre-determination how he grieves, and how strange of the one who sees the world how it overturns its people how he can incline towards it, and it is befitting for the one who minds about Allah^{azwj} that he does not accuse Allah^{azwj} regarding His^{azwj} Ordainment nor consider Him^{azwj} as having Slowed-down regarding his sustenance’.

So I said, ‘May I be sacrificed for you^{asws}! I want to write it down’. So he^{asws} struck his hand, by Allah^{azwj}, towards the inkpot in order to place it in front of me. So I grabbed hold of his^{asws} hand, and I kissed it, and took the inkpot, so I wrote it down’.⁵⁷

10. مُحَمَّدُ بْنُ يَحْيَى، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ، عَنْ عَلِيِّ بْنِ الْحَكَمِ، عَنْ عَبْدِ الرَّحْمَنِ الْعَرَزَمِيِّ، عَنْ أَبِيهِ: عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ، قَالَ: «كَانَ قَنْبَرٌ غُلَامٌ عَلِيٌّ يُحِبُّ عَلِيًّا عَلَيْهِ السَّلَامُ حُبًّا شَدِيدًا، فَإِذَا خَرَجَ عَلِيٌّ عَلَيْهِ السَّلَامُ خَرَجَ عَلَى أَثَرِهِ بِالسَّيْفِ، فَرَأَاهُ ذَاتَ لَيْلَةٍ، فَقَالَ: يَا قَنْبَرُ، مَا لَكَ؟ فَقَالَ: جِئْتُ لَأَمْشِيَ خَلْفَكَ يَا أَمِيرَ الْمُؤْمِنِينَ، قَالَ: وَيْحَكَ، أَمِنْ أَهْلِ السَّمَاءِ تَحْرُسُنِي، أَوْ مِنْ أَهْلِ الْأَرْضِ؟ فَقَالَ: لَا، بَلْ مِنْ أَهْلِ الْأَرْضِ، فَقَالَ: إِنَّ أَهْلَ الْأَرْضِ لَا يَسْتَطِيعُونَ لِي شَيْئًا إِلَّا بِإِذْنِ اللَّهِ مِنَ السَّمَاءِ، فَارْجِعْ، فَارْجِعْ».

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Ali Bin Al Hakam, from Abdul Rahman Al Arzamy, from his father,

(It has been narrated) from Abu Abdullah^{asws} having said: ‘Qanbar was a slave of Ali^{azwj} who loved Ali^{asws} with intense love. So when Ali^{asws} went out, he went out upon his^{asws} footsteps with the sword. So, one night, he^{asws} saw him, and he^{asws} said: ‘O Qanbar! What is the matter with you?’ So he said, ‘I came walking behind you^{asws}, O Amir Al-Momineen^{asws}’. He^{asws} said: ‘Woe be unto you! Are you fortifying (protecting) me from the people of the sky or from the people of the earth?’ So he said, ‘No, but from the people of the earth’. So he^{asws} said: ‘The people of the earth are not able to do anything to me^{asws} except by the Permission of Allah^{azwj} - from the sky, therefore return, return!’⁵⁸

11. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ مُحَمَّدَ بْنِ عِيسَى، عَنْ يُونُسَ، عَمَّنْ ذَكَرَهُ، قَالَ: قِيلَ لِلرَّضَا عَلَيْهِ السَّلَامُ: إِنَّكَ تَتَكَلَّمُ بِهَذَا الْكَلَامِ وَالسَّيْفُ يَقْطُرُ دَمًا فَقَالَ: «إِنَّ لِلَّهِ وَادِيًا مِنْ ذَهَبٍ حَمَاهُ بِأَضْعَفِ خَلْقِهِ النَّمْلِ، فَلَوْ رَامَهُ الْبَخَاتِي لَمْ تَصِلْ إِلَيْهِ».

Ali Bin Ibrahim, from Muhammad Bin Isa, from Yunus, from the one who mentioned it who said,

‘It was said to Al-Reza^{asws}, ‘You^{asws} are speaking with this speech and the sword is dripping blood?’ So he^{asws} said: ‘Allah^{azwj} has a valley of gold,

protecting it by the weakest of His^{azwj} creatures, the ants. So even if it is sought by the Bukhaty (Persian camels) they would not arrive to it'.⁵⁹

31- بَابُ الرِّضَا بِالْقَضَاءِ

Chapter 31 – Satisfaction with the Judgement (of Allah^{azwj})

1. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنْ ابْنِ أَبِي عُمَيْرٍ، عَنْ جَمِيلِ بْنِ صَالِحٍ، عَنْ بَعْضِ أَشْيَاخِ بَنِي النَّجَاشِيِّ: عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ، قَالَ: «رَأْسُ طَاعَةِ اللَّهِ الصَّبْرُ وَالرِّضَا عَنِ اللَّهِ فِيمَا أَحَبَّ الْعَبْدُ أَوْ كَرِهَ، وَلَا يَرْضَى عَبْدٌ عَنِ اللَّهِ فِيمَا أَحَبَّ أَوْ كَرِهَ إِلَّا كَانَ خَيْرًا لَهُ فِيمَا أَحَبَّ أَوْ كَرِهَ».

Ali Bin Ibrahim, from his father, from Ibn Abu Umeir, from Jameel Bin Salih, from one of the Sheykhs of the clan of Al Najjashy,

(It has been narrated) from Abu Abdullah^{asws} having said: 'The chief of obedience to Allah^{azwj} is the patience and the satisfaction from Allah^{azwj} regarding whatever the servant loves or abhors; and a servant would not be satisfied from Allah^{azwj} regarding whatever he loves or abhors except it was better for him regarding what He^{azwj} Loves or Abhors'.⁶⁰

2. عِدَّةٌ مِنْ أَصْحَابِنَا، عَنْ أَحْمَدَ بْنِ أَبِي عَبْدِ اللَّهِ، عَنْ أَبِيهِ، عَنْ حَمَّادِ بْنِ عِيسَى، عَنْ عَبْدِ اللَّهِ بْنِ مُسْكَانَ، عَنْ لَيْثِ الْمُرَادِيِّ: عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ، قَالَ: «إِنَّ أَعْلَمَ النَّاسِ بِاللَّهِ أَرْضَاهُمْ بِقَضَاءِ اللَّهِ عَزَّ وَجَلَّ».

A number of our companions, from Ahmad Bin Abu Abdullah, from his father, from Hammad Bin Isa, from Abdullah Bin Muskan, from Lays Al Murady,

(It has been narrated) from Abu Abdullah^{asws} having said: 'The most knowledgeable of the people with Allah^{azwj} is the one most satisfied of them with the Judgement of Allah^{azwj} Mighty and Majestic'.⁶¹

3. عَنْهُ، عَنْ يَحْيَى بْنِ إِبْرَاهِيمَ بْنِ أَبِي الْبَلَادِ، عَنْ عَاصِمِ بْنِ حُمَيْدٍ، عَنْ أَبِي حَمْزَةَ الثَّمَالِيِّ: عَنْ عَلِيِّ بْنِ الْحُسَيْنِ عَلَيْهِمَا السَّلَامُ، قَالَ: «الصَّبْرُ وَالرِّضَا عَنِ اللَّهِ رَأْسُ طَاعَةِ اللَّهِ، وَمَنْ صَبَرَ وَرَضِيَ عَنِ اللَّهِ فِيمَا قَضَى عَلَيْهِ فِيمَا أَحَبَّ أَوْ كَرِهَ، لَمْ يَقْضِ اللَّهُ — عَزَّ وَجَلَّ — لَهُ فِيمَا أَحَبَّ أَوْ كَرِهَ إِلَّا مَا هُوَ خَيْرٌ لَهُ».

From him, from Yahya Bin Ibrahim Bin Abu Al Balaad, from Aasim Bin Humeyd, from Abu Hamza Al Sumaly,

(It has been narrated) from Ali^{asws} Bin Al-Husayn^{asws} having said: 'The patience and the satisfaction from Allah^{azwj} is the chief of the obedience to Allah^{azwj}, and the one who is patient and satisfied from Allah^{azwj} regarding whatever has been Judged upon him, with regards to whatever he loves or abhors, Allah^{azwj} Mighty and Majestic would not Judge for him regarding whatever he loves or abhors, except what is better for him'.⁶²

4. مُحَمَّدُ بْنُ يَحْيَى، عَنْ أَحْمَدَ بْنِ مُحَمَّدَ بْنِ عِيسَى، عَنْ ابْنِ مَحْبُوبٍ، عَنْ دَاوُدَ الرَّقِيِّ، عَنْ أَبِي عُبَيْدَةَ الْحَذَّاءِ: عَنْ أَبِي جَعْفَرٍ عليه السلام، قَالَ: « قَالَ رَسُولُ اللَّهِ ﷺ: قَالَ اللَّهُ عَزَّ وَجَلَّ: إِنْ مِنْ عِبَادِي الْمُؤْمِنِينَ عِبَادًا لَا يَصْلَحُ لَهُمْ أَمْرُ دِينِهِمْ إِلَّا بِالْغِنَى وَالسَّعَةِ وَالصَّحَّةِ فِي الْبَدَنِ، فَأَبْلَوْهُمْ بِالْغِنَى وَالسَّعَةِ وَصِحَّةِ الْبَدَنِ، فَيُصْلَحُ عَلَيْهِمْ أَمْرُ دِينِهِمْ. وَإِنْ مِنْ عِبَادِي الْمُؤْمِنِينَ لِعِبَادًا لَا يَصْلَحُ لَهُمْ أَمْرُ دِينِهِمْ إِلَّا بِالْفَاقَةِ وَالْمَسْكِنَةِ وَالسَّقَمِ فِي أَبْدَانِهِمْ، فَأَبْلَوْهُمْ بِالْفَاقَةِ وَالْمَسْكِنَةِ وَالسَّقَمِ، فَيُصْلَحُ عَلَيْهِمْ أَمْرُ دِينِهِمْ، وَأَنَا أَعْلَمُ بِمَا يَصْلَحُ عَلَيْهِ أَمْرُ دِينِ عِبَادِي الْمُؤْمِنِينَ.

وَإِنْ مِنْ عِبَادِي الْمُؤْمِنِينَ لَمَنْ يَجْتَهِدُ فِي عِبَادَتِي، فَيَقُومُ مِنْ رُقَادِهِ وَلَذِيذِ وَسَادِهِ، فَيَتَّهِّجُ لِي اللَّيَالِي، فَيَتَعَبُ نَفْسُهُ فِي عِبَادَتِي، فَأُضْرِبُهُ بِالنُّعَاسِ اللَّيْلَةِ وَاللَّيْلِينِ؛ نَظْرًا مَنِي لَه، وَإِبْقَاءً عَلَيْهِ، فَيَنَامُ حَتَّى يَصْبَحَ، فَيَقُومُ وَهُوَ مَاقَتٌ لِنَفْسِهِ، زَارِئٌ عَلَيْهَا، وَلَوْ أَخْلَى بَيْنَهُ وَبَيْنَ مَا يَرِيدُ مِنْ عِبَادَتِي لَدَخَلَهُ الْعَجَبُ مِنْ ذَلِكَ، فَيُصِيرُهُ الْعَجَبُ إِلَى الْفِتْنَةِ بِأَعْمَالِهِ، فَيَأْتِيهِ مِنْ ذَلِكَ مَا فِيهِ هَلَاكُهُ؛ لِعُجْبِهِ بِأَعْمَالِهِ، وَرِضَاهُ عَنْ نَفْسِهِ، حَتَّى يَظُنَّ أَنَّهُ قَدْ فَاقَ الْعَابِدِينَ، وَجَازَ فِي عِبَادَتِهِ حَدَّ التَّقْصِيرِ، فَيَتَبَاعَدُ مِنِّي عِنْدَ ذَلِكَ وَهُوَ يَظُنُّ أَنَّهُ يَتَقَرَّبُ إِلَيَّ، فَلَا يَتَّكِلُ الْعَامِلُونَ عَلَى أَعْمَالِهِمُ الَّتِي يَعْمَلُونَهَا لثَوَابِي؛ فَإِنَّهُمْ لَوْ اجْتَهِدُوا وَاتَّبَعُوا أَنْفُسَهُمْ وَأَفْنَوْا أَعْمَارَهُمْ فِي عِبَادَتِي كَانُوا مُقْصِرِينَ، غَيْرَ بِالْغَيْنِ فِي عِبَادَتِهِمْ كُنْهَ عِبَادَتِي فِيمَا يَطْلُبُونَ عِنْدِي مِنْ كَرَامَتِي وَالنَّعِيمِ فِي جَنَّتِي وَرَفِيعِ دَرَجَاتِي الْعُلَى فِي جَوَارِي، وَلَكِنْ فَبِرَحْمَتِي فَلْيَتَّقُوا، وَبِفَضْلِي فَلْيَفْرَحُوا، وَإِلَى حُسْنِ الظَّنِّ بِي فَلْيَطْمَئِنُّوا؛ فَإِنَّ رَحْمَتِي عِنْدَ ذَلِكَ تَدَارِكُهُمْ، وَمَنِي يَبْلُغُهُمْ رِضْوَانِي، وَمَغْفِرَتِي تُلْبِسُهُمْ عَفْوِي؛ فَإِنِّي أَنَا اللَّهُ الرَّحْمَنُ الرَّحِيمُ، وَبِذَلِكَ تَسْمِيَتِي. »

Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Ibn Mahboub, from Dawood Al Raqqy, from Abu Ubeyda Al Haza'a,

(It has been narrated) from Abu Ja'far^{asws} having said: 'Rasool-Allah^{saww} said: 'Allah^{azwj} Mighty and Majestic Said: "From My^{azwj} believing servants there are servants whose matters of their Religion cannot be correct for them except with the richness and the capacity, and the health in the body. Therefore, I^{azwj} Test them with the riches, and the capacity, and the health of the body in order to Correct upon them the matter of their Religion.

And from My^{azwj} believing servants are such servants that the matter of their Religion cannot be correct for them except with the destitution, and the poverty, and the sickness in their bodies. Therefore, I^{azwj} Test then with the destitution, and the poverty, and the sickness, in order to Correct upon them the matter of their Religion. And I^{azwj} am more Knowing with what is correct upon him in the matter of the Religion of My^{azwj} believing servant.

And that, from My^{azwj} believing servants is the one who strive in My^{azwj} worship. So he is standing from his mattress and the pleasure of his pillow, and he spends the night in praying Salāt to Me^{azwj}, thus tiring himself in

My^{azwj} worship. So I^{azwj} Strike him with the drowsiness for the night and the two nights, as a Consideration from Me^{azwj} to him, whether he would remain upon it. But he goes to sleep until the morning. Then he arises, and he is disgusted with himself, upset over it.

And if I^{azwj} were to Leave him alone, between him and what he wants from My^{azwj} worship, the self-conceit would enter into him due to that, so he would become self-conceited to the strife by his deed, and there would come to him from that what has destruction in it due to his self-conceitedness by his deeds, and satisfaction from himself, until he would think that he has surpassed the (other) worshippers and has exceeded in My^{azwj} worship, the limit of deficiency. Thus, he would be remote from Me^{azwj} during that, and he would be thinking that he has come nearer to Me^{azwj}.

Thus, the workers should not be reliant upon their deeds which they are performing for My^{azwj} Rewards. If they were to strive and exhaust themselves and finish off their lifetime in My^{azwj} worship, they would be deficient ones without having reach in My^{azwj} worship, that which My^{azwj} worship should happen to be regarding what they are seeking from My^{azwj} Benevolence and the Bounties in My^{azwj} Paradise, and the highest of My^{azwj} lofty Levels in My^{azwj} vicinity, but (they should be relying upon) My^{azwj} Mercy.

So let them be trusting in My^{azwj} Grace, so let them be happy and have good thoughts with Me^{azwj}, for in My^{azwj} Mercy would come to them during that, and from Me^{azwj}, My^{azwj} Pleasure would reach them, and My^{azwj} Forgiveness clothing them in My^{azwj} Pardoning. So I^{azwj}, I^{azwj} am Allah^{azwj}, the Beneficent, the Merciful, and with that I^{azwj} am Named'.⁶³

5. عِدَّةٌ مِنْ أَصْحَابِنَا، عَنْ سَهْلِ بْنِ زِيَادٍ، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ أَبِي نَصْرٍ، عَنْ صَفْوَانَ الْجَمَّالِ: عَنْ أَبِي الْحَسَنِ الْأَوَّلِ عَلَيْهِ السَّلَامُ، قَالَ: «يَنْبَغِي لِمَنْ عَقَلَ عَنِ اللَّهِ أَنْ لَا يَسْتَبْطِئَهُ فِي رِزْقِهِ، وَلَا يَتَّهِمَهُ فِي قَضَائِهِ».

A number of our companions, from Sahl Bin Ziyad, from Ahmad Bin Muhammad, Bin Abu Nasr, from Safwan Al Jammal,

(It has been narrated) from Abu Al-Hassan^{asws} the 1st having said: 'It is befitting for the one who minds about Allah^{azwj} that he does not consider Him^{azwj} as being slow regarding his sustenance, nor accuse him regarding His^{azwj} Judgement'.⁶⁴

6. أَبُو عَلِيٍّ الْأَشْعَرِيُّ، عَنْ مُحَمَّدَ بْنِ عَبْدِ الْجَبَّارِ، عَنْ مُحَمَّدَ بْنِ إِسْمَاعِيلَ، عَنْ عَلِيِّ بْنِ النُّعْمَانِ، عَنْ عَمْرِو بْنِ نَهْيَكٍ بَيَّاعِ الْهَرَوِيِّ، قَالَ: قَالَ أَبُو عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ: «قَالَ اللَّهُ عَزَّ وَجَلَّ: عَبْدِي الْمُؤْمِنُ لَا أَصْرِفُهُ فِي شَيْءٍ إِلَّا جَعَلْتُهُ خَيْرًا لَهُ؛ فَلْيَرْضَ بِقَضَائِي، وَلْيَصْبِرْ عَلَى بَلَائِي، وَلْيَشْكُرْ نِعْمَائِي؛ أَكْتُبُهُ — يَا مُحَمَّدُ — مِنَ الصَّادِقِينَ عِنْدِي».

Abu Ali Al Ashary, from Muhammad Bin Abdul Jabbar, from Muhammad Bin Ismail, from Ali Bin Al Numan, from Amro Bin Nuheyk Baya'a Al Harwy who said,

'Abu Abdullah^{asws} said: 'Allah^{azwj} Mighty and Majestic Said: "My^{azwj} believing servant, I^{azwj} do not Exchange anything from him except that I^{azwj} Make it to be better for him. So let him be pleased with My^{azwj} Judgement,

and let him be patient upon My^{azwj} afflictions, and let him be thankful for My^{azwj} Bounties. I^{azwj} shall Write for him, O Muhammad^{saww}, as being from the truthful in My^{azwj} Presence'.⁶⁵

7. مُحَمَّدُ بْنُ يَحْيَى، عَنْ أَحْمَدَ بْنِ مُحَمَّدَ بْنِ عِيسَى، عَنْ الْحَسَنِ بْنِ مَحْبُوبٍ، عَنْ مَالِكِ بْنِ عَطِيَّةَ، عَنْ دَاوُدَ بْنِ فَرْقَدٍ: عَنْ أَبِي عَبْدِ اللَّهِ عليه السلام قَالَ: «إِنَّ فِيمَا أَوْحَى اللَّهُ — عَزَّ وَجَلَّ — إِلَى مُوسَى بْنِ عِمْرَانَ عليه السلام: يَا مُوسَى بْنُ عِمْرَانَ، مَا خَلَقْتُ خَلْقًا أَحَبَّ إِلَيَّ مِنْ عَبْدِي الْمُؤْمِنِ؛ فَإِنَّمَا أُبْتَلِيهِ لِمَا هُوَ خَيْرٌ لَهُ، وَأَعَافِيهِ لِمَا هُوَ خَيْرٌ لَهُ، وَأَزْوَِي عَنْهُ مَا هُوَ شَرٌّ لَهُ لِمَا هُوَ خَيْرٌ لَهُ، وَأَنَا أَعْلَمُ بِمَا يَصْلُحُ عَلَيْهِ عَبْدِي، فَلْيَصْبِرْ عَلَى بَلَائِي، وَلْيَشْكُرْ نِعْمَائِي، وَلْيَرْضَ بِقَضَائِي؛ أَكْتُبُهُ فِي الصَّدِيقِينَ عِنْدِي إِذَا عَمِلَ بِرِضَائِي، وَأَطَاعَ أَمْرِي».

Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Al Hassan Bin Mahboub, from Malik Bin Atiyya, from Dawood Bin Farqad,

(It has been narrated) from Abu Abdullah^{asws}: 'Among what Allah^{azwj} Mighty and Majestic Revealed unto Musa Bin Imran^{as} was: "O Musa^{as} Bin Imran! I^{azwj} have not Created a creature more Beloved to Me^{azwj} than My^{azwj} believing servant. So I^{azwj}, rather, Test him for what is better for him, and Grant him health which is better for him, and Deter from him what is evil for him to what is better for him, and I^{azwj} am more Knowing with what is correct upon My^{azwj} servant. Therefore, let him be patient upon My^{azwj} afflictions, and let him be grateful for My^{azwj} Bounties, and let him be pleased with My^{azwj} Judgement. I^{azwj} shall Write for him to be among the truthful ones in My^{azwj} Presence, when he acts by My^{azwj} Pleasure and obeys My^{azwj} Commands'.⁶⁶

8. أَبُو عَلِيٍّ الْأَشْعَرِيُّ، عَنْ مُحَمَّدَ بْنِ عَبْدِ الْجَبَّارِ، عَنْ صَفْوَانَ بْنِ يَحْيَى، عَنْ فَضِيلِ بْنِ عُمَانَ، عَنْ ابْنِ أَبِي يَعْفُورٍ: عَنْ أَبِي عَبْدِ اللَّهِ عليه السلام، قَالَ: «عَجِبْتُ لِلْمَرْءِ الْمُسْلِمِ؛ لَا يَقْضِي اللَّهُ — عَزَّ وَجَلَّ — لَهُ قَضَاءً إِلَّا كَانَ خَيْرًا لَهُ؛ وَإِنْ قُرِضَ بِالْمَقَارِضِ كَانَ خَيْرًا لَهُ، وَإِنْ مَلَكَ مَشَارِقَ الْأَرْضِ وَمَغَارِبَهَا كَانَ خَيْرًا لَهُ».

Abu Ali Al Ashary, from Muhammad Bin Abdul Jabbar, from Safwan Bin Yahya, from Fuzayl Bin Usman, from Ibn Abu Yafour,

(It has been narrated) from Abu Abdullah^{asws} having said: 'How astounding is the Muslim person. Allah^{azwj} Mighty and Majestic does not Judge a Judgement for him except if it was better for him, and if he is indebted with the debts, it would be better for him, and if he was the king of the east of the earth and its west, it would be better for him'.⁶⁷

9. مُحَمَّدُ بْنُ يَحْيَى، عَنْ أَحْمَدَ بْنِ مُحَمَّدَ بْنِ عِيسَى، عَنْ ابْنِ سِنَانَ، عَنْ صَالِحِ بْنِ عَقَبَةَ، عَنْ عَبْدِ اللَّهِ بْنِ مُحَمَّدٍ الْجُعْفِيِّ: عَنْ أَبِي جَعْفَرٍ عليه السلام، قَالَ: «أَحَقُّ خَلْقٍ اللَّهُ أَنْ يُسَلِّمَ لِمَا قَضَى اللَّهُ — عَزَّ وَجَلَّ — مَنْ عَرَفَ اللَّهَ عَزَّ وَجَلَّ؛ وَمَنْ رَضِيَ بِالْقَضَاءِ، أَتَى عَلَيْهِ الْقَضَاءُ، وَعَظَّمَ اللَّهُ أَجْرَهُ؛ وَمَنْ سَخِطَ الْقَضَاءُ، مَضَى عَلَيْهِ الْقَضَاءُ، وَأَحْبَطَ اللَّهُ أَجْرَهُ».

Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Ibn Sinan, from Salih Bin Uqba, from Abdullah Bin Muhammad Al Ju'fy,

(It has been narrated) from Abu Ja'far^{asws} having said 'The most rightful of the creatures of Allah^{azwj} is (one who) submits to whatever Allah^{azwj} Mighty and Majestic has Judged. The one who recognises Allah^{azwj} Mighty and Majestic, and the one who is satisfied with the Judgement, the Judgement would come upon him anyway, and Allah^{azwj} would Magnify his Recompense; and the one who is angry with the Judgement, the Judgement would come upon him anyway, and Allah^{azwj} would Drop his Recompense'.⁶⁸

10. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنِ الْقَاسِمِ بْنِ مُحَمَّدٍ، عَنِ الْمُنْقَرِيِّ، عَنْ عَلِيِّ بْنِ هَاشِمٍ بْنِ الْبَرِيدِ، عَنْ أَبِيهِ، قَالَ: قَالَ عَلِيُّ بْنُ الْحُسَيْنِ صَلَوَاتُ اللَّهِ عَلَيْهِمَا: «الزُّهْدُ عَشْرَةُ أَجْزَاءٍ؛ أَعْلَى دَرَجَةِ الزُّهْدِ أَدْنَى دَرَجَةِ الْوَرَعِ، وَأَعْلَى دَرَجَةِ الْوَرَعِ أَدْنَى دَرَجَةِ الْيَقِينِ، وَأَعْلَى دَرَجَةِ الْيَقِينِ أَدْنَى دَرَجَةِ الرِّضَا».

Ali Bin Ibrahim, from his father, from Al Qasim Bin Muhammad, from Al Minqary, from Ali Bin Hashim Bin Al Bareyd, from his father who said,

'Ali^{asws} Bin Al-Husayn^{asws} said to me: 'The ascetism has ten parts. The highest level of the ascetism is the lowest level of the piety; and the highest level of the piety is the lowest level of the conviction; and the highest level of the conviction is the lowest level of the satisfaction (from the Judgement of Allah^{azwj})'.⁶⁹

11. عِدَّةٌ مِنْ أَصْحَابِنَا، عَنْ أَحْمَدَ بْنِ مُحَمَّدَ بْنِ خَالِدٍ، عَنْ مُحَمَّدَ بْنِ عَلِيٍّ، عَنْ عَلِيِّ بْنِ أَصْبَاطٍ، عَنْ ذَكَرَهُ: عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ، قَالَ: «لَقِيَ الْحَسَنُ بْنُ عَلِيٍّ عَلَيْهِ السَّلَامُ عَبْدَ اللَّهِ بْنَ جَعْفَرٍ، فَقَالَ: يَا عَبْدَ اللَّهِ، كَيْفَ يَكُونُ الْمُؤْمِنُ مُؤْمِنًا وَهُوَ يَسْخَطُ قَسَمَهُ، وَيَحْقِرُ مَنْزِلَتَهُ، وَالْحَاكِمُ عَلَيْهِ اللَّهُ؟ وَأَنَا الضَّامِنُ لِمَنْ لَمْ يَهْجَسْ فِي قَلْبِهِ إِلَّا الرِّضَا أَنْ يَدْعُو اللَّهَ، فَيَسْتَجَابَ لَهُ».

A number of our companions, from Ahmad Bin Muhammad Bin Khalid, from Muhammad Bin Ali, from Ali Bin Asbaat, from the one who mentioned it,

(It has been narrated) from Abu Abdullah^{asws} having said: 'Ali^{asws} Bin Al-Husayn^{asws} met Abdullah Bin Ja'far, so he^{asws} said: 'O Abdullah! How can the Momin happen to be a Momin and he is angry at his distribution, and he belittles his status, and the Ruler upon him is Allah^{azwj}? And I^{asws} am the guarantor to the one who does not have a notion in his heart except for the satisfaction that he would supplicate to Allah^{azwj}, so He^{azwj} would Answer to him'.⁷⁰

12. عَنْهُ، عَنْ أَبِيهِ، عَنْ ابْنِ سِنَانَ، عَنْ ذَكَرَهُ: عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ، قَالَ: قُلْتُ لَهُ: بِأَيِّ شَيْءٍ يَعْلَمُ الْمُؤْمِنُ بِأَنَّهُ مُؤْمِنٌ؟ قَالَ: «بِالتَّسْلِيمِ لِلَّهِ، وَالرِّضَا فِيمَا وَرَدَ عَلَيْهِ مِنْ سُرُورٍ أَوْ سَخَطٍ».

From him, from his father, from Ibn Sinan, from the one who mentioned it,

(It has been narrated) from Abu Abdullah^{asws}, said, 'I said to him^{asws}, 'By which thing does the Momin know that he is a Momin?' He^{asws} said: 'By the submission to Allah^{azwj}, and the satisfaction regarding whatever transpires upon him, from the joy or anger'.⁷¹

13. عَنْهُ، عَنْ أَبِيهِ، عَنْ ابْنِ سِنَانٍ، عَنْ الْحُسَيْنِ بْنِ الْمُخْتَارِ، عَنْ عَبْدِ اللَّهِ بْنِ أَبِي يَغْفُورٍ: عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ، قَالَ: «لَمْ يَكُنْ رَسُولُ اللَّهِ ﷺ يَقُولُ لَشَيْءٍ قَدْ مَضَى: لَوْ كَانَ غَيْرَهُ».

From him, from Ibn Sinan, from Al Husayn Bin Al Mukhtar, from Abdullah in Abu Yafour,

(It has been narrated) from Abu Abdullah^{asws} having said: 'It did not happen that Rasool-Allah^{saww} was saying for something which had transpired: 'If only something else would have happened''.⁷²

32- بَابُ التَّفْوِيضِ إِلَى اللَّهِ وَالتَّوَكُّلِ عَلَيْهِ

Chapter 32 – The delegating (of matters) to Allah^{azwj} and the reliance upon Him^{azwj}

1م. مُحَمَّدٌ بْنُ يَحْيَى، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ، عَنْ مُحَمَّدِ بْنِ سِنَانٍ، عَنْ مُفَضَّلٍ: عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ، قَالَ: «أَوْحَى اللَّهُ — عَزَّ وَجَلَّ — إِلَى دَاوُدَ عَلَيْهِ السَّلَامُ: مَا اعْتَصَمَ بِي عَبْدٌ مِنْ عِبَادِي دُونَ أَحَدٍ مِنْ خَلْقِي عَرَفْتُ ذَلِكَ مِنْ نِيَّتِهِ، ثُمَّ تَكِيدُهُ السَّمَاوَاتُ وَالْأَرْضُ وَمَنْ فِيهِنَّ، إِلَّا جَعَلْتُ لَهُ الْمَخْرَجَ مِنْ بَيْنَهُنَّ؛ وَمَا اعْتَصَمَ عَبْدٌ مِنْ عِبَادِي بِأَحَدٍ مِنْ خَلْقِي عَرَفْتُ ذَلِكَ مِنْ نِيَّتِهِ، إِلَّا قَطَعْتُ أَسْبَابَ السَّمَاوَاتِ مِنْ يَدَيْهِ، وَأَسَخْتُ الْأَرْضَ مِنْ تَحْتِهِ، وَلَمْ أَبَالِ بِأَيِّ وَادٍ هَلَكَ».

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Muhammad Bin Sinan, from Mufazzal,

(It has been narrated) from Abu Abdullah^{asws} having said: 'Allah^{azwj} Mighty and Majestic Revealed unto Dawood^{as}: "No servant from My^{azwj} servants would hold on to Me^{azwj} besides anyone from My^{azwj} creatures, recognising that from his intention, then they plot against him, the skies and the earth and the ones in these, except that I^{azwj} would Make an exit to be for him from between these; and no servant from My^{azwj} servants would hold on to any one from My^{azwj} creatures, recognising that from his intention, except that I^{azwj} would Cut-off the causes of the skies and the earth from his hands, and I^{azwj} shall Harden the earth from beneath him, and I^{azwj} would not Care in which valley he perishes'.⁷³

2. أَبُو عَلِيٍّ الْأَشْعَرِيُّ، عَنْ مُحَمَّدِ بْنِ عَبْدِ الْجَبَّارِ، عَنْ ابْنِ مَحْبُوبٍ، عَنْ أَبِي حَفْصٍ الْأَعَشِيِّ، عَنْ عَمْرِو بْنِ خَالِدٍ، عَنْ أَبِي حَمْزَةَ الثَّمَالِيِّ: عَنْ عَلِيِّ بْنِ الْحُسَيْنِ صَلَوَاتُ اللَّهِ عَلَيْهِمَا، قَالَ: «خَرَجْتُ حَتَّى انْتَهَيْتُ إِلَى هَذَا الْحَائِطِ، فَاتَّكَأْتُ عَلَيْهِ، فَإِذَا رَجُلٌ عَلَيْهِ ثَوْبَانِ أَبْيَضَانِ، يَنْظُرُ فِي تَحَاهِ وَجْهِهِ، ثُمَّ قَالَ: يَا عَلِيُّ بْنُ الْحُسَيْنِ، مَا لِي أَرَاكَ كَثِيبًا حَرِينًا؟

أَعْلَى الدُّنْيَا؟ فَرَزَقُ اللَّهُ حَاضِرُ اللَّبَرِّ وَالْفَاجِرِ. قُلْتُ: مَا عَلَى هَذَا أَحْزَنُ، وَإِنَّهُ لَكَمَا تَقُولُ.
قَالَ: فَعَلَى الْآخِرَةِ؟ فَوَعْدُ صَادِقٌ يَحْكُمُ فِيهِ مَلِكٌ قَاهِرٌ — أَوْ قَالَ: قَادِرٌ — قُلْتُ: مَا عَلَى
هَذَا أَحْزَنُ، وَإِنَّهُ لَكَمَا تَقُولُ. فَقَالَ: مِمَّ حُزْنُكَ؟ قُلْتُ: مِمَّا نَتَخَوَّفُ مِنْ فِتْنَةِ ابْنِ الزُّبَيْرِ وَمَا
فِيهِ النَّاسُ.»

قَالَ: «فَضَحَكَ، ثُمَّ قَالَ: يَا عَلِيُّ بْنُ الْحُسَيْنِ، هَلْ رَأَيْتَ أَحَدًا دَعَا اللَّهَ فَلَمْ يُجِبْهُ؟
قُلْتُ: لَا. قَالَ: فَهَلْ رَأَيْتَ أَحَدًا تَوَكَّلَ عَلَى اللَّهِ فَلَمْ يَكْفِهِ؟ قُلْتُ: لَا. قَالَ: فَهَلْ رَأَيْتَ أَحَدًا
سَأَلَ اللَّهَ فَلَمْ يُعْطِهِ؟ قُلْتُ: لَا، ثُمَّ غَابَ عَنِّي.»
عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنْ ابْنِ مَحْبُوبٍ، مِثْلُهُ.

Abu Ali Al Ashary, from Muhammad Bin Abdul Jabbar, from Ibn Mahboub, from Abu Hafs Al Ashay, from Amro Umar Bin Khali Abu Hamza Al Sumaly,

(It has been narrated) from Ali^{asws} Bin Al-Husayn^{asws} having said: 'I^{asws} went out until I^{asws} ended up to this wall. So I^{asws} leaned against it, and there was a man upon whom were two white clothes, looking towards my^{asws} face. Then he said, 'O Ali^{asws} Bin Al-Husayn^{asws}! What is the matter I see you^{asws} as bleak, aggrieved, is it upon the world? But, the sustenance of Allah^{azwj} is for the righteous and the immoral'. I^{asws} said: 'It is not upon this that I^{asws} grieve, and it is just like you are saying'.

He said, 'So, upon the Hereafter? But the Promise is true. The King (Allah^{azwj}) has Judged with regards to it. The King, the Compeller', or he said, 'All-Powerful'. I^{asws} said: 'It is not upon this that I^{asws} grieve, and it is just like what you are saying'.

So he said, 'From what is your^{asws} grief?' I^{asws} said: 'From what we^{asws} are fearing from the strife of Ibn Al-Zubeyr and what the people are indulging in'.

He^{asws} said: 'So he laughed, then said, 'O Ali^{asws} Bin Al-Husayn^{asws}! Have you^{asws} seen anyone who supplicated to Allah^{azwj}, but He^{azwj} did not Answer him?' I said, 'No'. He^{asws} said: 'So have you^{asws} seen anyone who relied upon Allah^{azwj}, but He^{azwj} did not Suffice him?' I^{asws} said: 'No'. He said, 'So have you^{asws} seen anyone who asked Allah^{azwj}, but He^{azwj} did not Give him?' I^{asws} said: 'No'. Then he disappeared'.

Ali Bin Ibrahim, from his father, from Ibn Mahboub – similar to it.⁷⁴

3. عِدَّةٌ مِنْ أَصْحَابِنَا، عَنْ سَهْلِ بْنِ زِيَادٍ، عَنْ عَلِيِّ بْنِ حَسَّانٍ، عَنْ عَمِّهِ عَبْدِ الرَّحْمَنِ بْنِ كَثِيرٍ: عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ، قَالَ: «إِنَّ الْغِنَى وَالْعِزَّ يَجُولَانِ، فَإِذَا ظَفِرَا بِمَوْضِعِ التَّوَكُّلِ أُوْطِنَا.»

عِدَّةٌ مِنْ أَصْحَابِنَا، عَنْ أَحْمَدَ بْنِ أَبِي عَبْدِ اللَّهِ، عَنْ مُحَمَّدِ بْنِ عَلِيٍّ، عَنْ عَلِيِّ بْنِ حَسَّانٍ، مِثْلُهُ.

A number of our companions, from Sahl Bin Ziyad, from Ali Bin Hassan, from his uncle Abdul Rahman Bin Kaseer,

(It has been narrated) from Abu Abdullah^{asws} having said: ‘The richness and the splendour wander around. When they acquire a trustworthy place, they both settle’.

A number of our companions, from Ahmad Bin Abu Abdullah, from Muhammad Bin Ali, from Ali Bin Hassan – similar to it.⁷⁵

4. مُحَمَّدُ بْنُ يَحْيَى، عَنْ أَحْمَدَ بْنِ مُحَمَّدَ بْنِ عِيسَى، عَنْ ابْنِ مَحْبُوبٍ، عَنْ عَبْدِ اللَّهِ بْنِ سِنَانٍ: عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ، قَالَ: «أَيُّمَا عَبْدٍ أَقْبَلَ قَبْلَ مَا يُحِبُّ اللَّهُ — عَزَّ وَجَلَّ — أَقْبَلَ اللَّهُ قَبْلَ مَا يُحِبُّ، وَمَنْ اعْتَصَمَ بِاللَّهِ عَصَمَهُ اللَّهُ؛ وَمَنْ أَقْبَلَ اللَّهَ قَبْلَهُ وَعَصَمَهُ لَمْ يَبَالِ لَوْ سَقَطَتِ السَّمَاءُ عَلَى الْأَرْضِ، أَوْ كَانَتْ نَازِلَةً نَزَلَتْ عَلَى أَهْلِ الْأَرْضِ، فَشَمَلَتْهُمْ بَلِيَّةٌ، كَانَ فِي حِزْبِ اللَّهِ بِالتَّقْوَى مِنْ كُلِّ بَلِيَّةٍ، أَلَيْسَ اللَّهُ — عَزَّ وَجَلَّ — يَقُولُ: (إِنَّ الْمُتَّقِينَ فِي مَقَامٍ أَمِينٍ) ؟».

Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Ibn Mahboub, from Abdullah Bin Sinan,

(It has been narrated) from Abu Abdullah^{asws} having said: ‘Whichever servant comes forward to accept whatever Allah^{azwj} Mighty and Majestic Loves, Allah^{azwj} would Come forwards with what he loves; and the one who seeks Allah^{azwj}’s Protection, Allah^{azwj} will Protect him, and the one who comes forward, Allah^{azwj} will Protect him, no matter if the sky were to fall upon the earth, or there was to descend a descent upon the inhabitants of the earth and engulf them in an affliction, he would be in the party of Allah^{azwj} with the piety, (safe) from every affliction. Isn’t Allah^{azwj} Mighty and Majestic Saying [44: 51] Surely the pious are in a secure place?’⁷⁶

5. عِدَّةٌ مِنْ أَصْحَابِنَا، عَنْ أَحْمَدَ بْنِ مُحَمَّدَ بْنِ خَالِدٍ، عَنْ غَيْرِ وَاحِدٍ، عَنْ عَلِيِّ بْنِ أَسْبَاطٍ، عَنْ أَحْمَدَ بْنِ عُمَرَ الْحَلَّالِ، عَنْ عَلِيِّ بْنِ سُيُودٍ: عَنْ أَبِي الْحَسَنِ الْأَوَّلِ عَلَيْهِ السَّلَامُ، قَالَ: سَأَلْتُهُ عَنْ قَوْلِ اللَّهِ عَزَّ وَجَلَّ: (وَمَنْ يَتَوَكَّلْ عَلَى اللَّهِ فَهُوَ حَسْبُهُ) فَقَالَ: «التَّوَكَّلْ عَلَى اللَّهِ دَرَجَاتٌ: مِنْهَا أَنْ تَتَوَكَّلَ عَلَى اللَّهِ فِي أُمُورِكَ كُلِّهَا، فَمَا فَعَلَ بِكَ كُنْتَ عَنْهُ رَاضِيًا، تَعْلَمُ أَنَّهُ لَا يَأْخُذُكَ خَيْرًا وَفَضْلًا، وَتَعْلَمُ أَنَّ الْحُكْمَ فِي ذَلِكَ لَهُ؛ فَتَوَكَّلْ عَلَى اللَّهِ بِتَقْوِيضِ ذَلِكَ إِلَيْهِ، وَثِقْ بِهِ فِيهَا وَفِي غَيْرِهَا».

A number of our companions, from Ahmad Bin Muhammad Bin Khalid, from someone else, from Ali Bin Asbaat, from Ahmad Bin Umar Al Hallal, from Ali Bin Suweyd,

(It has been narrated) from Abu Al-Hassan^{asws} the 1st, said, ‘I asked him^{asws} about the Words of Allah^{azwj} Mighty and Majestic [65: 3] and whoever relies upon Allah, He is sufficient for him. So he^{asws} said: ‘The reliance upon Allah^{azwj} has levels – from it is that you rely upon Allah^{azwj} in your matters, all of them. So whatever He^{azwj} Does with you, you should be satisfied from Him^{azwj}. You should know that He^{azwj} would not Keep away any goodness and Grace from you; and know that the Decision regarding that is for Him^{azwj}’.

Therefore, rely upon Allah^{azwj} by delegating that to Him^{azwj}, and trust in Him^{azwj} regarding it, and in other such matters'.⁷⁷

6. عِدَّةٌ مِنْ أَصْحَابِنَا، عَنْ سَهْلِ بْنِ زِيَادٍ، وَعَلِيِّ بْنِ إِبْرَاهِيمَ، عَنْ أَبِيهِ جَمِيعاً، عَنْ يَحْيَى بْنِ الْمُبَارَكِ، عَنْ عَبْدِ اللَّهِ بْنِ جَبَلَةَ، عَنْ مُعَاوِيَةَ بْنِ وَهَبٍ: عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ، قَالَ: «مَنْ أُعْطِيَ ثَلَاثًا لَمْ يَمْنَعْ ثَلَاثًا: مَنْ أُعْطِيَ الدُّعَاءَ أُعْطِيَ الْإِجَابَةَ، وَمَنْ أُعْطِيَ الشُّكْرَ أُعْطِيَ الزِّيَادَةَ، وَمَنْ أُعْطِيَ التَّوَكُّلَ أُعْطِيَ الْكَفَايَةَ».

ثُمَّ قَالَ: «أَتَلَوْتُ كِتَابَ اللَّهِ عَزَّ وَجَلَّ: (وَمَنْ يَتَوَكَّلْ عَلَى اللَّهِ فَهُوَ حَسْبُهُ) وَقَالَ: (لَئِنْ شَكَرْتُمْ لَأَزِيدَنَّكُمْ) وَقَالَ: (ادْعُونِي أَسْتَجِبْ لَكُمْ)؟».

A number of our companions, from Sahl Bin Ziyad, and Ali Bin Ibrahim, from his father, altogether from Yahya Bin Al Mubarak,

(It has been narrated) from Abdullah Bin Jabala, from Muawiya Bin Wahab, from Abu Abdullah^{asws} having said: 'The one who gives three (things) would not be denied three (things) – The one who gives the supplication would be Given the answer, and the one gives the thanks would be Given the increase, and the one who gives the reliance would be Given the sufficient'.

Then he^{asws} said: 'Did you recite the Book of Allah^{azwj} Mighty and Majestic [65: 3] and whoever relies upon Allah, He is sufficient for him?' And he^{asws} said: '[14: 7] If you are grateful, I would Increase it more for you. And He^{azwj} Said [40: 60] And your Lord says: Call upon Me, I will Answer you'.⁷⁸

7. الْحُسَيْنُ بْنُ مُحَمَّدٍ، عَنْ مُعَلَّى بْنِ مُحَمَّدٍ، عَنْ أَبِي عَلِيٍّ، عَنْ مُحَمَّدِ بْنِ الْحَسَنِ، عَنْ الْحُسَيْنِ بْنِ رَاشِدٍ، عَنْ الْحُسَيْنِ بْنِ عَلْوَانَ، قَالَ: كُنَّا فِي مَجْلِسٍ نَطْلُبُ فِيهِ الْعِلْمَ، وَقَدْ نَفَدَتِ نَفَقَتِي فِي بَعْضِ الْأَسْفَارِ، فَقَالَ لِي بَعْضُ أَصْحَابِنَا: مَنْ تَوَمَّلْ لِمَا قَدْ نَزَلَ بِكَ؟ فَقُلْتُ: فَلَانًا، فَقَالَ: إِذَا وَاللَّهِ لَاتَسَعَفُ حَاجَتُكَ، وَلَا يَبْلُغُكَ أَمْلُكَ، وَلَا تَنْجَحُ طَلِبَتُكَ، قُلْتُ: وَمَا عَلِمَكَ رَحِمَكَ اللَّهُ؟

قَالَ: إِنَّ أَبَا عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ حَدَّثَنِي أَنَّهُ قَرَأَ فِي بَعْضِ الْكُتُبِ أَنَّ اللَّهَ — تَبَارَكَ وَتَعَالَى — يَقُولُ: «وَعِزَّتِي وَجَلَالِي وَمَجْدِي وَارْتِفَاعِي عَلَى عَرْشِي، لَأَقْطَعَنَّ أَمَلَ كُلِّ مُؤْمِلٍ مِنَ النَّاسِ غَيْرِي بِالْيَأْسِ، وَلَأَكْثُوهُنَّ ثَوْبَ الْمَذَلَّةِ عِنْدَ النَّاسِ، وَلَأَنْحِينَهُ مِنْ قُرْبِي، وَلَأُبْعِدَنَّهُ مِنْ فَضْلِي، أَيْؤَمِّلُ غَيْرِي فِي الشَّدَائِدِ وَالشَّدَائِدُ بِيَدِي، وَيَرْجُو غَيْرِي، وَيَقْرَعُ بِالْفِكْرِ بَابَ غَيْرِي وَبِيَدِي مَفَاتِيحُ الْأَبْوَابِ، وَهِيَ مُغْلَقَةٌ، وَبَابِي مَفْتُوحٌ لِمَنْ دَعَانِي؟!

فَمَنْ ذَا الَّذِي أَمْلَنِي لِنَوَاتِبِهِ، فَقَطَعَتْهُ دُونَهَا؟ وَمَنْ ذَا الَّذِي رَجَانِي لِعَظِيمَةِ، فَقَطَعْتُ رَجَاءَهُ مِنِّي؟ جَعَلْتُ أَمَالَ عِبَادِي عِنْدِي مَحْفُوظَةً، فَلَمْ يَرْضَوْا بِحِفْظِي، وَمَلَأْتُ سَمَاوَاتِي مِنْ لَائِمٍ مَنْ تَسْبِيحِي، وَأَمَرْتُهُمْ أَنْ لَا يُغْلِقُوا الْأَبْوَابَ بَيْنِي وَبَيْنَ عِبَادِي، فَلَمْ يَثْقُوا بِقَوْلِي، أَلَمْ

يَعْلَمُ مَنْ طَرَقَتْهُ نَائِبَةٌ مِنْ نَوَائِبِي أَنَّهُ لَا يَمْلِكُ كَشْفَهَا أَحَدٌ غَيْرِي إِلَّا مِنْ بَعْدِ إِذْنِي؟ فَمَا لِي أَرَاهُ لَاهِيًا عَنِّي؟

أَعْطَيْتَهُ بِجُودِي مَا لَمْ يَسْأَلْنِي، ثُمَّ انْتَزَعْتَهُ عَنْهُ، فَلَمْ يَسْأَلْنِي رَدَّهُ وَسَلَّ غَيْرِي، أَفِيرَانِي أَبَدًا بِالْعَطَاءِ قَبْلَ الْمَسْأَلَةِ، ثُمَّ أَسْأَلُ فَلَا

أُحِبُّ سَائِلِي؟ أَبْخِيلُ أَنَا؛ فَيَبْخُلُنِي عَبْدِي؟ أَوْلَيْسَ الْجُودُ وَالْكَرَمُ لِي؟ أَوْلَيْسَ الْعَفْوُ وَالرَّحْمَةُ بِيَدِي؟ أَوْلَيْسَ أَنَا مَحَلُّ الْأَمَالِ؟ فَمَنْ يَقْطَعُهَا دُونِي؟ أَفَلَا يَخْشَى الْمُؤْمِلُونَ أَنَّ يُؤْمِلُوا غَيْرِي؟ فَلَوْ أَنَّ أَهْلَ سَمَاوَاتِي وَأَهْلَ أَرْضِي أَمَلُوا جَمِيعًا، ثُمَّ أَعْطَيْتُ كُلَّ وَاحِدٍ مِنْهُمْ مِثْلَ مَا أَمَلَ الْجَمِيعُ، مَا انْتَقَصَ مِنْ مُلْكِي مِثْلَ عَصُو ذَرَّةٍ، وَكَيْفَ يَنْقُصُ مُلْكُ أَنَا قِيَمَهُ؟! فَيَا بُؤْسًا لِلْقَانِطِينَ مِنْ رَحْمَتِي! وَيَا بُؤْسًا لِمَنْ عَصَانِي وَلَمْ يَرَأُونِي! «.

Al Husayn Bin Muhammad, from Moalla Bin Muhammad, from Abu Ali, from Muhammad Bin Al Hassan, from Al Husayn Bin Rashid, from Al Husayn Bin Ulwan who said,

‘We were in a gathering seeking knowledge therein, and my expense monies had been depleted during one of my journeys. So, one of our companions said to me, ‘Who would take care of what has befallen you?’ So I said, ‘So and so’. So he said, ‘Then, by Allah^{azwj}, your need would not be relieved, nor would your work be accomplished, nor would your seeking be successful’. I said, ‘And what made you know, may Allah^{azwj} have Mercy on you?’

He said, ‘Abu Abdullah^{asws} narrated to me that he^{asws} read in one of the Books that Allah^{azwj} Blessed and High is Saying: ‘By My^{azwj} Honour and My^{azwj} Majesty, and My^{azwj} Glory, and by Exaltedness upon My^{azwj} Throne! I^{azwj} shall Cut-off the work of every worker (from the people) working for other than Me^{azwj}, by the despair, and I^{azwj} shall Clothe him in the disgrace in the presence of the people and I^{azwj} shall Prevent him to come near to Me^{azwj}, and Distance him from My^{azwj} Grace.

Is he working for other than Myself^{azwj} during the difficulties, while the difficulties are in My^{azwj} Hands? And he is hoping to other than Myself^{azwj} and he is knocking with the infidelity, a door other than Mine, and the keys of the doors are in My^{azwj} Hands, and it is locked while My^{azwj} Door is open for the one who calls Me^{azwj}.

So who is that who hoped in Me^{azwj} for his ravages and I^{azwj} Cut him off from it? And who is that who hoped in Me^{azwj} for his great hardships and I^{azwj} Cut-off his hopes from Me^{azwj}? I^{azwj} Made the deeds of My^{azwj} servants to be preserved in My^{azwj} Presence, so I^{azwj} was not Pleased with My^{azwj} Preservation, and I^{azwj} Filled My^{azwj} skies from the ones who do not other work than Glorifying Me^{azwj}, and I^{azwj} Commanded them that they should not be locking the doors between Me^{azwj} and My^{azwj} servants.

So why does he not trust in My^{azwj} Words? Does he not know that if I^{azwj} were to leave someone in a hardship from My^{azwj} Hardships, no one would have the power to remove it apart from Myself, except from after My^{azwj} Permission? So what is the matter I^{azwj} See him mindless from Me^{azwj}. I^{azwj}

Gave to him by My^{azwj} Benevolence what he had not even asked Me^{azwj} for. Then I^{azwj} Snatched it from him, but he did not ask Me^{azwj} for its return, and asked others.

Does a servant view Me^{azwj} that I^{azwj} would Given him before the asking even? (if so) then he would be asking, but I^{azwj} would not Answer the one who asks Me^{azwj}? Am I^{azwj} Stingy, so that I^{azwj} would be Stingy to My^{azwj} servant? Or, is not the Generosity and Benevolence for Me^{azwj}? Or is not the Pardoning and the Mercy in My^{azwj} Hands? Or am I^{azwj} not a Respiter of the deeds? So the one who cuts off besides Me^{azwj}, does he not fear the working if he were to work for other than Me^{azwj}!

Thus, if the inhabitants of My^{azwj} skies, and the inhabitants of My^{azwj} earth were to work altogether, then if I^{azwj} were to Give one of them the like of what all of them had worked for, there would be no reduction from My^{azwj} Possessions by a part of a particle. And how can there be a reduction of a Kingdom and I^{azwj} am its Establisher.

So how miserable it is for the despondents from My^{azwj} Mercy! And how miserable it is for the ones who disobey Me^{azwj} and are not looking at Me^{azwj} (in expectation)'.⁷⁹

8. مُحَمَّدُ بْنُ يَحْيَى، عَنْ مُحَمَّدِ بْنِ الْحَسَنِ، عَنْ بَعْضِ أَصْحَابِنَا، عَنْ عَبَّادِ بْنِ يَعْقُوبَ الرَّوَاجِنِيِّ، عَنْ سَعِيدِ بْنِ عَبْدِ الرَّحْمَنِ، قَالَ: كُنْتُ مَعَ مُوسَى بْنِ عَبْدِ اللَّهِ بَيْنِعَ، وَقَدْ نَفَدَتْ نَفَقَتِي فِي بَعْضِ الْأَسْفَارِ، فَقَالَ لِي بَعْضُ وَلَدِ الْحُسَيْنِ عَلَيْهِ السَّلَامُ: مَنْ تَوَمَّلَ لِمَا قَدْ نَزَلَ بِكَ؟ فَقُلْتُ: مُوسَى بْنُ عَبْدِ اللَّهِ، فَقَالَ: إِذَا لَانْتَقَضَى حَاجَتُكَ، ثُمَّ لَانْتَجَحَ طَلِبَتُكَ، قُلْتُ: وَلَمْ ذَاكَ؟ قَالَ: لِأَنِّي وَجَدْتُ فِي بَعْضِ كُتُبِ آبَائِي: أَنَّ اللَّهَ — عَزَّ وَجَلَّ — يَقُولُ: ثُمَّ ذَكَرَ مِثْلَهُ. فَقُلْتُ: يَا ابْنَ رَسُولِ اللَّهِ، أَمَلِ عَلَيَّ، فَأَمْلَاهُ عَلَيَّ، فَقُلْتُ: لَأُؤَدِّيَ لَكَ مَا أَسْأَلُهُ حَاجَةً بَعْدَهَا.

Muhammad Bin Yahya, from Muhammad Bin Al Hassan, from one of our companions, from Abbad Bin Yaqoub Al Rawwajiny, from Saeed Bin Abdul Rahman who said,

'I was with Musa Bin Abdullah at Yanbu, and my expense monies had depleted in one of the journeys. So one of the sons of Al-Husayn^{asws} said to me, 'Who will take care of what has befallen you?' So I said, 'Musa Bin Abdullah'. So he said, 'Then your need would not be fulfilled. Then your seeking would not be accomplished'. I said, 'And why is that so?' He said, 'Because I have found in one of the Books of my forefathers^{asws} that Allah^{azwj} Mighty and Majestic is Saying. . . ', and he mentioned similar to it (the above Hadeeth). So I said, 'O son of Rasool-Allah^{saww}! Dictate it to me'. So he dictated it to me. So I said, 'No, by Allah^{azwj}! I will not ask him for a need after it'.⁸⁰

Notes

- 1 Firm belief
- 2 The Imams^{asws}
- 3 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 18 H 1
- 4 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 18 H 2
- 5 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 18 H 3
- 6 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 18 H 4
- 7 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 18 H 5
- 8 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 18 H 6
- 9 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 18 H 7
- 10 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 18 H 8
- 11 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 19 H 1
- 12 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 20 H 1
- 13 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 20 H 2
- 14 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 22 H 1
- 15 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 22 H 2
- 16 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 22 H 3
- 17 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 22 H 4
- 18 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 23 H 1
- 19 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 23 H 2
- 20 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 23 H 3
- 21 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 24 H 1
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كِتَابُ الْإِيمَانِ وَالْكَفْرِ

THE BOOK OF BELIEF (Emān) AND DISBELIEF (Kufr) (3)

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ، وَصَلَّى اللَّهُ عَلَى سَيِّدِنَا مُحَمَّدٍ وَآلِهِ
الطَّاهِرِينَ، وَسَلَّمُ تَسْلِيمًا.

In the Name of Allah^{azwj} the Beneficent, the Merciful. The Praise is for Allah^{azwj} Lord^{azwj} of the Worlds, and Blessing be upon our Chief Muhammad^{saww} and his^{saww} Purified Progeny^{asws}, and greetings with abundant greetings.

33- بَابُ الْخَوْفِ وَالرَّجَاءِ

Chapter 33 – The fear and the hope

عِدَّةٌ مِنْ أَصْحَابِنَا، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ، عَنْ عَلِيِّ بْنِ حَدِيدٍ، عَنْ مَنْصُورِ بْنِ يُونُسَ،
عَنِ الْحَارِثِ بْنِ الْمُغِيرَةِ أَوْ أَبِيهِ: عَنْ أَبِي عَبْدِ اللَّهِ عليه السلام، قَالَ: قُلْتُ لَهُ: مَا كَانَ فِي وَصِيَّةِ
لُقْمَانَ؟

قَالَ: «كَانَ فِيهَا الْأَعَاجِبُ، وَكَانَ أَعْجَبَ مَا كَانَ فِيهَا أَنْ قَالَ لِابْنِهِ: خَفِ اللَّهَ — عَزَّ
وَجَلَّ — خِيفَةً لَوْ جَنَّتُهُ بِيَرِ الثَّقَلَيْنِ لَعَذَّبَكَ، وَارْجُ اللَّهَ رَجَاءً لَوْ جَنَّتُهُ بِذُنُوبِ الثَّقَلَيْنِ لَرَحِمَكَ
.»

ثُمَّ قَالَ أَبُو عَبْدِ اللَّهِ عليه السلام: «كَانَ أَبِي يَقُولُ: إِنَّهُ لَيْسَ مِنْ عَبْدٍ مُؤْمِنٍ إِلَّا وَ فِي قَلْبِهِ
نُورَانِ: نُورُ خِيفَةٍ، وَنُورُ رَجَاءٍ، لَوْ وَزَنَ هَذَا لَمْ يَزِدْ عَلَى هَذَا، وَلَوْ وَزَنَ هَذَا لَمْ يَزِدْ عَلَى
هَذَا.»

A number of our companions from Ahmad Bin Muhammad, from Ali Bin Hadeed, from Mansour Bin Yunus, from Al Haris Bin Al Mugheira, or his father,

(It has been narrated) from Abu Abdullah^{asws}, said, ‘I said to him^{asws}, ‘What was in the bequest of Luqman^{as?}’ He^{asws} said: ‘Therein were marvels, and the most impressive of what was in it was that he^{as} said to his^{as} son: ‘Fear Allah^{azwj} Mighty and Majestic with such a fear that even if you go to Him^{azwj} with the righteous deeds of the Jinn and the human, (fearing) that He^{azwj} would Punish you; and hope to Allah^{azwj} with such a hope that if you were to go to Him^{azwj} with the sins of the humans and the Jinn, (hoping) He^{azwj} would be Merciful to you’.

Then Abu Abdullah^{asws} said: ‘My^{asws} father^{asws} was saying that there is none from a believing servant except in his heart would be two lights – a light of fear, and a light of hope. If this one was to be weighed it would not increase upon this, and if this one was to be weighed, it would no increase upon this’ (equal in strength).¹

2. مُحَمَّدُ بْنُ الْحَسَنِ، عَنْ سَهْلِ بْنِ زِيَادٍ، عَنْ يَحْيَى بْنِ الْمُبَارَكِ، عَنْ عَبْدِ اللَّهِ بْنِ جَبَلَةَ، عَنْ إِسْحَاقَ بْنِ عَمَّارٍ، قَالَ: قَالَ أَبُو عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ: « يَا إِسْحَاقُ، خَفَ اللَّهُ كَأَنَّكَ تَرَاهُ؛ وَإِنْ كُنْتَ لَاتَرَاهُ فَإِنَّهُ يَرَاكَ، فَإِنْ كُنْتَ تَرَى أَنَّهُ لَا يَرَاكَ فَقَدْ كَفَرْتَ، وَإِنْ كُنْتَ تَعْلَمُ أَنَّهُ يَرَاكَ ثُمَّ بَرَزْتَ لَهُ بِالْمَعْصِيَةِ، فَقَدْ جَعَلْتَهُ مِنْ أَهْوَنِ النَّاطِرِينَ عَلَيْكَ ».

Muhammad Bin Al Hassan, from Sahl Bin Ziyad, from Yahya Bin Al Mubarak, from Abdullah Bin Jabala, from Is'haq Bin Ammar who said,

'Abu Abdullah^{asws} said: 'O Is'haq! Fear Allah^{azwj} as if you can see Him^{azwj}, and even although you are not seeing him, but He^{saww} (surely) see you. So if you were to think that He^{azwj} cannot see you, then you would have (certainly) disbelieved; and if you believe that He^{azwj} sees you and you disobey Him^{azwj}, so you would have Made Him^{azwj} to be from the most insignificant of the onlookers upon you'.²

3. مُحَمَّدُ بْنُ يَحْيَى، عَنْ أَحْمَدَ بْنِ مُحَمَّدَ بْنِ عِيسَى، عَنْ الْحَسَنِ بْنِ مَحْبُوبٍ، عَنْ الْهَيْثَمِ بْنِ وَاقِدٍ، قَالَ: سَمِعْتُ أَبَا عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ يَقُولُ: « مَنْ خَافَ اللَّهَ، أَحَافَ اللَّهُ مِنْهُ كُلَّ شَيْءٍ؛ وَمَنْ لَمْ يَخَفِ اللَّهَ، أَحَافَهُ اللَّهُ مِنْ كُلِّ شَيْءٍ ».

Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Al Hassan Bin Mahboub, from Al haysam Bin Waqid who said,

'I heard Abu Abdullah^{asws} saying: 'The one who fears Allah^{azwj}, Allah^{azwj} would Make everything to fear him; and the one who does not fear Allah^{azwj}, Allah would Make him to fear from every thing'.³

4. عِدَّةٌ مِنْ أَصْحَابِنَا، عَنْ أَحْمَدَ بْنِ أَبِي عَبْدِ اللَّهِ، عَنْ أَبِيهِ، عَنْ حَمْزَةَ بْنِ عَبْدِ اللَّهِ الْجَعْفَرِيِّ، عَنْ جَمِيلِ بْنِ دَرَّاجٍ، عَنْ أَبِي حَمْزَةَ، قَالَ: قَالَ أَبُو عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ: « مَنْ عَرَفَ اللَّهَ خَافَ اللَّهَ، وَمَنْ خَافَ اللَّهَ سَخَتْ نَفْسُهُ عَنِ الدُّنْيَا ».

A number of our companions, from Ahmad Bin Abdu Abdullah, from his father, from Hamza Bin Abdullah Bin Al Ja'fary, from Jameel Bin Darraj, from Abu Hamza who said,

'Abu Abdullah^{asws} said: 'The one who recognises Allah^{azwj} would fear Allah^{azwj}, and the one who fears Allah^{azwj}, ignores his own soul in this world'.⁴

5. عَنْهُ، عَنْ ابْنِ أَبِي نَجْرَانَ، عَنْ ذَكَرَهُ: عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ، قَالَ: قُلْتُ لَهُ: قَوْمٌ يَعْمَلُونَ بِالْمَعَاصِي، وَيَقُولُونَ: نَرْجُو، فَلَا يَزَالُونَ كَذَلِكَ حَتَّى يَأْتِيَهُمُ الْمَوْتُ؟ فَقَالَ: « هَؤُلَاءِ قَوْمٌ يَتَرَجَّحُونَ فِي الْأَمَانِي، كَذَبُوا، لَيْسُوا بِرَاجِحِينَ؛ إِنْ مِنْ رَجَا شَيْئاً طَلَبَهُ، وَمَنْ خَافَ مِنْ شَيْءٍ هَرَبَ مِنْهُ ».

From him, from Ibn Abu Najran, from the one who mentioned it,

(It has been narrated) from Abu Abdullah^{asws}, said, 'I said to him^{asws}, 'A group are acting in disobedience and they are saying, 'We are (living in hope)'. So they are not ceasing to be like that until the death comes to them'. So he^{asws} said: 'They are a people swaying in the beliefs. They are lying! They

are not with the hope. The one who hopes for something would seek it, and the one who fears from something, would flee from it'.⁵

6. وَرَوَاهُ عَلِيُّ بْنُ مُحَمَّدٍ رَفَعَهُ، قَالَ: قُلْتُ لِأَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ: إِنَّ قَوْمًا مِنْ مَوَالِيكَ يَلْمُونَ بِالْمَعَاصِي، وَيَقُولُونَ: نَرْجُو؟ فَقَالَ: «كَذَبُوا لَيْسُوا لَنَا بِمَوَالٍ، أَوْلَيْكَ قَوْمٌ تَرَجَّحَتْ بِهِمُ الْأَمَانِيُّ؛ مَنْ رَجَا شَيْئًا عَمِلَ لَهُ، وَمَنْ خَافَ مِنْ شَيْءٍ هَرَبَ مِنْهُ».

And it is reported by Ali Bin Muhammad, raising it, said, 'I said to Abu Abdullah^{asws}, 'A group of people from the ones in your^{asws} Wilayah are committing minor sins of disobedience and are saying, 'We (live in hope)'. So he^{asws} said: 'They are lying! There are no friends for us^{asws} (like) those people. The belief is swaying with them. The one who hopes for something would work for it, and the one who fears from something, would flee from it'.⁶

7. عَدَّةٌ مِنْ أَصْحَابِنَا، عَنْ أَحْمَدَ بْنِ مُحَمَّدَ بْنِ خَالِدٍ، عَنْ بَعْضِ أَصْحَابِهِ، عَنْ صَالِحِ بْنِ حَمْزَةَ رَفَعَهُ، قَالَ: قَالَ أَبُو عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ: «إِنَّ مِنَ الْعِبَادَةِ شِدَّةَ الْخَوْفِ مِنَ اللَّهِ عَزَّ وَجَلَّ، يَقُولُ اللَّهُ عَزَّ وَجَلَّ: (إِنَّمَا يَخْشَى اللَّهَ مِنْ عِبَادِهِ الْعُلَمَاءُ) وَقَالَ جَلَّ ثَنَاؤُهُ: (فَلَا تَخْشَوْا النَّاسَ وَآخِشُونِ) وَقَالَ تَبَارَكَ وَتَعَالَى: (وَمَنْ يَتَّقِ اللَّهَ يَجْعَلْ لَهُ مَخْرَجًا) قَالَ: وَقَالَ أَبُو عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ: «إِنَّ حُبَّ الشَّرَفِ وَالذِّكْرِ لَا يَكُونَانِ فِي قَلْبِ الْخَائِفِ الرَّاهِبِ».

A number of our companions, from Ahmad Bin Muhammad Bin Khalid, from one of his companions, from Salih Bin Hamza, raising it, said,

'Abu Abdullah^{asws} said: 'From the worship is the intense fear from Allah^{azwj} Mighty and Majestic. Allah^{azwj} is Saying [35: 28] but rather it is those of His servants only who have knowledge who fear Allah. And He^{azwj}, Majestic is His^{azwj} Praise, Said [5: 44] therefore fear not the people and fear Me. And the Blessed and High Said [65: 2] and whoever is fearful of Allah, He will make for him an outlet'.

He (the narrator) said, 'And Abu Abdullah^{asws} said: 'Love for fame and to be mentioned (popularity/dominance) will not exist in the heart of the one who is fearful (of Allah^{azwj})'.⁷

8. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَحْمَدَ بْنِ مُحَمَّدَ بْنِ خَالِدٍ، عَنْ الْحُسَيْنِ بْنِ الْحُسَيْنِ، عَنْ مُحَمَّدِ بْنِ سَنَانَ، عَنْ أَبِي سَعِيدٍ الْمُكَارِيِّ، عَنْ أَبِي حَمْزَةَ الثَّمَالِيِّ: عَنْ عَلِيِّ بْنِ الْحُسَيْنِ صَلَوَاتُ اللَّهِ عَلَيْهِمَا، قَالَ: «إِنَّ رَجُلًا رَكِبَ الْبَحْرَ بِأَهْلِهِ، فَكُسِرَ بِهِمْ، فَلَمْ يَنْجُ مِمَّنْ كَانَ فِي السَّفِينَةِ إِلَّا امْرَأَةُ الرَّجُلِ؛ فَإِنَّهَا نَجَتْ عَلَى لَوْحٍ مِنْ أَلْوَابِ السَّفِينَةِ حَتَّى أَلْجَأَتْ عَلَى جَزِيرَةٍ مِنْ جَزَائِرِ الْبَحْرِ، وَكَانَ فِي تِلْكَ الْجَزِيرَةِ رَجُلٌ يَقْطَعُ الطَّرِيقَ، وَلَمْ يَدَعْ لِلَّهِ حُرْمَةً إِلَّا أَنْتَهَكَهَا، فَلَمْ يَعْلَمْ إِلَّا وَالْمَرْأَةُ قَائِمَةٌ عَلَى رَأْسِهِ، فَرَفَعَ رَأْسَهُ إِلَيْهَا، فَقَالَ: إِنْسِيَّةٌ أَمْ جَنِيَّةٌ؟ فَقَالَتْ:

إِنْسِيَّةٌ، فَلَمْ يُكَلِّمْهَا كَلِمَةً حَتَّى جَلَسَ مِنْهَا مَجْلِسَ الرَّجُلِ مِنْ أَهْلِهِ، فَلَمَّا أَنْ هَمَّ بِهَا اضْطَرَبَتْ، فَقَالَ لَهَا: مَا لَكَ تَضْطَرِبِينَ؟ فَقَالَتْ: أَفْرَقُ مِنْ هَذَا، وَأَوْمَأَتْ بِيَدِهَا إِلَى السَّمَاءِ. قَالَ: فَصَنَعْتَ مِنْ هَذَا شَيْئًا؟ قَالَتْ: لَأَوْعِزَّتَهُ، قَالَ: فَأَنْتِ تَفْرَقِينَ مِنْهُ هَذَا الْفَرْقَ وَلَمْ تَصْنَعِي مِنْ هَذَا شَيْئًا وَإِنَّمَا اسْتَكْرَهْتُكَ اسْتِكْرَاهًا، فَأَنَا وَاللَّهِ أَوْلَى بِهَذَا الْفَرْقِ وَالْخَوْفِ وَأَحَقُّ مِنْكَ.

قَالَ: فَقَامَ وَلَمْ يُحْدِثْ شَيْئًا، وَرَجَعَ إِلَى أَهْلِهِ، وَلَيْسَتْ لَهُ هِمَّةٌ إِلَّا التَّوْبَةُ وَالْمَرَاجَعَةُ، فَبَيْنَا هُوَ يَمْشِي إِذْ صَادَفَهُ رَاهِبٌ يَمْشِي فِي الطَّرِيقِ، فَحَمَيْتَ عَلَيْهِمَا الشَّمْسُ، فَقَالَ الرَّاهِبُ لِلشَّابِّ: ادْعُ اللَّهَ يَظْلِنَا بَغَمَامَةً، فَقَدْ حَمَيْتَ عَلَيْنَا الشَّمْسُ، فَقَالَ الشَّابُّ: مَا أَعْلَمُ أَنَّ لِي عِنْدَ رَبِّي حَسَنَةً فَأَتَجَاسَّرُ عَلَى أَنْ أَسْأَلَهُ شَيْئًا، قَالَ: فَأَدْعُو أَنَا وَتَوَمَّنْ أَنْتَ، قَالَ: نَعَمْ، فَأَقْبَلَ الرَّاهِبُ يَدْعُو وَالشَّابُّ يُؤْمِنُ، فَمَا كَانَ بِأَسْرَعَ مِنْ أَنْ أَظْلَتَهُمَا غَمَامَةٌ، فَمَشَى تَحْتَهَا مَلِيًّا مِنَ النَّهَارِ، ثُمَّ تَفَرَّقَتِ الْجَادَّةُ جَادَتَيْنِ، فَأَخَذَ الشَّابُّ فِي وَاحِدَةٍ، وَأَخَذَ الرَّاهِبُ فِي وَاحِدَةٍ، فَإِذَا السَّحَابَةُ مَعَ الشَّابِّ.

فَقَالَ الرَّاهِبُ: أَنْتَ خَيْرٌ مِنِّي، لَكَ اسْتَجِيبَ وَلَمْ يُسْتَجَبْ لِي، فَخَبَّرَنِي مَا قَصَّتَكَ؟ فَأَخْبَرَهُ بِخَبَرِ الْمَرَأَةِ، فَقَالَ: غُفِرَ لَكَ مَا مَضَى حَيْثُ دَخَلْتَ الْخَوْفَ، فَانْظُرْ كَيْفَ تَكُونُ فِيمَا تَسْتَقْبِلُ.

Ali Bin Ibrahim, from Ahmad Bin Muhammad Bin Khalid, from Al Hassan Bin Al Husayn, from Muhammad Bin Sinan, from Abu Saeed Al Mukary, from Abu Hamza Al Sumaly,

(It has been narrated) from Ali^{asws} Bin Al-Husayn^{asws} having said: ‘A man sailed the sea with his family, and it (the ship) broke (capsized) upon them. So none were rescued from the ones who were in the ship except for the wife of the man. So she was saved upon a plank from the planks of the ship until she came to an island from the islands of the sea; and it was so that in that island was a man who was a bandit and he had not left any Prohibition of Allah^{azwj} except that he had violated it. So he did not know, and the woman was standing by his head. So he raised his head towards her and he said, ‘A human or a Jinn?’ So she said, ‘A human’. So he did not speak to her a word until he sat upon her with a sitting which the man tends to sit upon his wife with.

So when he was intending with her, she became restless. So he said to her, ‘What is the matter with you being so restless?’ So she said, ‘I am scared of this’, and she gestured by her hand towards the sky. He said, ‘So have you done anything from this (adultery) before?’ She said, ‘No, by His^{azwj} Honour’. He said, ‘So you are being scared from Him^{azwj} by this fright and you have not done anything from this (before), and rather I am coercing you with a coercion. So (now), by Allah^{azwj}, I am closer with this fright and the fear, and more deserving than you (of being scared)’.

He^{asws} said: ‘So he moved away and without doing anything he returned back to his family, and there was no eagerness for him except for the repentance, and the review (of his sins). Once he was walking (on a path) when he came across a priest walking in the street. The sun was bright upon the two of them, and the priest said to the youth (once the robber), ‘Supplicate to Allah^{azwj} to Shade us with a cloud, for the sun is too hot upon us’. So the youth said, ‘I do not know of a (single) good deed which is with my Lord^{azwj}, so it would be too audacious of me to ask Him^{azwj} for anything’.

He said, ‘So I shall supplicate, and you say’Ameen’’. He said, ‘Yes’. So the priest came forward supplicating and the youth said’Ameen’. And it was so that soon a cloud shaded them. So they both walked under it careful during the day. Then their ways separated into two, and the youth took to one, and the priest took to the other. So the cloud (went) with the youth. So the priest said, ‘You are better than I am. For you it (the supplication) was Answered and it was not Answered for me. So inform me what your story is. So he informed him of the news of the woman. So he said, ‘There has been Forgiveness for you what is past (from the sins) when the fear entered into you, therefore consider how you want to be in the future’’.⁸

9. مُحَمَّدُ بْنُ يَحْيَى، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ، عَنْ عَلِيِّ بْنِ النُّعْمَانِ، عَنْ حَمْزَةَ بْنِ حُمْرَانَ، قَالَ: سَمِعْتُ أَبَا عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ يَقُولُ: «إِنَّ مِمَّا حُفِظَ مِنْ خُطْبِ النَّبِيِّ ﷺ أَنَّهُ قَالَ: أَيُّهَا النَّاسُ، إِنَّ لَكُمْ مَعَالِمَ، فَانْتَهُوا إِلَى مَعَالِمِكُمْ، وَإِنَّ لَكُمْ نَهَايَةً، فَانْتَهُوا إِلَى نَهَايَتِكُمْ، أَلَا إِنَّ الْمُؤْمِنَ يَعْمَلُ بَيْنَ مَخَافَتَيْنِ: بَيْنَ أَجَلٍ قَدْ مَضَى لَا يَدْرِي مَا اللَّهُ صَانِعٌ فِيهِ، وَبَيْنَ أَجَلٍ قَدْ بَقِيَ لَا يَدْرِي مَا اللَّهُ قَاضٍ فِيهِ، فَلْيَأْخُذِ الْعَبْدُ الْمُؤْمِنُ مِنْ نَفْسِهِ لِنَفْسِهِ، وَمِنْ دُنْيَاهُ لِآخِرَتِهِ، وَفِي الشَّيْبَةِ قَبْلَ الْكِبَرِ، وَفِي الْحَيَاةِ قَبْلَ الْمَمَاتِ، فَوَ الَّذِي نَفْسُ مُحَمَّدٍ بِيَدِهِ، مَا بَعْدَ الدُّنْيَا مِنْ مُسْتَعْتَبٍ، وَمَا بَعْدَهَا مِنْ دَارٍ إِلَّا الْجَنَّةُ أَوْ النَّارُ».

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Ali Bin Al Numan, from Hamza Bin Humran who said,

‘I heard Abu Abdullah^{asws} saying: ‘From the preserved sermons of the Prophet^{saww} is that he^{saww} said: ‘O you people! For you there are teachers, so end up to your teachers, and that for you are terminals, so end up to your terminals. Indeed! The Believer acts between the two fears – between a term which has passed, not knowing what Allah^{azwj} would be Doing with regards to it, and between a term which remains (the future), not knowing what Allah^{azwj} has Judged with regards to it.

Thus, let the believing servant take from his own soul for himself, and from his world for his Hereafter, and (should act) during the youth before the old age, and during the lifetime before the death, for by the One^{azwj} in Whose Hand is the soul of Muhammad^{saww}, there will not be an effort (time for deeds) after the world, and there will not be a house except for the Paradise and the Hell’.⁹

10. عَنْهُ، عَنْ أَحْمَدَ، عَنْ ابْنِ مَجْبُوبٍ، عَنْ دَاوُدَ الرَّقِّيِّ: عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ فِي قَوْلِ اللَّهِ عَزَّ وَجَلَّ: (وَلِمَنْ خَافَ مَقَامَ رَبِّهِ جَنَّاتٍ) قَالَ: «مَنْ عَلِمَ أَنَّ اللَّهَ يَرَاهُ وَيَسْمَعُ مَا يَقُولُ

وَيَعْلَمُ مَا يَعْمَلُهُ مِنْ خَيْرٍ أَوْ شَرٍّ، فَيَحْجِزُهُ ذَلِكَ عَنِ الْقَبِيحِ مِنَ الْأَعْمَالِ، فَذَلِكَ الَّذِي، خَافَ مَقَامَ رَبِّهِ وَنَهَى النَّفْسَ عَنِ الْهَوَىٰ.»

From him, from Ahmad, from Ibn Mahboub, from Dawood Al Raqqy,

(It has been narrated) from Abu Abdullah^{asws} regarding the Words of Allah^{azwj} Mighty and Majestic [55: 46] And for the one who fears to stand before his Lord would have the two Gardens. He^{asws} said: ‘The one who knows that Allah^{azwj} Sees him and Hears whatever he is saying, and he knows that whatever he does, be it from good or evil, so that would detain him from the ugly ones of the deeds, so that would be the one who fears to stand before His^{azwj} Lord^{azwj}, and has prevented himself from the personal desires’.¹⁰

11. عَنْهُ، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ، عَنْ ابْنِ سِنَانَ، عَنْ ابْنِ مُسْكَانَ، عَنْ الْحَسَنِ بْنِ أَبِي سَارَةَ، قَالَ: سَمِعْتُ أَبَا عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ يَقُولُ: «لَا يَكُونُ الْمُؤْمِنُ مُؤْمِنًا حَتَّى يَكُونَ خَائِفًا رَاجِيًا، وَلَا يَكُونُ خَائِفًا رَاجِيًا حَتَّى يَكُونَ عَامِلًا لِمَا يَخَافُ وَيَرْجُو.»

From him, from Ahmad Bin Muhammad, from Ibn Sinan, from Ibn Muskan, from Al Hassan Bin Abu Sara who said,

‘I heard Abu Abdullah^{asws} saying: ‘A’Momin’ (Believer) will not happen to be a Momin until he happens to be fearful and hopeful; and he cannot happen to be fearful and hopeful, until he happens to work for what he fears from and hopes for’.¹¹

12. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ مُحَمَّدِ بْنِ عِيسَى، عَنْ يُونُسَ، عَنْ فَضِيلِ بْنِ عُمَانَ، عَنْ أَبِي عُبَيْدَةَ الْحَذَاءِ: عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ، قَالَ: «الْمُؤْمِنُ بَيْنَ مَخَافَتَيْنِ: ذَنْبٍ قَدْ مَضَى لَا يَدْرِي مَا صَنَعَ اللَّهُ فِيهِ، وَعَمْرٍ قَدْ بَقِيَ لَا يَدْرِي مَا يَكْتَسِبُ فِيهِ مِنَ الْمَهَالِكِ، فَهُوَ لَا يُصْبِحُ إِلَّا خَائِفًا، وَلَا يُصَلِّحُهُ إِلَّا الْخَوْفُ.»

Ali Bin Ibrahim, from Muhammad Bin Isa, from Yunus, from Fuzayl Bin usman, from Abu Ubeyda Al Haza’a,

(It has been narrated) from Abu Abdullah^{asws} having said: ‘A’Momin’ (Believer) is between the two fears – sins of the past, without knowing what Allah^{azwj} would be Doing with regards to it, and the life which has remained, not knowing what he would be attaining during it, from the destruction. Thus, he will not wake up in the morning except as fearful, and nothing would correct his (affairs - best) except for the fear’.¹²

13. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنْ ابْنِ أَبِي عُمَيْرٍ، عَنْ بَعْضِ أَصْحَابِهِ: عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ، قَالَ: «كَانَ أَبِي عَلَيْهِ السَّلَامُ يَقُولُ: إِنَّهُ لَيْسَ مِنْ عَبْدٍ مُؤْمِنٍ إِلَّا وَفِي قَلْبِهِ نُورَانِ: نُورٌ خَفِيفٌ، وَنُورٌ رَجَاءٌ، لَوْ وَزَنَ هَذَا لَمْ يَزِدْ عَلَى هَذَا، وَلَوْ وَزَنَ هَذَا لَمْ يَزِدْ عَلَى هَذَا.»

Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from one of his companions,

(It has been narrated) from Abu Abdullah^{asws} having said: ‘My^{asws} father^{asws} was saying: ‘There is none from the believing servants except in his heart would be two lights – a light of fear and a light of hope. If this was to

be weighed, it would not increase upon this, and if this one was to be weighed, it would not increase upon this one (i. e. both being equal)'.¹³

34- بَابُ حُسْنِ الظَّنِّ بِاللَّهِ عَزَّ وَجَلَّ

Chapter 34 – Goodly thoughts about Allah^{azwj} Mighty and Majestic

1. عِدَّةٌ مِنْ أَصْحَابِنَا، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ، عَنْ ابْنِ مَجْبُوبٍ، عَنْ دَاوُدَ بْنِ كَثِيرٍ، عَنْ أَبِي عُبَيْدَةَ الْحَذَّاءِ: عَنْ أَبِي جَعْفَرٍ عليه السلام، قَالَ: « قَالَ رَسُولُ اللَّهِ ﷺ: قَالَ اللَّهُ تَبَارَكَ وَتَعَالَى: لَا يَتَكَلَّمُ الْعَامِلُونَ عَلَى أَعْمَالِهِمْ الَّتِي يَعْمَلُونَهَا لِثَوَابِي؛ فَإِنَّهُمْ لَوْ اجْتَهَدُوا وَأَتَعَبُوا أَنْفُسَهُمْ أَعْمَارَهُمْ فِي عِبَادَتِي كَانُوا مُقْصِرِينَ، غَيْرَ بَالِغِينَ فِي عِبَادَتِهِمْ كُنْهَ عِبَادَتِي فِيمَا يَطْلُبُونَ عِنْدِي مِنْ كَرَامَتِي وَالنَّعِيمِ فِي جَنَّتِي وَرَفِيعِ الدَّرَجَاتِ الْعُلَى فِي جَوَارِي، وَلَكِنْ بِرَحْمَتِي فَلْيَتَّقُوا، وَفَضْلِي فَلْيَرْجُوا، وَإِلَى حُسْنِ الظَّنِّ بِي فَلْيَطْمَئِنُّوا؛ فَإِنَّ رَحْمَتِي عِنْدَ ذَلِكَ تُدْرِكُهُمْ، وَمَنِي يَلْغُهُمْ رِضْوَانِي، وَمَغْفِرَتِي تُلْبِسُهُمْ عَفْوِي؛ فَإِنِّي أَنَا اللَّهُ الرَّحْمَنُ الرَّحِيمُ، وَبِذَلِكَ تَسَمَّيْتُ ».

A number of our companions, from AAhmad Bin Muhammad, from Ibn Mahboub, from Dawood Bin Kaseer, from Abu Ubeyda Al Haza'a,

(It has been narrated) from Abu Ja'far^{asws} having said: 'Rasool-Allah^{saww} said: 'Allah^{azwj} Blessed and High Said: "The workers should not be relying upon their deeds which they are performing for My^{azwj} Rewards, for even if they were to strive and exhaust themselves for their (entire) lifetimes in My^{azwj} worship, they would (still) be deficient without reaching in their worship the true essence of My^{azwj} worship, regarding what they are seeking in My^{azwj} Presence, from My^{azwj} Benevolence and the Bounties in My^{azwj} Gardens and being Raised to the Lofty Levels in My^{azwj} vicinity, but (they should be relying) upon My^{azwj} Mercy.

So let them be trusting in My^{azwj} Grace, and let them be hopeful, and to have good thoughts about Me^{azwj}, and let be coveting, for My^{azwj} Mercy would come across them during that, and My^{azwj} Pleasure would reach them from Me^{azwj}, and My^{azwj} Forgiveness (as well), Clothing them in My^{azwj} Pardon, for I^{azwj} am Allah^{azwj}, the Beneficent, the Merciful, and with that I^{azwj} am Named as such'.¹⁴

2. ابْنُ مَجْبُوبٍ، عَنْ جَمِيلِ بْنِ صَالِحٍ، عَنْ بَرِيدِ بْنِ مُعَاوِيَةَ: عَنْ أَبِي جَعْفَرٍ عليه السلام، قَالَ: « وَجَدْنَا فِي كِتَابِ عَلِيِّ عليه السلام أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ وَهُوَ عَلَى مَنِيرِهِ: وَ الَّذِي لَا إِلَهَ إِلَّا هُوَ، مَا أُعْطِيَ مُؤْمِنٌ فَطْرَ خَيْرِ الدُّنْيَا وَالْآخِرَةِ إِلَّا بِحُسْنِ ظَنِّهِ بِاللَّهِ، وَرَجَائِهِ لَهُ، وَحُسْنِ خُلُقِهِ، وَالْكَفِّ عَنِ اغْتِيَابِ الْمُؤْمِنِينَ؛ وَالَّذِي لَا إِلَهَ إِلَّا هُوَ، لَا يُعَذِّبُ اللَّهُ مُؤْمِنًا بَعْدَ التَّوْبَةِ وَالِاسْتِغْفَارِ إِلَّا بِسُوءِ ظَنِّهِ بِاللَّهِ، وَتَقْصِيرِهِ مِنْ رَجَائِهِ، وَسُوءِ خُلُقِهِ، وَاعْتِيَابِهِ لِلْمُؤْمِنِينَ؛ وَ الَّذِي لَا إِلَهَ إِلَّا هُوَ، لَا يَحْسُنُ ظَنُّ عَبْدٍ مُؤْمِنٍ بِاللَّهِ إِلَّا كَانَ اللَّهُ عِنْدَ ظَنِّ عَبْدِهِ الْمُؤْمِنِ؛ لِأَنَّ

اللَّهُ كَرِيمٌ، بِيَدِهِ الْخَيْرَاتُ، يَسْتَحْيِي أَنْ يَكُونَ عَبْدُهُ الْمُؤْمِنُ قَدْ أَحْسَنَ بِهِ الظَّنَّ، ثُمَّ يَخْلِفَ ظَنَّهُ وَرَجَاءَهُ؛ فَأَحْسِنُوا بِاللَّهِ الظَّنَّ، وَارْغَبُوا إِلَيْهِ.»

Ibn Mahboub, from Jameel Bin Salih, from Bureyd Bin Muawiya, (It has been narrated) from Abu Ja'far^{asws} having said: 'We^{asws} found in the Book of Ali^{asws} that Rasool-Allah^{saww} said, and he^{saww} was upon his^{saww} Pulpit: 'By the One^{azwj} Who, there is no god except for Him^{azwj}! A Momin is not Given anything at all from the good of this world and the Hereafter except by the goodness of his thoughts in Allah^{azwj}, and his hopefulness to Him^{azwj}, and the good manners of his, and the restraint from backbiting the Believer.

By the One^{azwj}, there being no god except for Him^{azwj}! Allah^{azwj} does not Punish a Momin after the repentance and the seeking of Forgiveness except by the evil thoughts of his about Allah^{azwj}, and his deficiency from his hopefulness, and his evil manners, and his backbiting the Believers.

By the One^{azwj} Who, there is no God except for Him^{azwj}! A believing servant will not have good thoughts about Allah^{azwj} except that Allah^{azwj} would Transpire (matters) as per the goodly thoughts of His^{azwj} believing servant, because Allah^{azwj} is Benevolent. In His^{azwj} Hands are the goodly things. He^{azwj} is too Bashful that the Believer would happen to have goodly thoughts about Him^{azwj}, then He^{azwj} would Oppose his thinking and his hopes. Therefore have goodly thoughts about Allah^{azwj}, and turn towards Him^{azwj}.¹⁵

3. مُحَمَّدٌ بْنُ يَحْيَى، عَنْ أَحْمَدَ بْنِ مُحَمَّدَ بْنِ عِيسَى، عَنْ مُحَمَّدِ بْنِ إِسْمَاعِيلَ بْنِ بَزِيعٍ: عَنْ أَبِي الْحَسَنِ الرُّضَا عَلَيْهِ السَّلَامُ، قَالَ: «أَحْسِنِ الظَّنَّ بِاللَّهِ؛ فَإِنَّ اللَّهَ — عَزَّ وَجَلَّ — يَقُولُ: أَنَا عِنْدَ ظَنِّ عَبْدِي الْمُؤْمِنِ بِي، إِنَّ خَيْرًا فَخَيْرًا، وَإِنْ شَرًّا فَشَرًّا.»

Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Muhammad Bin Ismail Bin Bazi'e,

(It has been narrated) from Abu Al-Hassan Al-Reza^{asws} having said: 'Have good thoughts about Allah^{azwj}, for Allah^{azwj} Mighty and Majestic is Saying: "[^{azwj} Assume the thoughts of My^{azwj} believing servant has with Me^{azwj} — if good, so good, but if evil, so evil'.¹⁶

4. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنْ الْقَاسِمِ بْنِ مُحَمَّدٍ، عَنْ الْمَنْقَرِيِّ، عَنْ سُفْيَانَ بْنِ عُيَيْنَةَ، قَالَ: سَمِعْتُ أَبَا عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ يَقُولُ: «حَسِّنِ الظَّنَّ بِاللَّهِ أَنْ لَا تَرْجُو إِلَّا اللَّهَ، وَلَا تَخَافَ إِلَّا ذَنْبَكَ.»

Ali Bin Ibrahim, from his father, from Al Qasim Bin Muhammad, from Ali Minqary, from Sufyan Bin Uyayna who said,

'I heard Abu Abdullah^{asws} saying: 'The goodly thoughts about Allah^{azwj} is that you do not hope except in Allah^{azwj} and do not fear except for your sins'.¹⁷

35- بَابُ الْاعْتِرَافِ بِالتَّقْصِيرِ

Chapter 35 – The acknowledgement of the deficiency

1. مُحَمَّدُ بْنُ يَحْيَى، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ عِيسَى، عَنِ الْحَسَنِ بْنِ مَحْبُوبٍ، عَنْ سَعْدِ بْنِ أَبِي خَلْفٍ: عَنْ أَبِي الْحَسَنِ مُوسَى عَلَيْهِ السَّلَامُ، قَالَ: قَالَ لِبَعْضِ وَلَدِهِ: « يَا بُنَيَّ، عَلَيْكَ بِالْجِدِّ، لَا تُخْرِجَنَّ نَفْسَكَ مِنْ حَدِّ التَّقْصِيرِ فِي عِبَادَةِ اللَّهِ — عَزَّ وَجَلَّ — وَطَاعَتِهِ؛ فَإِنَّ اللَّهَ لَا يُعْبَدُ حَقَّ عِبَادَتِهِ ».

Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Al Hassan Bin Mahboub, from Sa'ad Bin Abu Khalaf,

(It has been narrated) from Abu Al-Hassan Al-Musa^{asws} having said to one of his^{asws} sons: 'O my^{asws} son! Upon you is with the seriousness. Do not let yourself exit from the limit of the deficiency in worshipping Allah^{azwj} Mighty and Majestic and His^{azwj} obedience, for Allah^{azwj} cannot be worshipped as truly as He^{azwj} should be worshiped'.¹⁸

2. عِدَّةٌ مِنْ أَصْحَابِنَا، عَنْ أَحْمَدَ بْنِ أَبِي عَبْدِ اللَّهِ، عَنْ بَعْضِ الْعِرَاقِيِّينَ، عَنْ مُحَمَّدِ بْنِ الْمُثَنَّى الْحَضْرَمِيِّ، عَنْ أَبِيهِ، عَنْ عَثْمَانَ بْنِ زَيْدٍ، عَنْ جَابِرٍ، قَالَ: قَالَ لِي أَبُو جَعْفَرٍ عَلَيْهِ السَّلَامُ: « يَا جَابِرُ، لَا أَخْرِجَكَ اللَّهُ مِنَ النِّقْصِ وَلَا التَّقْصِيرِ ».

A number of our companions, from Ahmad Bin Abu Abdullah, from one of the Iraqis, from Muhammad Bin Al Musna Al Hazramy, from his father, from Usman Bin Zayd, from Jabir who said,

'Abu Ja'far^{asws} said to me: 'O Jabir! May Allah^{azwj} not Exit you from the shortfall nor the deficiency'.¹⁹

3. عَنْهُ، عَنِ ابْنِ فَضَّالٍ، عَنِ الْحَسَنِ بْنِ الْحَكَمِ، قَالَ: سَمِعْتُ أَبَا الْحَسَنِ عَلَيْهِ السَّلَامُ يَقُولُ: « إِنَّ رَجُلًا فِي بَنِي إِسْرَائِيلَ عَبْدُ اللَّهِ أَرْبَعِينَ سَنَةً، ثُمَّ قَرَّبَ قُرْبَانًا، فَلَمْ يَقْبَلْ مِنْهُ، فَقَالَ لِنَفْسِهِ: مَا أُتَيْتُ إِلَّا مِنْكَ، وَمَا الذَّنْبُ إِلَّا لَكَ ». قَالَ: « فَأَوْحَى اللَّهُ — تَبَارَكَ وَتَعَالَى — إِلَيْهِ: ذُمَّكَ لِنَفْسِكَ أَفْضَلُ مِنْ عِبَادَتِكَ أَرْبَعِينَ سَنَةً ».

From him, from Ibn Fazzal, from Al Hassan Bin Al Jaham who said,

'I heard Abu Al-Hassan^{asws} saying: 'A man from the Children of Israel worshipped Allah^{azwj} for forty years. Then he offered an offering, but it was not Accepted from him. So he said to himself, 'It has not come to you except from yourself, and there is no sin except for you'. He^{asws} said: 'So Allah^{azwj} Blessed and High Revealed unto him: "Your condemning yourself is superior than your worship for forty years".²⁰

4. أَبُو عَلِيٍّ الْأَشْعَرِيُّ، عَنْ عِيسَى بْنِ أَيُّوبَ، عَنْ عَلِيِّ بْنِ مَهْزِيَارٍ، عَنِ الْفَضْلِ بْنِ يُونُسَ: عَنْ أَبِي الْحَسَنِ عَلَيْهِ السَّلَامُ، قَالَ: قَالَ: « أَكْثَرُ مِنْ أَنْ تَقُولَ: اللَّهُمَّ لَا تَجْعَلْنِي مِنَ الْمُعَارِينَ، وَلَا تُخْرِجْنِي مِنَ التَّقْصِيرِ ».

قَالَ: قُلْتُ: أَمَّا الْمُعَارُونَ، فَقَدْ عَرَفْتُ أَنَّ الرَّجُلَ يُعَارُ الدِّينَ، ثُمَّ يُخْرِجُ مِنْهُ، فَمَا مَعْنَى « لَا تُخْرِجْنِي مِنَ التَّقْصِيرِ »؟

فَقَالَ: « كُلُّ عَمَلٍ تُرِيدُ بِهِ اللَّهُ — عَزَّ وَجَلَّ — فَكُنْ فِيهِ مُقَصِّرًا عِنْدَ نَفْسِكَ؛ فَإِنَّ النَّاسَ كُلَّهُمْ فِي أَعْمَالِهِمْ فِيمَا بَيْنَهُمْ وَبَيْنَ اللَّهِ مُقَصِّرُونَ إِلَّا مَنْ عَصَمَهُ اللَّهُ عَزَّ وَجَلَّ. »

Abu Ali Al Ashary, from Isa Bin Ayoub, from Ali Bin Mahziyar, from Al Fazl Bin Yunus,

(It has been narrated) from Abu Al-Hassan^{asws} having said: ‘Frequent from saying, ‘O Allah^{azwj}! Neither Make me to be from the ones with temporary Emān, nor Exit me from the deficiency’. I said, ‘As for the temporary ones, so I have recognised that the man tends to borrow (acquire temporarily) the Religion, then he exits from it. So what is the meaning of ‘Do not Exit me from the deficiency’?’

So he^{asws} said: ‘Every work that you intend Allah^{azwj} Mighty and Majestic with, so be a deficient with yourself, for the people, all of them are in their deeds regarding what is between them and Allah^{azwj}, deficient, except for the one whom Allah^{azwj} Mighty and Majestic Preserves’.²¹

36- بَابُ الطَّاعَةِ وَالتَّقْوَى

Chapter 36 – The obedience and the piety

1. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنْ أَحْمَدَ بْنِ مُحَمَّدَ بْنِ أَبِي نَصْرٍ، عَنْ مُحَمَّدٍ أَخِي عُرَامٍ، عَنْ مُحَمَّدَ بْنِ مُسْلِمٍ: عَنْ أَبِي جَعْفَرٍ عليه السلام، قَالَ: « لَا تَذْهَبْ بِكُمْ الْمَذَاهِبُ، فَوَ اللَّهِ مَا شِيعَتُنَا إِلَّا مَنْ أَطَاعَ اللَّهَ عَزَّ وَجَلَّ. »

Ali Bin Ibrahim, from his father, from Ahmad Bin Muhammad Bin Abu Nasr, from Muhammad the brother of Uram, from Muhammad Bin Muslim,

(It has been narrated) from Abu Ja’far^{asws} having said: ‘Do not (let) the (other) doctrines go with you, for by Allah^{azwj}, our^{asws} Shia is not except for the one who obeys Allah^{azwj} Mighty and Majestic’.²²

2. عِدَّةٌ مِنْ أَصْحَابِنَا، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ، عَنْ ابْنِ فَضَالٍ، عَنْ عَاصِمِ بْنِ حُمَيْدٍ، عَنْ أَبِي حَمْزَةَ الثَّمَالِيِّ: عَنْ أَبِي جَعْفَرٍ عليه السلام، قَالَ: « خَطَبَ رَسُولُ اللَّهِ ﷺ فِي حَجَّةِ الْوَدَاعِ، فَقَالَ: يَا أَيُّهَا النَّاسُ، وَاللَّهِ مَا مِنْ شَيْءٍ يُقَرِّبُكُمْ مِنَ الْجَنَّةِ وَيُبَاعِدُكُمْ مِنَ النَّارِ إِلَّا وَقَدْ أَمَرْتُكُمْ بِهِ، وَمَا مِنْ شَيْءٍ يُقَرِّبُكُمْ مِنَ النَّارِ وَيُبَاعِدُكُمْ مِنَ الْجَنَّةِ إِلَّا وَقَدْ نَهَيْتُكُمْ عَنْهُ، أَلَا وَإِنَّ الرُّوحَ الْأَمِينَ نَفَثَ فِي رُوعِي أَنَّهُ لَنْ تَمُوتَ نَفْسٌ حَتَّى تَسْتَكْمَلَ رِزْقَهَا، فَاتَّقُوا اللَّهَ، وَأَجْمِلُوا فِي الطَّلَبِ، وَلَا يَحْمِلُ أَحَدُكُمْ اسْتِطَاءَ شَيْءٍ مِنَ الرِّزْقِ أَنْ يَطْلُبَهُ بِغَيْرِ حِلِّهِ؛ فَإِنَّهُ لَا يَدْرِكُ مَا عِنْدَ اللَّهِ إِلَّا بِطَاعَتِهِ. »

A number of our companions, from Ahmad Bin Muhammad, from Ibn Fazzal, from Aasim Bin Humeyd, from Abu Hamza Al Sumaly,

(It has been narrated) from Abu Ja’far^{asws} having said: ‘Rasool-Allah^{saww} addressed (the people) during the farewell Hajj, so he^{saww} said: ‘O you people! By Allah^{azwj}! There is none from the things which brings you closer to the Paradise and distance you from the Fire except that I^{saww} have ordered you

with it; and there is none from a thing which brings you closer to the Fire and distances you from the Paradise, except that I^{saww} have forbidden you from it.

Indeed! And the trustworthy spirit (Jibraeel^{as}) blew into my^{saww} person that not a soul would be dying until its sustenance is completed. Therefore, fear Allah^{azwj} and be vigorous in the seeking (of the livelihood), and not one of you should bear indolence for anything from the sustenance if he seeks it without its Permissibility, for whatever is in the Presence of Allah^{azwj} cannot be realised except being in His^{azwj} obedience'.²³

3. أَبُو عَلِيٍّ الْأَشْعَرِيُّ، عَنْ مُحَمَّدِ بْنِ سَالِمٍ؛ وَ أَحْمَدَ بْنِ أَبِي عَبْدِ اللَّهِ، عَنْ أَبِيهِ جَمِيعاً، عَنْ أَحْمَدَ بْنِ النَّضْرِ، عَنْ عَمْرِو بْنِ شَمْرٍ، عَنْ جَابِرٍ: عَنْ أَبِي جَعْفَرٍ عَلَيْهِ السَّلَامُ، قَالَ: قَالَ لِي: « يَا جَابِرُ، أَيْكُنْفِي مَنْ يَنْتَحِلُ التَّشْيِيعَ أَنْ يَقُولَ بِحُبِّنا أَهْلَ الْبَيْتِ؟ فَوَ اللَّهُ مَا شِيعَتُنَا إِلَّا مَنْ اتَّقَى اللَّهَ وَأَطَاعَهُ، وَمَا كَانُوا يَعْرِفُونَ يَا جَابِرُ إِلَّا بِالتَّوَّاضُعِ، وَالتَّخَشُّعِ، وَالْأَمَانَةِ، وَكَثْرَةِ ذِكْرِ اللَّهِ، وَالصَّوْمِ، وَالصَّلَاةِ، وَالْبِرِّ بِالْوَالِدَيْنِ، وَالتَّعَاهُدِ لِلْجِيرَانِ مِنَ الْفُقَرَاءِ وَأَهْلِ الْمَسْكِنَةِ وَالْغَارِمِينَ وَالْأَيْتَامِ، وَصِدْقِ الْحَدِيثِ، وَتِلَاوَةِ الْقُرْآنِ، وَكَفِّ الْأَلْسُنِ عَنِ النَّاسِ إِلَّا مِنْ خَيْرٍ، وَكَانُوا أُمْنَاءَ عَشَائِرِهِمْ فِي الْأَشْيَاءِ ».

قَالَ جَابِرٌ: فَقُلْتُ: يَا ابْنَ رَسُولِ اللَّهِ، مَا نَعْرِفُ الْيَوْمَ أَحَدًا بِهَذِهِ الصِّفَةِ. فَقَالَ: « يَا جَابِرُ، لَاتَذْهَبَنَّ بِكَ الْمَذَاهِبُ، حَسْبُ الرَّجُلِ أَنْ يَقُولَ: أُحِبُّ عَلِيًّا وَأَتَوَلَّاهُ، ثُمَّ لَا يَكُونُ مَعَ ذَلِكَ فَعَالًا؟! فُلُوْ قَالَ: إِنِّي أُحِبُّ رَسُولَ اللَّهِ، فَارَسُولُ اللَّهِ ﷺ خَيْرٌ مِنْ عَلِيٍّ عَلَيْهِ السَّلَامُ، ثُمَّ لَا يَتَّبِعُ سِرَّتَهُ، وَلَا يَعْمَلُ بِسُنَّتِهِ، مَا نَفَعَهُ حَبَهُ إِيَّاهُ شَيْئًا؛ فَاتَّقُوا اللَّهَ، وَاعْمَلُوا لِمَا عِنْدَ اللَّهِ، لَيْسَ بَيْنَ اللَّهِ وَبَيْنَ أَحَدٍ قَرَابَةٌ، أُحِبُّ الْعِبَادَ إِلَى اللَّهِ — عَزَّ وَجَلَّ — وَأَكْرَمُهُمْ عَلَيْهِ أَتْقَاهُمْ، وَاعْمَلْهُمْ بِطَاعَتِهِ.

يَا جَابِرُ، وَاللَّهِ مَا يَتَقَرَّبُ إِلَى اللَّهِ — تَبَارَكَ وَتَعَالَى — إِلَّا بِالطَّاعَةِ، وَ مَا مَعَنَا بَرَاءَةٌ مِنَ النَّارِ، وَلَا عَلَى اللَّهِ لِأَحَدٍ مِنْ حُجَّةٍ؛ مَنْ كَانَ لِلَّهِ مُطِيعًا، فَهُوَ لَنَا وَلِيٌّ؛ وَمَنْ كَانَ لِلَّهِ عَاصِيًا، فَهُوَ لَنَا عَدُوٌّ؛ وَ مَا تَنَالُ وَلَا يَتَنَا إِلَّا بِالْعَمَلِ وَالْوَرَعِ ».

Abu Ali Al Ashary, from Muhammad Bin Salim, and Ahmad Bin Abu Abdullah, from his father, altogether from Ahmad Bin Al Nazar, from Amro Bin Shimr, from Jabir,

(It has been narrated) from Abu Ja'far^{asws} having said: 'O Jabir! Is he content, the one who is posing as the Shia that he is speaking of his love for us^{asws}, the People^{asws} of the Household? By Allah^{azwj}! He is not our^{asws} Shia except for the one who fears Allah^{azwj} and obeys Him^{azwj}; and they (the Shia) would not be recognised, O Jabir, except with the reverence, and the humbleness, and the trustworthiness, and frequency of the Mention of Allah^{azwj}, and the Fasting, and the Salāt, and the righteousness with the parents, and the commitment with the neighbours from the poor ones, and the destitute, and the indebted ones, and the orphans, and the truthfulness of the

narrations, and the recitation of the Quran, and restraining of the tongues from the people except from goodness, and being trusted by their clan regarding the things’.

Jabir said, ‘So I said, ‘O son^{asws} of Rasool-Allah^{saww}! We do not recognise today anyone with these characteristics’. So he^{asws} said: ‘O Jabir! Do not (let) the (other) doctrines (sects) go away with you. The man reckons that he is speaking the love for Ali^{asws}, and being in his^{asws} Wilayah, then he does not happen to be with that in deeds. So if he were to say, ‘I love Rasool-Allah^{saww}’, so Rasool-Allah^{saww} is better than Ali^{asws}, then he does not follow his^{saww} way, and does not act by his^{saww} Sunnah, his love for him^{saww} would not benefit him anything.

Therefore, fear Allah^{azwj} and work for what is in the Presence of Allah^{azwj}. There is no relationship between Allah^{azwj} and anyone. The most Beloved of the servants to Allah^{azwj} Mighty and Majestic and the most prestigious to Him^{azwj} is the most pious of them the most working of them in His^{azwj} obedience. O Jabir! By Allah^{azwj}! One cannot get closer to Allah^{azwj} Blessed and High except with the obedience. And what is the meaning of the freedom from the Fire, and there is no argument for anyone against Allah^{azwj}. The one who was obedient to Allah^{azwj} so he would be a friend of ours^{asws}, and the one who was disobedient to Allah^{azwj}, so he would be an enemy of ours^{asws}; and you cannot attain our^{asws} Wilayah except with the deeds and the piety’.²⁴

4. عَلِيٌّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ؛ وَمُحَمَّدُ بْنُ إِسْمَاعِيلَ، عَنِ الْفَضْلِ بْنِ شَاذَانَ جَمِيعاً، عَنْ ابْنِ أَبِي عُمَيْرٍ، عَنْ هِشَامِ بْنِ الْحَكَمِ: عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ، قَالَ: «إِذَا كَانَ يَوْمُ الْقِيَامَةِ، يَقُومُ عُنُقُ مِنَ النَّاسِ، فَيَأْتُونَ بَابَ الْجَنَّةِ، فَيُضْرَبُونَ، فَيَقَالُ لَهُمْ: مَنْ أَنْتُمْ؟ فَيَقُولُونَ: نَحْنُ أَهْلُ الصَّبْرِ، فَيَقَالُ لَهُمْ: عَلَى مَا صَبَرْتُمْ؟ فَيَقُولُونَ: كُنَّا نَصْبِرُ عَلَى طَاعَةِ اللَّهِ، وَنَصْبِرُ عَنْ مَعَاصِي اللَّهِ، فَيَقُولُ اللَّهُ عَزَّ وَجَلَّ: صَدَقُوا، أَدْخِلُوهُمْ الْجَنَّةَ، وَهُوَ قَوْلُ اللَّهِ عَزَّ وَجَلَّ: (إِنَّمَا يُؤْتِي الصَّابِرُونَ أَجْرَهُمْ بِغَيْرِ حِسَابٍ)».

Ali Bin Ibrahim, from his father, and Muhammad Bin Ismail, from Al Fazl Bin Shazaan, altogether, from Ibn Abu Umeyr, from Hisham Bin Al Hakam,

(It has been narrated) from Abu Abdullah^{asws} having said: ‘When it will be the Day of Judgement, (some) necks of the people would stand and they would be coming to the Door of the Paradise, and they would be knocking it. So it would be said to them, ‘Who are you?’ So they would be saying, ‘We are the people of patience’. So it would be said to them, ‘What were you patient upon?’ So they would be saying, ‘We were patient upon the obedience of Allah^{azwj}, and we were patient from (not) disobeying Allah^{azwj}’. So Allah^{azwj} Mighty and Majestic would be Saying: “They are speaking the truth. Enter them into the Paradise”. And these are the Words of Allah^{azwj} Mighty and Majestic [39: 10] But rather, it is the patient who will be paid back their Recompense without Reckoning’.²⁵

5. مُحَمَّدُ بْنُ يَحْيَى، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ، عَنْ مُحَمَّدِ بْنِ سِنَانٍ، عَنْ فَضِيلِ بْنِ عُمَانَ، عَنْ أَبِي عُبَيْدَةَ: عَنْ أَبِي جَعْفَرٍ عليه السلام، قَالَ: «كَانَ أَمِيرُ الْمُؤْمِنِينَ عليه السلام يَقُولُ: لَا يَقِلُّ عَمَلٌ مَعَ تَقْوَى، وَكَيْفَ يَقِلُّ مَا يُتَقَبَّلُ؟!».»

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Muhammad Bin Sinan, from Fuzayl Bin Usman, from Abu Ubeyda,

(It has been narrated) from Abu Ja'far^{asws} having said: 'Amir Al-Momineen^{asws} was saying: 'Do not belittle a deed performed with piety, and how can one belittle what is Accepted?'²⁶

6. حُمَيْدُ بْنُ زِيَادٍ، عَنْ الْحَسَنِ بْنِ مُحَمَّدٍ بْنِ سَمَاعَةَ، عَنْ بَعْضِ أَصْحَابِهِ، عَنْ أَبَانَ، عَنْ عَمْرِو بْنِ خَالِدٍ: عَنْ أَبِي جَعْفَرٍ عليه السلام، قَالَ: «يَا مَعْشَرَ الشَّيْعَةِ — شَيْعَةَ آلِ مُحَمَّدٍ — كُونُوا النُّمُورَةَ الْوُسْطَى، يَرْجِعْ إِلَيْكُمْ الْغَالِي، وَيَلْحَقْ بِكُمْ التَّالِي».»

فَقَالَ لَهُ رَجُلٌ مِنَ الْأَنْصَارِ — يُقَالُ لَهُ: سَعْدٌ —: جُعِلْتُ فِدَاكَ، مَا الْغَالِي؟ قَالَ: «قَوْمٌ يَقُولُونَ فِينَا مَا لَانَقُولُهُ فِي أَنْفُسِنَا، فَلَيْسَ أَوْلَاكَ مِنَّا، وَلَكِنَّا مِنْهُمْ».»

قَالَ: فَمَا التَّالِي؟ قَالَ: «الْمُرْتَادُ، يُرِيدُ الْخَيْرَ يَبْلُغُهُ الْخَيْرُ يُؤْجِرُ عَلَيْهِ».»

ثُمَّ أَقْبَلَ عَلَيْنَا، فَقَالَ: «وَاللَّهِ، مَا مَعَنَا مِنَ اللَّهِ بَرَاءَةٌ، وَلَا بَيْنَنَا وَبَيْنَ اللَّهِ قَرَابَةٌ، وَلَا لَنَا عَلَى اللَّهِ حُجَّةٌ، وَلَا نَتَقَرَّبُ إِلَى اللَّهِ إِلَّا بِالطَّاعَةِ، فَمَنْ كَانَ مِنْكُمْ مُطِيعًا لِلَّهِ، تَنَفَّعَهُ وَلَايَتُنَا؛ وَمَنْ كَانَ مِنْكُمْ عَاصِيًا لِلَّهِ، لَمْ تَنَفَّعَهُ وَلَايَتُنَا، وَيَحْكُمُ لَاتَغْتَرُّوا، وَيَحْكُمُ لَاتَغْتَرُّوا».»

Humeyd Bin Ziyad, from Al Hassan Bin Muhammad Bin Sama'at, from one of his companions, from Aban, from Amro Bin Khalid,

(It has been narrated) from Abu Ja'far^{asws} having said: 'O group of Shia, the Shia of the Progeny^{asws} of Muhammad^{saww}! Take a central position. The exaggerator would return to you and the 'Ta'aly' would catch up with you'. So a man from the Helpers called Sa'ad, said, 'May I be sacrificed for you^{asws}! What is the exaggerator?' He^{asws} said: 'People who are saying regarding us^{asws} (that which) we^{asws} are not saying regarding ourselves^{asws}. So those are not from us^{asws} and we^{asws} are not from them'. He said, 'So what is the 'Ta'aly'?' He^{asws} said: 'The apostate indenting the goodness. The goodness reaches him and he is Recompened upon it'.

Then he^{asws} turned to face us and he^{asws} said: 'By Allah^{azwj}! There is no freedom (from the Fire) with us^{asws} from Allah^{azwj}, nor is there between us^{asws} and Allah^{azwj} a relationship, nor is there an argument for us^{asws} against Allah^{azwj}, nor do we^{asws} get closer to Allah^{azwj} except by obedience. So the one from you who was obedient to Allah^{azwj}, our^{asws} Wilayah would benefit him, and the one from you who was disobedient to Allah^{azwj}, our^{asws} Wilayah would not benefit him. Woe be unto you! Do not be decieved. Woe be unto you! Do not be deceived'²⁷

7. عِدَّةٌ مِنْ أَصْحَابِنَا، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ خَالِدٍ، عَنْ عُمَانَ بْنِ عِيسَى، عَنْ مُفَضَّلِ بْنِ عُمَرَ، قَالَ: كُنْتُ عِنْدَ أَبِي عَبْدِ اللَّهِ عليه السلام، فَذَكَرْنَا الْأَعْمَالَ، فَقُلْتُ أَنَا: مَا أضعَفَ عَمَلِي!

فَقَالَ: «مَهْ، اسْتَغْفِرِ اللَّهَ» ثُمَّ قَالَ لِي: «إِنَّ قَلِيلَ الْعَمَلِ مَعَ التَّقْوَى خَيْرٌ مِنْ كَثِيرِ الْعَمَلِ بِلَا تَقْوَى».

قُلْتُ: كَيْفَ يَكُونُ كَثِيرٌ بِلَا تَقْوَى؟!

قَالَ: «نَعَمْ، مِثْلُ الرَّجُلِ يَطْعَمُ طَعَامَهُ، وَيَرْفُقُ جِيرَانَهُ، وَيُوطِئُ رَحْلَهُ، فَإِذَا ارْتَفَعَ لَهُ الْبَابُ مِنَ الْحَرَامِ دَخَلَ فِيهِ، فَهَذَا الْعَمَلُ بِلَا تَقْوَى، وَيَكُونُ الْآخَرُ لَيْسَ عِنْدَهُ، فَإِذَا ارْتَفَعَ لَهُ الْبَابُ مِنَ الْحَرَامِ لَمْ يَدْخُلْ فِيهِ».

A number of our companions, from Ahmad Bin Muhammad Bin Khalid, from usman Bin isa, from Mufazzal Bin Umar who said,

‘I was in the Presence of Abu Abdullah^{asws}, and we mentioned the deeds. So I said, ‘How weak are my deeds’. So he^{asws} said: ‘Shh! Seek Forgiveness of Allah^{azwj}’. Then he^{asws} said to me: ‘The few deeds performed with the piety are better than the abundant deeds performed without piety’. I said, ‘How can a lot happen to be without piety?’ He^{asws} said: ‘Yes, like the man who feeds the food, and is kind to his neighbours, and uses his belongings (for others). So when the door of the Prohibition is raised for him (an opportunity of committing sins presents itself to him), he enters into it. So this is the deed performed without piety; and another one can happen to be such that this is not with him, but when the door of the Prohibition is raised for him, he does not enter into it’.²⁸

8. الْحُسَيْنُ بْنُ مُحَمَّدٍ، عَنْ مُعَلَّى بْنِ مُحَمَّدٍ، عَنْ أَبِي دَاوُدَ الْمُسْتَرْقِ، عَنْ مُحَسِّنِ الْمِثْمِيِّ، عَنْ يَعْقُوبَ بْنِ شُعَيْبٍ، قَالَ: سَمِعْتُ أَبَا عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ يَقُولُ: «مَا نَقَلَ اللَّهُ — عَزَّ وَجَلَّ — عَبْدًا مِنْ ذُلِّ الْمَعَاصِي إِلَى عِزِّ التَّقْوَى إِلَّا أَغْنَاهُ مِنْ غَيْرِ مَالٍ، وَأَعَزَّهُ مِنْ غَيْرِ عَشِيرَةٍ، وَأَنَسَهُ مِنْ غَيْرِ بَشَرٍ».

Al Husayn Bin Muhammad, from Moala Bin Muhammad, from Abu Dawood Al Mustariq, from Muhassin Al Maysami, from Yaqoub Bin Shuayb who said,

‘I heard Abu Abdullah^{asws} saying: ‘Allah^{azwj} Mighty and Majestic does not Transfer a servant from the disgrace of the disobedience to the honour of the piety except He^{azwj} would Enrich him from without wealth, and Honour him from without a clan, and Give him companionship from without a person’.²⁹

37- بَابُ الْوَرَعِ

Chapter 37 – The devoutness

1. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنْ ابْنِ أَبِي عُمَيْرٍ، عَنْ أَبِي الْمَغْرَاءِ، عَنْ زَيْدِ الشَّحَّامِ، عَنْ عَمْرِو بْنِ سَعِيدِ بْنِ هَلَالِ الثَّقَفِيِّ: عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ، قَالَ: قُلْتُ لَهُ: إِنِّي لَا أَلْفَاكَ إِلَّا فِي السَّنِينَ، فَأَخْبَرَنِي بِشَيْءٍ أَخَذَ بِهِ فَقَالَ: «أَوْصِيكَ بِتَقْوَى اللَّهِ وَالْوَرَعِ وَالْاجْتِهَادِ، وَاعْلَمْ أَنَّهُ لَا يَنْفَعُ اجْتِهَادٌ لَوْ رَعَى فِيهِ».

Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Abu Al Magra'a, from Zayd Al Shahaam, from Amro Bin Saeed Bin Hilal Al Saqafy, (It has been narrated) from Abu Abdullah^{asws}, said, 'I said to him^{asws}, 'I do not meet you^{asws} except after years, so inform me with something I can take to'. So he^{asws} said: 'I^{asws} advise you with the fear of Allah^{azwj} and the devoutness, and the striving; and know that the striving would not benefit it there is no devoutness in it'.³⁰

2. مُحَمَّدٌ بْنُ يَحْيَى، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ، عَنِ الْحَسَنِ بْنِ مَحْبُوبٍ، عَنْ حَدِيدِ بْنِ حَكِيمٍ، قَالَ: سَمِعْتُ أَبَا عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ يَقُولُ: «اتَّقُوا اللَّهَ، وَصُونُوا دِينَكُمْ بِالْوَرَعِ».

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Al Hassan Bin Mahboub, from Hadeed Bin Hakeem who said, 'I heard Abu Abdullah^{asws} saying: 'Fear Allah^{azwj} and maintain your Religion with the devoutness'.³¹

3. أَبُو عَلِيٍّ الْأَشْعَرِيُّ، عَنْ مُحَمَّدِ بْنِ عَبْدِ الْجَبَّارِ، عَنْ صَفْوَانَ بْنِ يَحْيَى، عَنْ يَزِيدِ بْنِ خَلِيفَةَ، قَالَ: وَعَظَنَا أَبُو عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ، فَأَمَرَ وَزَهَّدَ، ثُمَّ قَالَ: «عَلَيْكُمْ بِالْوَرَعِ؛ فَإِنَّهُ لَأُنَالُ مَا عِنْدَ اللَّهِ إِلَّا بِالْوَرَعِ».

Abu Ali Al Ashary, from Muhammad Bin Abdul Jabbar, from Safwan Bin yahya, from Yazed Bin Khalifa who said,

'Abu Abdullah^{asws} advised us and instructed with the ascetism. Then he^{asws} said: 'Upon you is the devoutness, for whatever is in the Presence of Allah^{azwj} cannot be attained except with the devoutness'.³²

4. عِدَّةٌ مِنْ أَصْحَابِنَا، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ خَالِدٍ، عَنِ ابْنِ فَضَّالٍ، عَنْ أَبِي جَمِيلَةَ، عَنْ ابْنِ أَبِي يَعْفُورٍ، عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ، قَالَ: «لَا يَنْفَعُ اجْتِهَادٌ لَوَرَعٍ فِيهِ».

A number of our companions, from Ahmad Bin Muhammad Bin Khalid, from Ibn Fazzal, from Abu Jameela, from Ibn Abu Yafour,

(It has been narrated) from Abu Abdullah^{asws} having said: 'The striving would not benefit if there is no devoutness in it'.³³

5. عَنْهُ، عَنْ أَبِيهِ، عَنْ فَضَالَةَ بْنِ أَيُّوبَ، عَنِ الْحَسَنِ بْنِ زِيَادِ الصَّقَلِ، عَنْ فَضِيلِ بْنِ يَسَارٍ، قَالَ: قَالَ أَبُو جَعْفَرٍ عَلَيْهِ السَّلَامُ: «إِنْ أَشَدَّ الْعِبَادَةِ الْوَرَعُ».

From him, from his father, from Fazalat Bin Ayoub, from Al Hassan Bin Ziyad Al Sayqal, from Fuzayl Bin Yasaar who said,

'Abu Ja'far^{asws} said: 'The most difficult of the worship is the devoutness'.³⁴

6. مُحَمَّدٌ بْنُ يَحْيَى، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ عَيْسَى، عَنْ مُحَمَّدِ بْنِ إِسْمَاعِيلَ بْنِ بَزِيعٍ، عَنْ حَنَّانِ بْنِ سَدِيرٍ، قَالَ: قَالَ أَبُو الصَّبَّاحِ الْكَنَانِيُّ لِأَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ: مَا نَلْقَى مِنَ النَّاسِ فِيكَ! فَقَالَ أَبُو عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ: «وَمَا الَّذِي تَلْقَى مِنَ النَّاسِ فِي؟» فَقَالَ: لَا يَزَالُ يَكُونُ بَيْنَنَا وَبَيْنَ الرَّجُلِ الْكَلَامُ، فَيَقُولُ: جَعْفَرِيٌّ حَيْثُ، فَقَالَ: «يَعِيرُكُمُ النَّاسُ بِي؟» فَقَالَ لَهُ أَبُو

الصَّبَاحُ: نَعَمْ، قَالَ: فَقَالَ: «فَمَا أَقَلَّ وَاللَّهِ مَنْ يَتَّبِعُ جَعْفَرًا مِنْكُمْ! إِنَّمَا أَصْحَابِي مِنْ أَشَدِّ وَرَعٍ، وَعَمِلَ لِخَالِقِهِ، وَرَجَا ثَوَابَهُ؛ هَؤُلَاءِ أَصْحَابِي.»

Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Muhammad Bin Ismail Bin Bazie, from Hanan Bin Sadeyr who said,

‘Abu Al-Sabbah Al-Kinany said to Abu Abdullah^{asws}, ‘What we face from the people regarding you^{asws}’. So Abu Abdullah^{asws} said: ‘And what is that which you face from the people regarding me?’ So he said, ‘There does not cease to be the (heated) speech between us and the man, so he is saying, ‘A Ja’fary, a wicked one’. So he^{asws} said: ‘The people are reproaching you (because of) me^{asws}?’ So Abu Al-Sabbah said to him^{asws}, ‘Yes’. So he^{asws} said: ‘By Allah^{azwj}! How few are the ones who follow Ja’far^{asws} among you. But rather, my^{asws} companion is the one with intense devoutness, and works for his Creator, and hopes for His^{azwj} Rewards. So they are my^{asws} companions’.³⁵

7. حَنَّانُ بْنُ سَدِيرٍ، عَنْ أَبِي سَارَةَ الْغَزَّالِ: عَنْ أَبِي جَعْفَرٍ عَلَيْهِ السَّلَامُ، قَالَ: «قَالَ اللَّهُ عَزَّ وَجَلَّ: ابْنُ آدَمَ، اجْتَنِبْ مَا حَرَّمَ عَلَيْكَ؛ تَكُنْ مِنْ أَوْرَعِ النَّاسِ.»

Hanan Bin Sadeyr, from Abu Sara Al Gazzal,

(It has been narrated) from Abu Ja’far^{asws} having said: ‘Allah^{azwj} Mighty and Majestic Said: ‘Son of Adam^{as}! Keep away from what I^{saww} Prohibited upon you (in order for) you to become from the most devout of the people’.³⁶

8. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ وَعَلِيِّ بْنِ مُحَمَّدٍ، عَنِ الْقَاسِمِ بْنِ مُحَمَّدٍ، عَنْ سُلَيْمَانَ الْمَنْقَرِيِّ، عَنْ حَفْصِ بْنِ غِيَاثٍ، قَالَ: سَأَلْتُ أَبَا عَبْدِ اللَّهِ عَنِ الْوَرَعِ مِنَ النَّاسِ، فَقَالَ: «الَّذِي يَتَوَرَّعُ عَنْ مُحَارِمِ اللَّهِ عَزَّ وَجَلَّ.»

Ali Bin Ibrahim, from his father, and Ali Bin Muhammad, from Al Qasim Bin Muhammad, from Suleyman Al Minqary, from hafz Bin Giyas who said,

‘I asked Abu Abdullah^{asws} about the devoutness from the people. So he^{asws} said: ‘Those who refrain from the Prohibitions of Allah^{azwj} Mighty and Majestic’.³⁷

9. مُحَمَّدُ بْنُ يَحْيَى، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ عِيسَى، عَنْ عَلِيِّ بْنِ النُّعْمَانِ، عَنْ أَبِي أُسَامَةَ، قَالَ: سَمِعْتُ أَبَا عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ يَقُولُ: «عَلَيْكُمْ بِتَقْوَى اللَّهِ، وَالْوَرَعِ، وَالْاجْتِهَادِ، وَصِدْقِ الْحَدِيثِ، وَأَدَاءِ الْأَمَانَةِ، وَحُسْنِ الْخُلُقِ، وَحُسْنِ الْجَوَارِ؛ وَكُونُوا دُعَاةً إِلَى أَنْفُسِكُمْ بِغَيْرِ أَلْسِنَتِكُمْ، وَكُونُوا زِينًا، وَلَا تَكُونُوا شَيْنًا؛ وَعَلَيْكُمْ بِطُولِ الرُّكُوعِ وَالسُّجُودِ؛ فَإِنَّ أَحَدَكُمْ إِذَا أَطَالَ الرُّكُوعَ وَالسُّجُودَ، هَتَفَ إِبْلِيسُ مِنْ خَلْفِهِ، وَقَالَ: يَا وَيْلَهُ، أَطَاعَ وَعَصَيْتُ، وَسَجَدَ وَأَبَيْتُ.»

Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Ali Bin Al numan, from Abu Asama who said,

‘I heard Abu Abdullah^{asws} saying: ‘Upon you is with fearing Allah^{azwj} and the devoutness, and the striving, and truthful narration, and paying back the entrustment, and the good manners, and the favours to the neighbours, and become (so pious that you) impress (others and attract) to yourselves without

(using) your tongues, and become an adornment and do not become a shame; and upon you is with the prolongation of the Bowings and the Prostrations. So if one of you, when he prolongs the Bowings and the Prostrations, Iblees^{la} would yell from behind him and say, 'O woe! He obeys and I^{la} disobeyed! And he Prostrates and I^{la} refused'.³⁸

10. مُحَمَّدُ بْنُ يَحْيَى، عَنْ أَحْمَدَ بْنِ مُحَمَّدَ بْنِ عِيسَى، عَنْ عَلِيِّ بْنِ أَبِي زَيْدٍ، عَنْ أَبِيهِ، قَالَ: كُنْتُ عِنْدَ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ، فَدَخَلَ عِيسَى بْنُ عَبْدِ اللَّهِ الْقُمِّيُّ، فَرَحَّبَ بِهِ، وَقَرَّبَ مِنْ مَجْلِسِهِ، ثُمَّ قَالَ: «يَا عِيسَى بْنُ عَبْدِ اللَّهِ، لَيْسَ مِنَّا وَلَا كِرَامَةٌ مِنْ كَانَ فِي مِصْرٍ — فِيهِ مِائَةٌ أَلْفٍ أَوْ يَزِيدُونَ — وَكَانَ فِي ذَلِكَ الْمِصْرِ أَحَدٌ أَوْرَعَ مِنْهُ».

Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Ali Bin Abu Zayd, from his father who said,

'I was in the presence of Abu Abdullah^{asws}, and Isa Bin Abdullah Al-Qummy came over. So he^{asws} welcomed him and seated him near to him^{asws}. Then he^{asws} said: 'O Isa Bin Abdullah! He is not from us, and there is no prestige, the one who was in a city wherein were one hundred thousand or more, and in that city there was one who was more devout than him'.³⁹

11. عَنْهُ، عَنْ أَحْمَدَ بْنِ مُحَمَّدَ بْنِ عِيسَى، عَنْ ابْنِ فَضَّالٍ، عَنْ عَلِيِّ بْنِ عَقَبَةَ، عَنْ أَبِي كَهْمَسٍ، عَنْ عَمْرِو بْنِ سَعِيدٍ بْنِ هَلَالٍ، قَالَ: قُلْتُ لِأَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ: أَوْصِنِي، قَالَ: «أَوْصِيكَ بِتَقْوَى اللَّهِ وَالْوَرَعِ وَالْاجْتِهَادِ، وَاعْلَمْ أَنَّهُ لَا يَنْفَعُ اجْتِهَادٌ لَأَوْرَعَ فِيهِ».

From him, from Ahmad Bin Muhammad Bin Isa, from Ibn Fazzal, from Ali Bin Uqba, from Abu Kahm^{as}, from Amro Bin Saeed Bin Hilal who said,

'I said to Abu Abdullah^{asws}, 'Advise me'. He^{asws} said: 'I^{asws} advise you with the fear of Allah^{azwj}, and the devoutness, and the striving; and know that the striving would not benefit if there is no devoutness in it'.⁴⁰

12. عَنْهُ، عَنْ أَحْمَدَ بْنِ مُحَمَّدَ بْنِ مُحَمَّدٍ، عَنْ عَلِيِّ بْنِ الْحَكَمِ، عَنْ سَيْفِ بْنِ عَمِيرَةَ، عَنْ أَبِي الصَّبَّاحِ الْكِنَانِيِّ: عَنْ أَبِي جَعْفَرٍ عَلَيْهِ السَّلَامُ، قَالَ: «أَعِينُونَا بِالْوَرَعِ؛ فَإِنَّهُ مَنْ لَقِيَ اللَّهَ — عَزَّ وَجَلَّ — مِنْكُمْ بِالْوَرَعِ، كَانَ لَهُ عِنْدَ اللَّهِ فَرَجًا؛ إِنَّ اللَّهَ — عَزَّ وَجَلَّ — يَقُولُ: (مَنْ يُطِيعَ اللَّهَ وَالرَّسُولَ فَأُولَئِكَ مَعَ الَّذِينَ أَنْعَمَ اللَّهُ عَلَيْهِمْ مِنَ النَّبِيِّينَ وَالصِّدِّيقِينَ وَالشُّهَدَاءِ وَالصَّالِحِينَ وَحَسُنَ أُولَئِكَ رَفِيقًا) فَمِنَّا النَّبِيُّ، وَمِنَّا الصِّدِّيقُ وَالشُّهَدَاءُ وَالصَّالِحُونَ».

Note:

We read in the text of Hadith “مَنْ يُطِيعَ اللَّهَ وَرَسُولَهُ” and then the rest, while we have mentioned the exact verse here. Because Imam has quoted the Verse near to the “مَنْ يُطِيعَ اللَّهَ وَرَسُولَهُ وَيَخْشَ اللَّهَ وَيَتَّقِمْ فَأُولَئِكَ هُمُ الْفَائِزُونَ”. This note is taken from “مرآة العقول؛ ج8، ص64” of Allama Majlisi.

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From him, from Ahmad Bin Muhammad, from Ali Bin Al Hakam, from Sayf Bin Ameyra, from Abu Al Sabbah Al Kinany,

(It has been narrated) from Abu Ja'far^{asws} having said: 'Assist us^{asws} with the devoutness, for the one of you whom meets Allah^{azwj} Mighty and Majestic with the devoutness, there would be for him, in the Presence of Allah^{azwj}, a relief; and that Allah^{azwj} Mighty and Majestic is Saying [4: 69] And whoever obeys Allah and the Rasool, these are with those upon whom Allah has Bestowed Favours from among the Prophets and the Truthful and the Martyrs and the Righteous, and a goodly company are they! Thus, from us^{asws} is the Prophet^{saww}, and from us^{asws} is the truthful, and the martyrs and the righteous ones'.⁴¹

13. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنْ ابْنِ مَحْبُوبٍ، عَنْ ابْنِ رِثَابٍ: عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ، قَالَ: «إِنَّا لَأَنَعِدُّ الرَّجُلَ مُؤْمِنًا حَتَّى يَكُونَ لَجَمِيعِ أَمْرِنَا مُتَّبِعًا مُرِيدًا، أَلَا وَإِنْ مِنْ أَتْبَاعِ أَمْرِنَا وَإِرَادَتِهِ الْوَرَعُ، فَتَزِينُوا بِهِ يَرْحَمَكُمُ اللَّهُ، وَكَبِدُوا أَعْدَاءَنَا بِهِ يَنْعَشَكُمُ اللَّهُ».

Ali Bin Ibrahim, from his father, from Ibn Mahboub, from Ibn Raib,

(It has been narrated) from Abu Abdullah^{asws} having said: 'We^{asws} do not count the man as a Momin (Believer) until he happens to be obedient to the entirety of our^{asws} orders, a partisan. Indeed! And from the obedience to our^{asws} orders and wanting it, is the devoutness. Therefore, adorn yourselves with it, may Allah^{azwj} have Mercy on you, and inflict pain on our^{asws} enemies by it. May Allah^{azwj} Invigorate you'.⁴²

14. مُحَمَّدٌ بْنُ يَحْيَى، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ، عَنْ الْحَجَّالِ، عَنْ الْعَلَاءِ، عَنْ ابْنِ أَبِي يَعْفُورٍ، قَالَ: قَالَ أَبُو عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ: «كُونُوا دُعَاةً لِلنَّاسِ بِغَيْرِ أَلْسِنَتِكُمْ؛ لِيَرَوْا مِنْكُمْ الْوَرَعُ وَالْاجْتِهَادَ وَالصَّلَاةَ وَالْخَيْرَ؛ فَإِنَّ ذَلِكَ دَاعِيَةٌ».

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Al Hajjal, from Al A'ala, from Ibn Abu Yafour who said,

'Abu Abdullah^{asws} said: 'Become inviting to the people without (using) your tongues. Let them see from you the devoutness, and the striving, and the Salāt, and the goodness, for that is the inviter'.⁴³

15. الْحُسَيْنُ بْنُ مُحَمَّدٍ، عَنْ عَلِيِّ بْنِ مُحَمَّدٍ بْنِ سَعْدٍ، عَنْ مُحَمَّدِ بْنِ سَالِمٍ، عَنْ مُحَمَّدِ بْنِ حَمَزَةَ الْعَلَوِيِّ، قَالَ: أَخْبَرَنِي عبيدُ اللَّهِ بْنُ عَلِيٍّ: عَنْ أَبِي الْحَسَنِ الْأَوَّلِ عَلَيْهِ السَّلَامُ، قَالَ: «كَثِيرًا مَا كُنْتُ أَسْمَعُ أَبِي يَقُولُ: لَيْسَ مِنْ شِيعَتِنَا مَنْ لَاتَتَحَدَّثُ الْمُخَدَّرَاتُ بِوَرَعِهِ فِي خُدُورِهِنَّ، وَلَيْسَ مِنْ أَوْلِيَانِنَا مَنْ هُوَ فِي قَرْيَةٍ — فِيهَا عَشْرَةُ آلَافٍ رَجُلٍ — فِيهِمْ مَنْ خَلَقَ اللَّهُ أَوْرَعَ مِنْهُ».

Al Husayn Bin Muhammad, from Ali Bin Muhammad Bin Saeed, from Muhammad Bin Muslim, from Muhammad Bin Hama Al Alawy who said, 'Ubeydullah Bin Ali informed me,

(It has been narrated) from Abu Al-Hassan^{asws} the 1st having said: 'I^{asws} used to frequently hear my^{asws} father^{asws} saying: 'He is not from our^{asws} Shia, the one whose devoutness is not talked about by the women in their coverings; and he is not from our^{asws} friends, the one who is in a town wherein are ten

thousand men, among them is a creature of Allah^{azwj} who is more devout than him'.⁴⁴

38- بَابُ الْعِفَّةِ

Chapter 38 – The Chastity

1. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنْ حَمَّادِ بْنِ عِيسَى، عَنْ حَرِيرٍ، عَنْ زُرَّارَةَ: عَنْ أَبِي جَعْفَرٍ عليه السلام، قَالَ: « مَا عَبْدَ اللَّهُ بِشَيْءٍ أَفْضَلَ مِنْ عِفَّةِ بَطْنٍ وَفَرْجٍ ».

Ali Bin Ibrahim, from his father, from Hammad Bin Isa, from Hareyz, from Zurara,

(It has been narrated) from Abu Ja'far^{asws} having said: 'Allah^{azwj} has not been worshipped with anything more superior than chastity for the belly and the private part'.⁴⁵

2. مُحَمَّدُ بْنُ يَحْيَى، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ، عَنْ مُحَمَّدِ بْنِ إِسْمَاعِيلَ، عَنْ حَنَانِ بْنِ سَدِيرٍ، عَنْ أَبِيهِ، قَالَ: قَالَ أَبُو جَعْفَرٍ عليه السلام: « إِنَّ أَفْضَلَ الْعِبَادَةِ عِفَّةُ الْبَطْنِ وَالْفَرْجِ ».

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Muhammad Bin Ismail, from Hanan Bin Sadeyr, from his father who said,

'Abu Ja'far^{asws} said: 'The most superior worship is the chastity of the belly and the private part'.⁴⁶

3. عِدَّةٌ مِنْ أَصْحَابِنَا، عَنْ سَهْلِ بْنِ زِيَادٍ، عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ الْأَشْعَرِيِّ، عَنْ عَبْدِ اللَّهِ بْنِ مَيْمُونٍ الْقَدَّاحِ: عَنْ أَبِي عَبْدِ اللَّهِ عليه السلام، قَالَ: « كَانَ أَمِيرُ الْمُؤْمِنِينَ — صَلَوَاتُ اللَّهِ عَلَيْهِ — يَقُولُ: أَفْضَلُ الْعِبَادَةِ الْعَفَافُ ».

A number of our companions, from Sahl Bin Ziyad, from Ja'far Bin Muhammad Al Ashary, from Abdullah Bin Maymoun A Qaddah,

(It has been narrated) from Abu Abdullah^{asws} having said: 'Amir Al-Momineen^{asws} was saying: 'The most superior of the worship is the chastity'.⁴⁷

4. عِدَّةٌ مِنْ أَصْحَابِنَا، عَنْ أَحْمَدَ بْنِ أَبِي عَبْدِ اللَّهِ، عَنْ أَبِيهِ، عَنِ النَّضْرِ بْنِ سُوَيْدٍ، عَنْ يَحْيَى بْنِ عِمْرَانَ الْحَلَبِيِّ، عَنْ مُعَلَّى أَبِي عَثْمَانَ، عَنْ أَبِي بَصِيرٍ، قَالَ: قَالَ رَجُلٌ لِأَبِي جَعْفَرٍ عليه السلام: إِنِّي ضَعِيفُ الْعَمَلِ، قَلِيلُ الصِّيَامِ، وَلَكِنِّي أَرْجُو أَنْ لَا أَكُلَ إِلَّا حَلَالًا قَالَ: فَقَالَ لَهُ: « أَيُّ الْجَاهِدِ أَفْضَلُ مِنْ عِفَّةِ بَطْنٍ وَفَرْجٍ؟ ».

A number of our companions, from Ahmad Bin Abu Abdullah, from his father, from Al Nazar Bin Suweyd, from Yahya Bin Imran al Halby, from Moalla Abu Usman, from Abu Baseer who said,

'A man said to Abu Ja'far^{asws}, 'I am weak of deeds, and of few Fasts, but I am hoping that I would not be consuming except for the Permissible'. So he^{asws} said to him: 'Which striving is more superior than chastity of the belly and the private part?'⁴⁸

5. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنِ النَّوْفَلِيِّ، عَنِ السَّكُونِيِّ: عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ، قَالَ: «قَالَ رَسُولُ اللَّهِ ﷺ: أَكْثَرُ مَا تَلَجُ بِهِ أُمَّتِي النَّارَ الْأَجُوفَانِ: الْبَطْنُ، وَالْفَرْجُ».

Ali Bin Ibrahim, from his father, from Al Nowfaly, from Al Sakuny, (It has been narrated) from Abu Abdullah^{asws} having said: ‘Rasool-Allah^{saww} said: ‘Most of what my community would be consumed by the Fire are the two hollow (things) – the belly and the private part’.⁴⁹

6. وَيَأْسَنَادُهُ، قَالَ: «قَالَ رَسُولُ اللَّهِ ﷺ: ثَلَاثُ أَخَافُهُنَّ عَلَى أُمَّتِي مِنْ بَعْدِي: الضَّلَالَةُ بَعْدَ الْمَعْرِفَةِ، وَمَضَلَاتُ الْفِتَنِ، وَشَهْوَةُ الْبَطْنِ وَالْفَرْجِ».

And by his chain, He^{asws} said: ‘Rasool-Allah^{saww} said: ‘Three (things) I^{saww} a fearing these off upon my^{saww} community from after me^{saww} – the straying after the recognition, and the deceptions of the strife, and the lustful desires of the belly and the private part’.⁵⁰

7. أَبُو عَلِيٍّ الْأَشْعَرِيُّ، عَنْ مُحَمَّدِ بْنِ عَبْدِ الْجَبَّارِ، عَنْ بَعْضِ أَصْحَابِهِ، عَنْ مَيْمُونِ الْقَدَّاحِ، قَالَ: سَمِعْتُ أَبَا جَعْفَرٍ عَلَيْهِ السَّلَامُ: «يَقُولُ مَا مِنْ عِبَادَةٍ أَفْضَلَ مِنْ عِفَّةِ بَطْنٍ وَفَرْجٍ».

Abu Ali Al Ashary, from Muhammad Bin Abdul Jabbar, from one of his companions, from Maymoun Al Qaddah who said,

‘I heard Abu Ja’far^{asws} saying: ‘There is none from a worship more superior than the chastity of the belly and the private part’.⁵¹

8. مُحَمَّدُ بْنُ يَحْيَى، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ، عَنْ عَلِيِّ بْنِ الْحَكَمِ، عَنْ سَيْفِ بْنِ عَمِيرَةَ، عَنْ مَنْصُورِ بْنِ حَازِمٍ: عَنْ أَبِي جَعْفَرٍ عَلَيْهِ السَّلَامُ، قَالَ: «مَا مِنْ عِبَادَةٍ أَفْضَلَ عِنْدَ اللَّهِ مِنْ عِفَّةِ بَطْنٍ وَفَرْجٍ».

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Ali Bin Al Hakam, from Sayf Bin Ameyra, from Mansour Bin Hazim,

(It has been narrated) from Abu Ja’far^{asws} having said: ‘There is none from a ‘worship’ more superior in the Presence of Allah^{azwj} than the chastity of the belly and the private part’.⁵²

39- بَابُ اجْتِنَابِ الْمَحَارِمِ

Chapter 39 – Keeping aloof from the Prohibitions

1. مُحَمَّدُ بْنُ يَحْيَى، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ عِيسَى، عَنِ الْحَسَنِ بْنِ مَحْبُوبٍ، عَنْ دَاوُدَ بْنِ كَثِيرٍ الرَّقِّيِّ: عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ فِي قَوْلِ اللَّهِ عَزَّ وَجَلَّ: (وَلِمَنْ خَافَ مَقَامَ رَبِّهِ جَنَّاتٍ) قَالَ: «مَنْ عَلِمَ أَنَّ اللَّهَ — عَزَّ وَجَلَّ — يَرَاهُ، وَيَسْمَعُ مَا يَقُولُهُ وَيَفْعَلُهُ مِنْ خَيْرٍ أَوْ شَرٍّ، فَيَحْجِزُهُ ذَلِكَ عَنِ الْقَبِيحِ مِنَ الْأَعْمَالِ، فَذَلِكَ الَّذِي خَافَ مَقَامَ رَبِّهِ وَنَهَى النَّفْسَ عَنِ الْهَوَى».

Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Al Hassan Bin Mahboub, from Dawood Bin Kaseer Al Raqqy,

(It has been narrated) from Abu Abdullah^{asws} regarding the Words of Allah^{azwj} Mighty and Majestic [55: 46] And for the one who fears to stand before his Lord would have two Gardens. He^{asws} said: ‘The one who knows that Allah^{azwj} Sees him, and Hears what he is saying and doing, be it from goodness or evil, so that would deter him from the ugly ones of the deeds. So that is the one who fears standing before his Lord^{azwj}, and forbids his self from the personal desires’.⁵³

2. عَلِيٌّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنْ حَمَّادِ بْنِ عِيسَى، عَنْ إِبْرَاهِيمَ بْنِ عُمَرَ الْيَمَانِيِّ: عَنْ أَبِي جَعْفَرٍ عَلَيْهِ السَّلَامُ، قَالَ: «كُلُّ عَيْنٍ بَاكِئَةٌ يَوْمَ الْقِيَامَةِ غَيْرَ ثَلَاثٍ: عَيْنٌ سَهَرَتْ فِي سَبِيلِ اللَّهِ، وَعَيْنٌ فَاضَتْ مِنْ خَشْيَةِ اللَّهِ، وَعَيْنٌ غَضَّتْ عَنْ مَحَارِمِ اللَّهِ».

Ali Bin Ibrahim, from his father, from Hammad Bin Isa, from Ibrahim Bin Umar Al Yamani,

(It has been narrated) from Abu Ja’far^{asws} having said: ‘Every eye will weep on the Day of Judgement apart from three – The eye that stayed awake in the Way of Allah^{azwj}, and the eye that overflowed from fear of Allah^{azwj}, and the eye that was closed from the Prohibition of Allah^{azwj}’.⁵⁴

3. عَلِيٌّ، عَنْ مُحَمَّدِ بْنِ عِيسَى، عَنْ يُونُسَ، عَنْ ذَكْرَةَ: عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ، قَالَ: «فِيمَا نَاجَى اللَّهُ — عَزَّ وَجَلَّ — بِهِ مُوسَى عَلَيْهِ السَّلَامُ: يَا مُوسَى، مَا تَقَرَّبَ إِلَيَّ الْمُتَقَرَّبُونَ بِمِثْلِ الْوَرَعِ عَنْ مَحَارِمِي؛ فَإِنِّي أُبَيِّحُهُمْ جَنَّاتِ عَدْنٍ لَا أُشْرِكُ مَعَهُمْ أَحَدًا».

Ali, from Muhammad Bin Isa, from Yunus, from the one who mentioned it,

(It has been narrated) from Abu Abdullah^{asws} having said: ‘Among what Allah^{azwj} Whispered to Musa^{as} with, was: “O Musa^{as}! Those coming near Me^{azwj} do not come near Me^{azwj} with (anything) like the devoutness from keeping away from My^{azwj} Prohibitions. So I^{azwj} have sold to them the Gardens of Eden (of ever-lasting Bliss), not Participating anyone else along with them’.⁵⁵

4. عَلِيٌّ، عَنْ أَبِيهِ، عَنْ ابْنِ أَبِي عُمَيْرٍ، عَنْ هِشَامِ بْنِ سَالِمٍ، عَنْ أَبِي عُبَيْدَةَ: عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ، قَالَ: «مَنْ أَشَدَّ مَا فَرَضَ اللَّهُ عَلَى خَلْقِهِ ذِكْرَ اللَّهِ كَثِيرًا» ثُمَّ قَالَ: «لَا أَعْنِي سُبْحَانَ اللَّهِ، وَالْحَمْدُ لِلَّهِ، وَلَا إِلَهَ إِلَّا اللَّهُ، وَاللَّهُ أَكْبَرُ، وَإِنْ كَانَ مِنْهُ؛ وَلَكِنْ ذِكْرَ اللَّهِ عِنْدَ مَا أَحَلَّ وَحَرَّمَ، فَإِنْ كَانَ طَاعَةً عَمِلَ بِهَا، وَإِنْ كَانَ مَعْصِيَةً تَرَكَهَا».

Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Hisham Bin Salim, from Abu Ubeyda,

(It has been narrated) from Abu Abdullah^{asws} having said: ‘From the most difficult of what Allah^{azwj} Imposed upon His^{azwj} creatures is the frequent Mention of Allah^{azwj}’. Then he^{asws} said: ‘I^{asws} do not mean (saying of), ‘Glory be to Allah^{azwj}, and the Praise is due to Allah^{azwj}, and there is no god except for Allah^{azwj}, and Allah^{azwj} is the Greatest’, and even though this is from it, but the Mention of Allah^{azwj} during what He^{azwj} has Permitted and Prohibited. So if it was obedience, act upon it, and if it was disobedience, leave it’.⁵⁶

5. ابْنُ أَبِي عُمَيْرٍ، عَنْ هِشَامِ بْنِ سَالِمٍ، عَنْ سُلَيْمَانَ بْنِ خَالِدٍ، قَالَ: سَأَلْتُ أَبَا عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ عَنْ قَوْلِ اللَّهِ عَزَّ وَجَلَّ: (وَقَدِمْنَا إِلَى مَا عَمِلُوا مِنْ عَمَلٍ فَجَعَلْنَاهُ هَبَاءً مَنْثُورًا) قَالَ: «أَمَّا وَاللَّهِ، إِنْ كَانَتْ أَعْمَالُهُمْ أَشَدَّ بَيَاضًا مِنَ الْقَبَاطِيِّ، وَلَكِنْ كَانُوا إِذَا عَرَّضَ لَهُمُ الْحَرَامَ لَمْ يَدْعُوهُ».

Ibn Abu Umeyr, from Hisham Bin Salim, from Suleyman Bin Khalid who said,

‘I asked Abu Abdullah^{asws} about the Words of Allah^{azwj} Mighty and Majestic [25: 23] And We will proceed to what they have done of deeds, so We shall render them as scattered floating dust. He^{asws} said: ‘But, by Allah^{azwj}! Even if their deeds were more intensely whiter than the Coptic tapestry, but whenever the Prohibition was presented to them, they were not leaving it’.⁵⁷

6. عَلِيٌّ، عَنْ أَبِيهِ، عَنِ التَّوْقَلِيِّ، عَنِ السَّكُونِيِّ: عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ، قَالَ: «قَالَ رَسُولُ اللَّهِ ﷺ: مَنْ تَرَكَ مَعْصِيَةَ اللَّهِ مَخَافَةَ اللَّهِ — تَبَارَكَ وَتَعَالَى — أَرْضَاهُ اللَّهُ يَوْمَ الْقِيَامَةِ».

Ali, from his father, from Al Nowfaly, from Al Sakuny,

(It has been narrated) from Abu Abdullah^{asws} having said: ‘Rasool-Allah^{saww} said: ‘The one who leaves the disobedience of Allah^{azwj} out of fearing Allah^{azwj} Blessed and High, Allah^{azwj} would Please him on the Day of Judgement’.⁵⁸

40- بَابُ أَدَاءِ الْفَرَائِضِ

Chapter 40 – Performing of the Obligations

1. عِدَّةٌ مِنْ أَصْحَابِنَا، عَنْ سَهْلِ بْنِ زِيَادٍ، وَعَلِيِّ بْنِ إِبْرَاهِيمَ، عَنْ أَبِيهِ جَمِيعًا، عَنْ ابْنِ مَحْبُوبٍ، عَنْ أَبِي حَمْزَةَ الثُّمَالِيِّ، قَالَ: قَالَ عَلِيُّ بْنُ الْحُسَيْنِ صَلَوَاتُ اللَّهِ عَلَيْهِمَا: «مَنْ عَمِلَ بِمَا افْتَرَضَ اللَّهُ عَلَيْهِ، فَهُوَ مِنْ خَيْرِ النَّاسِ».

A number of our companions, from Sahl Bin Ziyad, and Ali Bin Ibrahim, from his father, altogether from Ibn Mahboub, from Abu Hamza Al Sumaly who said,

‘Ali^{asws} Bin Al-Husayn^{asws} said: ‘The one who performs what Allah^{azwj} has Imposed upon him, so he is from the best of the people’.⁵⁹

2. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنْ حَمَّادِ بْنِ عِيسَى، عَنِ الْحُسَيْنِ بْنِ الْمُخْتَارِ، عَنْ عَبْدِ اللَّهِ بْنِ أَبِي يَعْفُورٍ: عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ فِي قَوْلِ اللَّهِ عَزَّ وَجَلَّ: (اصْبِرُوا وَصَابِرُوا وَرَابِطُوا) قَالَ: «اصْبِرُوا عَلَى الْفَرَائِضِ».

Ali Bin Ibrahim, from his father, form Hammad Bin Isa, from Al Husayn Bin Al Mukhtar, from Abdullah Bin Abu Yafour,

(It has been narrated) from Abu Abdullah^{asws} regarding the Words of Allah^{azwj} Mighty and Majestic [3: 200] O you who believe! Be patient and

excel in patience and remain steadfast. He^{asws} said: ‘Being patient upon the Obligations’.⁶⁰

3. عِدَّةٌ مِنْ أَصْحَابِنَا، عَنْ سَهْلِ بْنِ زِيَادٍ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي نَجْرَانَ، عَنْ حَمَّادِ بْنِ عِيسَى، عَنْ أَبِي السَّفَاتِجِ: عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ فِي قَوْلِ اللَّهِ عَزَّ وَجَلَّ: (اصْبِرُوا وَصَابِرُوا وَرَابِطُوا) قَالَ: «اصْبِرُوا عَلَى الْفَرَائِضِ، وَصَابِرُوا عَلَى الْمَصَائِبِ، وَرَابِطُوا عَلَى الْأَثَمَةِ عَلَيْهِ السَّلَامُ».

وَفِي رِوَايَةِ ابْنِ مَحْبُوبٍ، عَنْ أَبِي السَّفَاتِجِ، وَزَادَ فِيهِ: «وَاتَّقُوا اللَّهَ رَبَّكُمْ فِيمَا افْتَرَضَ عَلَيْكُمْ».

A number of our companions, from Sahl Bin Ziyad, from Abdul Rahman Bin Abu Najran, from Hammad Bin Isa, from Abu Al Saffatij,

(It has been narrated) from Abu Abdullah^{asws} regarding the Words of Allah^{azwj} Mighty and Majestic [3: 200] O you who believe! Be patient and excel in patience and remain steadfast. He^{asws} said: ‘Being patient upon the Obligations, and excelling in patience upon the difficulties, and being steadfast upon the Imams^{asws}’.

And in a report of Ibn Mahboub, from Abu Al-Saffatij, and there is an increase in it, (He^{asws} said): ‘Therefore fear Allah^{azwj}, regarding what He^{azwj} has Imposed upon you’.⁶¹

4. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنِ النَّوْفَلِيِّ، عَنِ السَّكُونِيِّ: عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ، قَالَ: « قَالَ رَسُولُ اللَّهِ ﷺ: اَعْمَلْ بِفَرَائِضِ اللَّهِ؛ تَكُنْ أَتَقَى النَّاسِ ».

Ali Bin Ibrahim, from his father, from Al Nowfaly, from Al Sakuny,

(It has been narrated) from Abu Abdullah^{asws} having said: ‘Rasool-Allah^{saww} said: ‘(Through) performing the Obligations of Allah^{azwj}, you would become the most pious of the people’.⁶²

5. عِدَّةٌ مِنْ أَصْحَابِنَا، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ، عَنْ ابْنِ فَضَّالٍ، عَنْ أَبِي جَمِيلَةَ، عَنْ مُحَمَّدِ الْحَلْبِيِّ: عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ، قَالَ: « قَالَ اللَّهُ تَبَارَكَ وَتَعَالَى: مَا تَحَبَّبَ إِلَيَّ عَبْدِي بِأَحَبِّ مِمَّا افْتَرَضْتُ عَلَيْهِ ».

A number of our companions, from Ahmad Bin Muhammad, from Ibn Fazzal, from Abu Jameela, from Muhammad Al Halby,

(It has been narrated) from Abu Abdullah^{asws} having said: ‘Allah^{azwj} Blessed and High Said: “There is nothing more Beloved to Me^{azwj} from My^{azwj} servant to be loved by than him performing what I^{azwj} has Imposed upon him’.⁶³

41- بَابُ اسْتِوَاءِ الْعَمَلِ وَالْمُدَاوَمَةِ عَلَيْهِ

Chapter 41 – Regularity of the deed and the persistence upon it

1. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنْ ابْنِ أَبِي عُمَيْرٍ، عَنْ حَمَّادٍ، عَنِ الْحَلْبِيِّ، قَالَ: قَالَ أَبُو عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ: «إِذَا كَانَ الرَّجُلُ عَلَى عَمَلٍ، فَلْيَدُمَّ عَلَيْهِ سَنَةً، ثُمَّ يَتَحَوَّلْ عَنْهُ إِنْ شَاءَ إِلَى غَيْرِهِ، وَذَلِكَ أَنَّ لَيْلَةَ الْقَدْرِ يَكُونُ فِيهَا فِي عَامِهِ ذَلِكَ مَا شَاءَ اللَّهُ أَنْ يَكُونَ».

Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Hammad, from Al Halby who said,

‘Abu Abdullah^{asws} said: ‘When the man was upon a (particular) deed, so let him persist upon it for a year. Then he should change from it, Allah^{azwj} Willing, to something else, and that is because the Night of Pre-determination (Laylat Al-Qadr) would occur in it during that year of his. Whatever Allah^{azwj} so Desires would transpire’.⁶⁴

2. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنْ حَمَّادِ بْنِ عِيسَى، عَنْ حَرِيزٍ، عَنْ زُرَّارَةَ، عَنْ أَبِي جَعْفَرٍ عَلَيْهِ السَّلَامُ، قَالَ: قَالَ: «أَحَبُّ الْأَعْمَالِ إِلَى اللَّهِ — عَزَّ وَجَلَّ — مَا دَاوَمَ عَلَيْهِ الْعَبْدُ وَإِنْ قَلَّ».

Ali Bin Ibrahim, from his father, from Hammad Bin Isa, from Hareyz, from Zurara,

(It has been narrated) from Abu Ja’far^{asws} having said: ‘The most Beloved of the deeds to Allah^{azwj} Mighty and Majestic is what the servants persists upon, and even though it may be little’.⁶⁵

3. أَبُو عَلِيٍّ الْأَشْعَرِيُّ، عَنْ عِيسَى بْنِ أَيُّوبَ، عَنْ عَلِيِّ بْنِ مَهْزِيَارٍ، عَنْ فَضَّالَةَ بْنِ أَيُّوبَ، عَنْ مُعَاوِيَةَ بْنِ عَمَّارٍ، عَنْ نَجِيَّةَ، عَنْ أَبِي جَعْفَرٍ عَلَيْهِ السَّلَامُ، قَالَ: «مَا مِنْ شَيْءٍ أَحَبَّ إِلَى اللَّهِ — عَزَّ وَجَلَّ — مِنْ عَمَلٍ يَدَاوِمُ عَلَيْهِ وَإِنْ قَلَّ».

Abu Ali Al Ashary, from Isa Bin Ayoub, from Ali Bin Mahziyar, from Fazalat Bin Ayoub, from Muawiya Bin Ammar, from Najbat,

(It has been narrated) from Abu Ja’far^{asws} having said: ‘There is none from the things more Beloved to Allah^{azwj} Mighty and Majestic than a (good) deed persisted upon, and even though it may be little’.⁶⁶

4. عَنْهُ، عَنْ فَضَّالَةَ بْنِ أَيُّوبَ، عَنْ مُعَاوِيَةَ بْنِ عَمَّارٍ، عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ، قَالَ: «كَانَ عَلِيُّ بْنُ الْحُسَيْنِ — صَلَّوَاتُ اللَّهِ عَلَيْهِمَا — يَقُولُ: إِنِّي لَأُحِبُّ أَنْ أَدَاوِمَ عَلَى الْعَمَلِ وَإِنْ قَلَّ».

From him, from Fazalat Bin Ayoub, from Muawiya Bin Ammar,

(It has been narrated) from Abu Abdullah^{asws} having said: ‘Ali^{asws} Bin Al-Husayn^{asws} was saying: ‘I^{asws} love to persists upon the (good) deed, and even though it may be little’.⁶⁷

5. عَنْهُ، عَنْ فَضَّالَةَ، عَنِ الْعَلَاءِ، عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ، عَنْ أَبِي جَعْفَرٍ عَلَيْهِ السَّلَامُ، قَالَ: «كَانَ عَلِيُّ بْنُ الْحُسَيْنِ — صَلَّوَاتُ اللَّهِ عَلَيْهِمَا — يَقُولُ: إِنِّي لَأُحِبُّ أَنْ أَقْدِمَ عَلَى رَبِّي وَعَمَلِي مُسْتَوٍ».

From him, from Fazalat Bin Ayoub, from Al A'ala, from Muhammad Bin Muslim,

(It has been narrated) from Abu Ja'far^{asws} having said: 'Ali^{asws} Bin Al-Husayn^{asws} was saying: 'I^{asws} love to go forward to my^{asws} Lord^{azwj} and my^{asws} deed is regular'.⁶⁸

6. عِدَّةٌ مِنْ أَصْحَابِنَا، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ، عَنْ مُحَمَّدِ بْنِ إِسْمَاعِيلَ، عَنْ جَعْفَرِ بْنِ بَشِيرٍ، عَنْ عَبْدِ الْكَرِيمِ بْنِ عَمْرٍو، عَنْ سُلَيْمَانَ بْنِ خَالِدٍ، قَالَ: قَالَ أَبُو عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ: «إِيَّاكَ أَنْ تَفْرِضَ عَلَى نَفْسِكَ فَرِيضَةً، فَتُفَارِقَهَا اثْنَيْ عَشَرَ هَلَالًا».

A number of our companions, from Ahmad Bin Muhammad, from Muhammad Bin Ismail, from Ja'far Bin Bashir, from Abdul Kareem Bin Amro, from Suleyman Bin Khalid who said,

'Abu Abdullah^{asws} said: 'Beware, if you have imposed upon yourself an Obligation, so you separate (not perform) it for twelve crescents'.⁶⁹

42- بَابُ الْعِبَادَةِ

Chapter 42 – The worship

1. عِدَّةٌ مِنْ أَصْحَابِنَا، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ، عَنْ ابْنِ مَحْبُوبٍ، عَنْ عُمَرَ بْنِ يَزِيدَ، عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ، قَالَ: «فِي التَّوْرَةِ مَكْتُوبٌ: يَا ابْنَ آدَمَ، تَفَرَّغْ لِعِبَادَتِي؛ أَمَلًا قَلْبِكَ غِنَى، وَلَا أَكَلِكَ إِلَى طَلَبِكَ، وَعَلَيَّ أَنْ أَسُدَّ فَاقَتَكَ، وَأَمَلًا قَلْبِكَ خَوْفًا مِنِّي، وَإِنْ لَاتَفَرَّغْ لِعِبَادَتِي، أَمَلًا قَلْبِكَ شُغْلًا بِالدُّنْيَا، ثُمَّ لَا أَسُدَّ فَاقَتَكَ، وَأَكَلِكَ إِلَى طَلَبِكَ».

A number of our companions, from Ahmad Bin Muhammad, from Ibn Mahboub, from Umar Bin Yazeed,

(It has been narrated) from Abu Abdullah^{asws} having said: 'It is written in the Torah: 'O son of Adam^{as}! Free yourself for My^{azwj} worship, I^{azwj} shall Fill your heart with riches and will not Fatigue you to your seeking (sustenance), and it would be upon Me^{azwj} to Aim to excel you and fill your heart with fear from Me^{azwj}, and that if you don't free yourself for My^{azwj} worship, I^{azwj} shall fill your heart with a pre-occupation with the world, then I^{azwj} will not excel you and will Exhaust you to the seeking (of the livelihood)'.⁷⁰

2. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ مُحَمَّدِ بْنِ عَيْسَى، عَنْ أَبِي جَمِيلَةَ، قَالَ: قَالَ أَبُو عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ: «قَالَ اللَّهُ تَبَارَكَ وَتَعَالَى: يَا عِبَادِيَ الصَّادِقِينَ، تَنَعَّمُوا بِعِبَادَتِي فِي الدُّنْيَا؛ فَإِنَّكُمْ تَتَنَعَّمُونَ بِهَا فِي الْآخِرَةِ».

Ali Bin Ibrahim, from Muhammad Bin Isa, from Abu Jameela who said,

'Abu Abdullah^{asws} said: 'Allah^{azwj} Blessed and High Said: "O My^{azwj} servants, the truthful ones! Enjoy with My^{azwj} worship in the world, so you would be enjoying with it in the Hereafter'.⁷¹

3. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ مُحَمَّدِ بْنِ عَيْسَى، عَنْ يُونُسَ، عَنْ عَمْرِو بْنِ جَمِيعٍ، عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ، قَالَ: «قَالَ رَسُولُ اللَّهِ ﷺ: أَفْضَلُ النَّاسِ مَنْ عَشِقَ الْعِبَادَةَ فَعَانَقَهَا،

وَأَحَبُّهَا بِقَلْبِهِ، وَبَاشَرَهَا بِجَسَدِهِ، وَتَفَرَّغَ لَهَا، فَهُوَ لِأَيَّالِي عَلَى مَا أَصْبَحَ مِنَ الدُّنْيَا، عَلَى عُسْرِ أَمْ عَلَى يُسْرٍ».

Ali Bin Ibrahim, from Muhammad Bin Isa, from Yunus, from Amro Bin Jumie,

(It has been narrated) from Abu Abdullah^{asws} having said: ‘Rasool-Allah^{saww} said: ‘The most superior of the people is the one who has passion for the worship. So he embraces it, and loves it, and undertakes it with his body and frees himself for it. Thus, he does not care upon what he becomes from the world – upon difficulties or upon ease’.⁷²

4. مُحَمَّدُ بْنُ يَحْيَى، عَنْ أَحْمَدَ بْنِ مُحَمَّدَ بْنِ عِيسَى، عَنْ شَاذَانَ بْنِ الْخَلِيلِ، قَالَ: وَكَتَبْتُ مِنْ كِتَابِهِ بِإِسْنَادٍ لَهُ يَرْفَعُهُ إِلَى عِيسَى بْنِ عَبْدِ اللَّهِ، قَالَ: قَالَ عِيسَى بْنُ عَبْدِ اللَّهِ لِأَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ: جُعِلْتُ فِدَاكَ، مَا الْعِبَادَةُ؟

قَالَ: «حُسْنُ النِّيَّةِ بِالطَّاعَةِ مِنَ الْوُجُوهِ الَّتِي يُطَاعُ اللَّهُ مِنْهَا، أَمَا إِنَّكَ يَا عِيسَى لَا تَكُونُ مُؤْمِنًا حَتَّى تَعْرِفَ النَّاسِخَ مِنَ الْمَنْسُوخِ».

قَالَ: قُلْتُ: جُعِلْتُ فِدَاكَ، وَمَا مَعْرِفَةُ النَّاسِخِ مِنَ الْمَنْسُوخِ؟
قَالَ: فَقَالَ: «أَلَيْسَ تَكُونُ مَعَ الْإِمَامِ مُوْطِنًا نَفْسَكَ عَلَى حُسْنِ النِّيَّةِ فِي طَاعَتِهِ، فَيَمُضِي ذَلِكَ الْإِمَامُ، وَيَأْتِي إِمَامٌ آخَرُ، فَتَوَطَّنَ نَفْسَكَ عَلَى حُسْنِ النِّيَّةِ فِي طَاعَتِهِ؟»
قَالَ: قُلْتُ: نَعَمْ، قَالَ: «هَذَا مَعْرِفَةُ النَّاسِخِ مِنَ الْمَنْسُوخِ».

Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Shazaan Bin Al Khaleel who said, ‘And a letter from a letter of his, raising it to Isa Bin Abdullah said,

‘Isa Bin Abdullah said to Abu Abdullah^{asws}, ‘May I be sacrificed for your^{asws}! What is the worship?’ He^{asws} said: ‘The good intention in obedience (to Allah^{azwj}) from the aspect which Allah^{azwj} can be obeyed from. As for you, O Isa, you cannot become a Believer until you recognise the Abrogating from the Abrogated (Verses of the Holy Quran)’.

He (the narrator) said, ‘I said, ‘May I be sacrificed for you^{asws}! And what is the recognition of the Abrogating from the Abrogated?’ So he^{asws} said: ‘Do you not happen to be with the Imam^{asws}, placed in your self upon the good intention, being in his^{asws} obedience. So that Imam^{asws} passes away and another Imam^{asws} comes, so you place yourself upon the good intention of being in his^{asws} obedience?’ I said, ‘Yes’. He^{asws} said: ‘This is the recognition of the Abrogating and the Abrogated’.⁷³

5. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنْ ابْنِ مَحْبُوبٍ، عَنْ جَمِيلٍ، عَنْ هَارُونَ بْنِ خَارِجَةَ، عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ، قَالَ: «إِنَّ الْعِبَادَةَ ثَلَاثَةٌ: قَوْمٌ عَبْدُوا اللَّهَ — عَزَّ وَجَلَّ — خَوْفًا، فَتِلْكَ عِبَادَةُ الْعَبِيدِ؛ وَقَوْمٌ عَبْدُوا اللَّهَ — تَبَارَكَ وَتَعَالَى — طَلَبَ الثَّوَابِ، فَتِلْكَ عِبَادَةُ الْأَجْرَاءِ؛ وَقَوْمٌ عَبْدُوا اللَّهَ — عَزَّ وَجَلَّ — حُبًّا لَهُ، فَتِلْكَ عِبَادَةُ الْأَحْرَارِ، وَهِيَ أَفْضَلُ الْعِبَادَةِ».

Ali Bin Ibrahim, from his father, from Ibn Mahboub, from Jameel, from Haroun Bin Kharjat,

(It has been narrated) from Abu Abdullah^{asws} having said: 'The worshippers are three (types) – There is a group who are worshipping Allah^{azwj} Mighty and Majestic out of fear. So that is the worship of the slaves; and there is a group who is worshipping Allah^{azwj} Blessed and High seeking the Rewards. So that is the worship of the employees; and there is a group who is worshipping Allah^{azwj} Mighty and Majestic out of love for Him^{azwj}. So that is the worship of the free ones, and it is the most superior of the worships'.⁷⁴

6. عَلِيٌّ، عَنْ أَبِيهِ، عَنِ النَّوْفَلِيِّ، عَنِ السَّكُونِيِّ: عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ، قَالَ: « قَالَ رَسُولُ اللَّهِ ﷺ: مَا أَقْبَحَ الْفَقْرَ بَعْدَ الْغِنَى! وَأَقْبَحَ الْخَطِيئَةَ بَعْدَ الْمَسْكِنَةِ! وَأَقْبَحُ مِنْ ذَلِكَ الْعَابِدُ لِلَّهِ، ثُمَّ يَدْعُ عِبَادَتَهُ ».

Ali, from his father, from Al Nowfaly, from Al Sakuny,

(It has been narrated) from Abu Abdullah^{asws} having said: 'Rasool-Allah^{saww} said: 'How ugly is the poverty after the enrichment, and the ugliness of the sinning after the destitution, and uglier than that is the worship of Allah^{azwj}, then leaving His^{azwj} worship'.⁷⁵

7. الْحُسَيْنُ بْنُ مُحَمَّدٍ، عَنْ مُعَلَّى بْنِ مُحَمَّدٍ، عَنِ الْوَشَاءِ، عَنْ عَاصِمِ بْنِ حُمَيْدٍ، عَنْ أَبِي حَمْزَةَ: عَنْ عَلِيِّ بْنِ الْحُسَيْنِ عَلَيْهِ السَّلَامُ، قَالَ: «مَنْ عَمِلَ بِمَا افْتَرَضَ اللَّهُ عَلَيْهِ، فَهُوَ مِنْ أَعْبَدِ النَّاسِ».

Al Husayn Bin Muhammad, from Moalla Bin Muhammad, from Al Washa, from Aasim Bin Humeyd, from Abu Hamza,

(It has been narrated) from Ali^{asws} Bin Al-Husayn^{asws} having said: 'The one who act by what Allah^{azwj} has Obligated upon him, so he is the most worshipping one of the people'.⁷⁶

43- بَابُ النِّيَّةِ

Chapter 43 – The Intention

1. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنِ ابْنِ مَحْبُوبٍ، عَنْ مَالِكِ بْنِ عَطِيَّةَ، عَنْ أَبِي حَمْزَةَ: عَنْ عَلِيِّ بْنِ الْحُسَيْنِ صَلَّوَاتُ اللَّهِ عَلَيْهِمَا، قَالَ: « لَا عَمَلَ إِلَّا بِنِيَّةٍ ».

Ali Bin Ibrahim, from his father, from Ibn Mahboub, from Malik Bin Atiyya, from Abu Hamza,

(It has been narrated) from Ali^{asws} Bin Al-Husayn^{asws} having said: 'There is no deed except with an intention'.⁷⁷

2. عَلِيٌّ، عَنْ أَبِيهِ، عَنِ النَّوْفَلِيِّ، عَنِ السَّكُونِيِّ: عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ، قَالَ: « قَالَ رَسُولُ اللَّهِ ﷺ: نِيَّةُ الْمُؤْمِنِ خَيْرٌ مِنْ عَمَلِهِ، وَنِيَّةُ الْكَافِرِ شَرٌّ مِنْ عَمَلِهِ، وَكُلُّ عَامِلٍ يَعْمَلُ عَلَى نِيَّتِهِ ».

Ali, from his father, from Al Nowfaly, from Al Sakuny,

(It has been narrated) from Abu Abdullah^{asws} having said: ‘Rasool-Allah^{saww} said: ‘The intention of the Believer is better than his deed, and the intention of the disbeliever is more evil than his deed, and every deed is performed upon its intention’.⁷⁸

3. عِدَّةٌ مِنْ أَصْحَابِنَا، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ، عَنْ ابْنِ مَحْبُوبٍ، عَنْ هِشَامِ بْنِ سَالِمٍ، عَنْ أَبِي بَصِيرٍ: عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ، قَالَ: «إِنَّ الْعَبْدَ الْمُؤْمِنَ الْفَقِيرَ لَيَقُولُ: يَا رَبِّ ارْزُقْنِي حَتَّى أَفْعَلَ كَذَا وَكَذَا مِنَ الْبِرِّ وَوُجُوهِ الْخَيْرِ، فَإِذَا عَلِمَ اللَّهُ — عَزَّ وَجَلَّ — ذَلِكَ مِنْهُ بِصِدْقِ نِيَّةٍ، كَتَبَ اللَّهُ لَهُ مِنَ الْأَجْرِ مِثْلَ مَا يَكْتُبُ لَهُ لَوْ عَمِلَهُ؛ إِنْ اللَّهُ وَاسِعٌ كَرِيمٌ».

A number of our companions, from Ahmad Bin Muhammad, from Ibn Mahboub, from Hisham Bin Salim, from Abu Baseer,

(It has been narrated) from Abu Abdullah^{asws} having said: ‘The poor believing servant, let him be saying, ‘O Lord^{azwj}! Grace me until I can do such and such from the righteousness, and in the righteous direction’. So when Allah^{azwj} Mighty and Majestic Knows that from him by the sincerity of his intention, Allah^{azwj} would Write for him, from the Recompense, the like of what He^{azwj} would have Written from him, if he had done it. Surely Allah^{azwj} is Capacious, Benevolent’.⁷⁹

4. عِدَّةٌ مِنْ أَصْحَابِنَا، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ خَالِدٍ، عَنْ عَلِيِّ بْنِ أَسْبَاطٍ، عَنْ مُحَمَّدِ بْنِ إِسْحَاقَ بْنِ الْحُسَيْنِ بْنِ عَمْرٍو، عَنْ حَسَنِ بْنِ أَبَانَ، عَنْ أَبِي بَصِيرٍ، قَالَ: سَأَلْتُ أَبَا عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ عَنْ حَدِّ الْعِبَادَةِ الَّتِي إِذَا فَعَلَهَا فَعَلَهَا كَانَ مُؤَدِّيًا، فَقَالَ: «حُسْنُ النِّيَّةِ بِالطَّاعَةِ».

A number of our companions, from Ahmad Bin Muhammad Bin Khalid, from Ali Bin Asbaat, from Muhammad Bin Is’haq Bin Al Husayn, from Amro, from Hasan Bin Aban, from Abu Baseer who said,

‘I asked Abu Abdullah^{asws} about the limit of the worship which, when the performer does it, he would be a performer. So he^{asws} said: ‘Good intention with the obedience’.⁸⁰

5. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنْ الْقَاسِمِ بْنِ مُحَمَّدٍ، عَنْ الْمُنْقَرِيِّ، عَنْ أَحْمَدَ بْنِ يُونُسَ، عَنْ أَبِي هَاشِمٍ، قَالَ: قَالَ أَبُو عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ: «إِنَّمَا خُلِدَ أَهْلُ النَّارِ فِي النَّارِ لَأَنَّ نِيَّاتِهِمْ كَانَتْ فِي الدُّنْيَا أَنَّهُ لَوْ خُلِدُوا فِيهَا أَنْ يَعْبُوهَا اللَّهُ أَبَدًا، وَإِنَّمَا خُلِدَ أَهْلُ الْجَنَّةِ فِي الْجَنَّةِ لَأَنَّ نِيَّاتِهِمْ كَانَتْ فِي الدُّنْيَا أَنَّهُ لَوْ بَقُوا فِيهَا أَنْ يُطِيعُوا اللَّهَ أَبَدًا؛ فَبِالنِّيَّاتِ خُلِدَ هَؤُلَاءِ وَهَؤُلَاءِ» ثُمَّ تَلَا قَوْلَهُ تَعَالَى: (قُلْ كُلُّ يَعْمَلْ عَلَى شَاكِلَتِهِ) قَالَ: «عَلَى نِيَّتِهِ».

Ali Bin Ibrahim, from his father, from Al Qasim Bin Muhammad, from Al Minqary, from Ahmad Bin Yunus, from Abu Hashim who said,

‘Abu Abdullah^{asws} said: ‘But rather, the inhabitants of the Fire would be in the Fire eternally because their intentions in world was such that if they had eternally been in it, they would have disobeyed Allah^{azwj} forever; and rather the inhabitants of the Paradise would be in the Paradises eternally because their intentions in the world were such that if they had remained in it (eternally), they would have obeyed Allah^{azwj} forever. Thus, the eternality is

by the intentions of these ones and those ones'. Then he^{asws} recited the Words of the Exalted [17: 84] Everyone acts according to his own disposition. He^{asws} said: 'Upon his intention'.⁸¹

44- بَاب

Chapter 44 – A Chapter

1. مُحَمَّدُ بْنُ يَحْيَى، عَنْ أَحْمَدَ بْنِ مُحَمَّدَ بْنِ عِيسَى، عَنْ ابْنِ مَحْبُوبٍ، عَنِ الْأَحْوَلِ، عَنْ سَلَامِ بْنِ الْمُسْتَنِيرِ: عَنْ أَبِي جَعْفَرٍ عَلَيْهِ السَّلَامُ، قَالَ: « قَالَ رَسُولُ اللَّهِ ﷺ: أَلَا إِنَّ لِكُلِّ عِبَادَةٍ شَرَّةً، ثُمَّ تَصِيرُ إِلَى فِتْرَةٍ، فَمَنْ صَارَتْ شَرَّةُ عِبَادَتِهِ إِلَى سُنَّتِي فَقَدْ اهْتَدَى؛ وَمَنْ خَالَفَ سُنَّتِي فَقَدْ ضَلَّ، وَكَانَ عَمَلُهُ فِي تَبَابٍ، أَمَا إِنِّي أُصَلِّي، وَأَنَامُ، وَأَصُومُ، وَأُفْطِرُ، وَأَضْحَكُ، وَأَبْكِي؛ فَمَنْ رَغِبَ عَن مِّنْهَاجِي وَسُنَّتِي فَلَيْسَ مِنِّي، وَقَالَ: كَفَى بِالْمَوْتِ مَوْعِظَةً، وَكَفَى بِالْيَقِينِ غَنًى، وَكَفَى بِالْعِبَادَةِ شُغْلًا ».

Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Ibn Mahboub, from Al Ahowl, from Sallam Bin Al Mustaneer,

(It has been narrated) from Abu Ja'far^{asws} having said: 'Rasool-Allah^{saww} said: 'Indeed! Every worship has a vigour, then it comes to the nature. So the one who becomes vigorous in his worship to my^{saww} Sunnah, so he has been Guided, and the one who opposes my^{saww} Sunnah, so he has strayed, and his deeds would be in ruination. As for me^{saww}, I^{saww} pray Salāt, and sleep, and Fast, and break the Fast, and smile, and cry. So the one who turns away from my^{saww} Manifesto and my^{saww} Sunnah, so he is not from me^{saww}'.

And he^{asws} said: 'Suffice with death as an exhortation, and suffice with the conviction as affluence, and suffice with the worship as a pre-occupation'.⁸²

2. عِدَّةٌ مِنْ أَصْحَابِنَا، عَنْ سَهْلِ بْنِ زِيَادٍ، عَنِ الْحَجَّالِ، عَنْ ثَعْلَبَةَ، قَالَ: قَالَ أَبُو عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ: « لِكُلِّ أَحَدٍ شَرَّةٌ، وَلِكُلِّ شَرَّةٍ فِتْرَةٌ، فَطُوبَى لِمَنْ كَانَتْ فِتْرَتُهُ إِلَى خَيْرٍ ».

A number of our companions, from Sahl Bin Ziyad, from Al Hajjal, from Sa'alba who said,

'Abu Abdullah^{asws} said: 'For everyone is an enthusiasm, and every enthusiasm has a decline. So'Tuba' (a tree in the Paradise) is for the one whose nature was to goodness'.⁸³

45- بَابُ الْإِقْتِسَادِ فِي الْعِبَادَةِ

Chapter 45 – The moderation in the worship

1. مُحَمَّدُ بْنُ يَحْيَى، عَنْ أَحْمَدَ بْنِ مُحَمَّدَ بْنِ عِيسَى، عَنْ مُحَمَّدِ بْنِ سِنَانٍ، عَنْ أَبِي الْجَارُودِ: عَنْ أَبِي جَعْفَرٍ عَلَيْهِ السَّلَامُ، قَالَ: « قَالَ رَسُولُ اللَّهِ ﷺ: إِنَّ هَذَا الدِّينَ مَتِينٌ؛ فَأَوْغَلُوا فِيهِ بَرْقِقَ، وَلَا تُكْرَهُوا عِبَادَةَ اللَّهِ إِلَى عِبَادِ اللَّهِ؛ فَتَكُونُوا كَالرَّأِكَبِ الْمُنْبَتِّ الَّذِي لَأَسْفَرَاقَ قَطَعَ، وَلَا ظَهْرًا أَبْقَى ».

مُحَمَّدُ بْنُ سِنَانٍ، عَنْ مُقَرَّنٍ، عَنْ مُحَمَّدِ بْنِ سُوْقَةَ، عَنْ أَبِي جَعْفَرٍ عليه السلام، مثله.

Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Muhammad Bin Sinan, from Abu Al Jaroud,

(It has been narrated) from Abu Ja'far^{asws} having said: 'Rasool-Allah^{saww} said: 'This Religion is robust, therefore delve into it with softness, and do not make the worship of Allah^{azwj} seem abhorrent to the servants of Allah^{azwj}, so you would become like the excessive rider who neither cuts (completes) a journey nor does a back (of an animal) remain (for him)'.

Muhammad Bin Sinan, from Muqarrin, from Muhammad Bin Sowqat, from Abu Ja'far^{asws} – similar to it'.⁸⁴

2. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ؛ وَمُحَمَّدُ بْنُ إِسْمَاعِيلَ، عَنِ الْفَضْلِ بْنِ شَاذَانَ جَمِيعًا، عَنْ ابْنِ أَبِي عُمَيْرٍ، عَنْ حَفْصِ بْنِ الْبَخْتَرِيِّ: عَنْ أَبِي عَبْدِ اللَّهِ عليه السلام، قَالَ: «لَا تُكْرَهُوا إِلَى أَنْفُسِكُمُ الْعِبَادَةَ».

Ali Bin Ibrahim, from his father and Muhammad Bin Ismail, from al Fazl Bin Shazaan altogether, from Ibn Abu Umeyr, from Hafz Bin Al Bakhtary,

(It has been narrated) from Abu Abdullah^{asws} having said: 'Do not make the worship to be abhorrent to yourselves'.⁸⁵

3. مُحَمَّدُ بْنُ يَحْيَى، عَنْ أَحْمَدَ بْنِ مُحَمَّدَ بْنِ عِيسَى، عَنْ مُحَمَّدِ بْنِ إِسْمَاعِيلَ، عَنْ حَنَانِ بْنِ سَدِيرٍ، قَالَ: سَمِعْتُ أَبَا عَبْدِ اللَّهِ عليه السلام يَقُولُ: «إِنَّ اللَّهَ — عَزَّ وَجَلَّ — إِذَا أَحَبَّ عَبْدًا، فَعَمِلَ عَمَلًا قَلِيلًا، جَزَاهُ بِالْقَلِيلِ الْكَثِيرَ، وَلَمْ يَتَعَاطَمْهُ أَنْ يَجْزِيَ بِالْقَلِيلِ الْكَثِيرَ لَهُ».

Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Muhammad Bin Ismail, from Hanan Bin Sadeyr who said,

'I heard Abu Abdullah^{asws} saying: 'Allah^{azwj} Mighty and Majestic, when He^{azwj} Loves a servant, so he performs a little deed, Recompenses him for the little, a lot; and He^{azwj} does not Consider Granting a great reward, for a little deed, a difficult thing at all'.⁸⁶

4. عِدَّةٌ مِنْ أَصْحَابِنَا، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ، عَنْ ابْنِ فَضَّالٍ، عَنْ الْحَسَنِ بْنِ الْحَجَّهِ، عَنْ مَنْصُورٍ، عَنْ أَبِي بصيرٍ: عَنْ أَبِي عَبْدِ اللَّهِ عليه السلام، قَالَ: «مَرَّ بِي أَبِي وَأَنَا بِالطَّوَّافِ وَأَنَا حَدَّثْتُ، وَقَدْ احْتَدَيْتُ فِي الْعِبَادَةِ، فَرَأَنِي وَأَنَا أَتَصَابُ عَرَقًا، فَقَالَ لِي: يَا جَعْفَرُ، يَا بُنَيَّ، إِنَّ اللَّهَ إِذَا أَحَبَّ عَبْدًا أَدْخَلَهُ الْجَنَّةَ، وَرَضِيَ عَنْهُ بِالْيَسِيرِ».

A number of our companions, from Ahmad Bin Muhammad, from Ibn Fazzal, from Al Hassan Bin Al Jahm, from Mansour, from Abu Baseer,

(It has been narrated) from Abu Abdullah^{asws} having said: 'My^{asws} father^{asws} passed by me^{asws} and I^{asws} was in the Tawāf, and I^{asws} was young and had strived regarding the worship. So he^{asws} saw me^{asws}, and I^{asws} was affected by perspiration. So he^{asws} said to me^{asws}: 'O Ja'far^{asws}! O my^{asws} son^{asws}! Allah^{azwj}, when He^{azwj} Loves a servant, Enters him into the Paradise and is Pleased from him with the little'.⁸⁷

5. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنْ ابْنِ أَبِي عُمَيْرٍ، عَنْ حَفْصِ بْنِ الْبَخْتَرِيِّ وَغَيْرِهِ: عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ، قَالَ: «اجْتَهِدْتُ فِي الْعِبَادَةِ وَأَنَا شَابٌّ، فَقَالَ لِي أَبِي: يَا بُنَيَّ، دُونَ مَا أَرَاكَ تَصْنَعُ؛ فَإِنَّ اللَّهَ — عَزَّ وَجَلَّ — إِذَا أَحَبَّ عَبْدًا رَضِيَ عَنْهُ بِالْيُسْرِ».

Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Hafs Bin Al Bakhtary, and someone else,

(It has been narrated) from Abu Abdullah^{asws} having said: 'I^{asws} strive regarding the worship and I^{asws} was a youth. So my^{asws} father^{asws} said to me^{asws}: 'O my^{asws} son^{asws}! Besides what I^{asws} see you^{asws} doing, Allah^{azwj} Mighty and Majestic, when He^{azwj} Loves a servant, (He^{azwj}) is Please from him with the little'.⁸⁸

6. حُمَيْدُ بْنُ زِيَادٍ، عَنِ الْخَشَّابِ، عَنِ ابْنِ بَقَّاحٍ، عَنْ مُعَاذِ بْنِ ثَابِتٍ، عَنْ عَمْرِو بْنِ جُمَيْعٍ: عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ، قَالَ: «قَالَ رَسُولُ اللَّهِ ﷺ: يَا عَلِيُّ، إِنَّ هَذَا الدِّينَ مَتِينٌ، فَأَوْغَلْ فِيهِ بِرْفِقٍ، وَلَا تُبْغِضْ إِلَى نَفْسِكَ عِبَادَةَ رَبِّكَ؛ فَإِنَّ الْمُنْبَتَّ — يَعْنِي الْمَفْرَطَ — لَا ظَهْرًا أَبْقَى، وَلَا أَرْضًا قَطَعَ؛ فاعْمَلْ عَمَلًا مَنْ يَرْجُو أَنْ يَمُوتَ هَرِمًا، وَاحْذَرْ حَذَرَ مَنْ يَتَخَوَّفُ أَنْ يَمُوتَ غَدًا».

Humeyd Bin Ziyad, from Al Khashshab, from Ibn Baqah, from Muaz Bin Sabit, from Amro Bin Jumie,

(It has been narrated) from Abu Abdullah^{asws} having said: 'Rasool-Allah^{saww} said: 'O Ali^{asws}! This Religion is robust, so delve softly into it and do not make it hateful to yourself the worship of your^{asws} Lord^{azwj}, for the hyper one, meaning the excessive one, there would not remain a back for him (to ride upon) nor a land to cut (travel through). Therefore, perform deeds of the one who wishes that he would be dying in old age, and be cautious with a caution of the one who is fearing that he would be dying tomorrow'.⁸⁹

46- بَابُ مَنْ بَلَغَهُ ثَوَابُ مِنَ اللَّهِ عَلَى عَمَلٍ

Chapter 46 – The one to whom reaches that there is a Reward from Allah^{azwj} upon a (particular) deed

1. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنْ ابْنِ أَبِي عُمَيْرٍ، عَنْ هِشَامِ بْنِ سَالِمٍ: عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ، قَالَ: «مَنْ سَمِعَ شَيْئًا مِنَ الثَّوَابِ عَلَى شَيْءٍ، فَصَنَعَهُ، كَانَ لَهُ أَجْرُهُ وَإِنْ لَمْ يَكُنْ عَلَى مَا بَلَغَهُ».

Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Hisham Bin Salim,

(It has been narrated) from Abu Abdullah^{asws} having said: 'The one who hears anything from the Rewards upon (the performance of) something, so he does it, it would be for him, and even if it did not happen to be upon what (information) had reached him'.⁹⁰

2. مُحَمَّدُ بْنُ يَحْيَى، عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ، عَنْ مُحَمَّدِ بْنِ سِنَانٍ، عَنْ عَمْرَانَ الزَّعْفَرَانِيِّ، عَنْ مُحَمَّدِ بْنِ مَرْوَانَ، قَالَ: سَمِعْتُ أَبَا جَعْفَرٍ عَلَيْهِ السَّلَامُ يَقُولُ: «مَنْ بَلَغَهُ ثَوَابٌ مِنَ اللَّهِ عَلَى عَمَلٍ، فَعَمِلَ ذَلِكَ الْعَمَلَ التَّمَّاسَ ذَلِكَ الثَّوَابِ، أُوتِيَهُ وَإِنْ لَمْ يَكُنِ الْحَدِيثُ كَمَا بَلَغَهُ».

Muhammad Bin Yahya, from Muhammad Bin Al Husayn, from Muhammad Bin Sinan, from Imran Al Zafrany, from Muhammad Bin Marwan who said,

‘I heard Abu Ja’far^{asws} saying: ‘The one to whom reaches (Hadeeth of a particular) Reward from Allah^{azwj} upon the performance of a deed, so he does that deed seeking that Reward, it would be Given to him, and even if the Hadeeth did not happen to be just as it had reached him’.⁹¹

47- بَابُ الصَّبْرِ

Chapter 47 – The Patience

1. عِدَّةٌ مِنْ أَصْحَابِنَا، عَنْ سَهْلِ بْنِ زِيَادٍ، عَنِ الْحَسَنِ بْنِ مَحْبُوبٍ، عَنْ عَلِيِّ بْنِ رَبَائٍ، عَنْ ابْنِ أَبِي يَعْفُورٍ: عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ، قَالَ: «الصَّبْرُ رَأْسُ الْإِيمَانِ».

A number of our companions, from Sahl Bin Ziyad, from Al Hassan Bin Mahboub, from Ali Bin Raib, from Ibn Abu Yafour,

(It has been narrated) from Abu Abdullah^{asws} having said: ‘The patience is the head of the Emān’.⁹²

2. أَبُو عَلِيٍّ الْأَشْعَرِيُّ، عَنْ أَحْمَدَ بْنِ مُحَمَّدَ بْنِ عِيسَى، عَنْ مُحَمَّدِ بْنِ سِنَانٍ، عَنِ الْعَلَاءِ بْنِ الْفَضِيلِ: عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ، قَالَ: «الصَّبْرُ مِنَ الْإِيمَانِ بِمَنْزِلَةِ الرَّأْسِ مِنَ الْجَسَدِ، فَإِذَا ذَهَبَ الرَّأْسُ ذَهَبَ الْجَسَدُ، كَذَلِكَ إِذَا ذَهَبَ الصَّبْرُ ذَهَبَ الْإِيمَانُ».

Abu Ali Al Ashary, from Ahmad Bin Muhammad Bin Isa, from Muhammad Bin Sinan, from Al A’ala Bin Fuzayl,

(It has been narrated) from Abu Abdullah^{asws} having said: ‘The patience is from the Emān at the status of the head to the body. So when the head is gone, the body is gone. Similar to that, when the patience goes, the Emān is gone’.⁹³

3. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ وَعَلِيِّ بْنِ مُحَمَّدٍ الْقَاسَانِيِّ جَمِيعاً، عَنِ الْقَاسِمِ بْنِ مُحَمَّدٍ الْأَصْبَهَانِيِّ، عَنْ سُلَيْمَانَ بْنِ دَاوُدَ الْمَنْقَرِيِّ، عَنْ حَفْصِ بْنِ غِيَاثٍ، قَالَ: قَالَ أَبُو عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ: «يَا حَفْصُ، إِنَّ مِنْ صَبْرٍ، صَبْرٌ قَلِيلًا، وَإِنْ مِنْ جَزَعٍ، جَزَعٌ قَلِيلًا».

ثُمَّ قَالَ: «عَلَيْكَ بِالصَّبْرِ فِي جَمِيعِ أُمُورِكَ؛ فَإِنَّ اللَّهَ — عَزَّ وَجَلَّ — بَعَثَ مُحَمَّدًا ﷺ، فَأَمَرَهُ بِالصَّبْرِ وَالرَّفْقِ، فَقَالَ: (وَاصْبِرْ عَلَى مَا يَقُولُونَ وَاهْجُرْهُمْ هَجْرًا جَمِيلًا وَذَرْنِي وَالْمُكَذِّبِينَ أُولِيَ النَّعْمَةِ) وَقَالَ تَبَارَكَ وَتَعَالَى: (ادْفَعْ بِالَّتِي هِيَ أَحْسَنُ فَإِذَا الَّذِي بَيْنَكَ وَبَيْنَهُ عَدَاوَةٌ كَأَنَّهُ وَلِيٌّ حَمِيمٌ وَمَا يُلْقَاها إِلَّا الَّذِينَ صَبَرُوا وَمَا يُلْقَاها إِلَّا ذُو حَظٍّ عَظِيمٍ)

فَصَبَرَ رَسُولُ اللَّهِ ﷺ حَتَّى نَالُوهُ بِالْعِظَائِمِ، وَرَمَوْهُ بِهَا، فَصَاقَ صَدْرُهُ، فَأَنْزَلَ اللَّهُ عَزَّ وَجَلَّ: (وَلَقَدْ نَعَلِمُ أَنَّكَ يَضِيقُ صَدْرُكَ بِمَا يَقُولُونَ فَسَبِّحْ بِحَمْدِ رَبِّكَ وَكُنْ مِنَ السَّاجِدِينَ) ثُمَّ كَذَّبُوهُ وَرَمَوْهُ، فَحَزَنَ لِدَلِكْ، فَأَنْزَلَ اللَّهُ عَزَّ وَجَلَّ: (قَدْ نَعَلِمُ إِنَّهُ لَبِخْرُتُكَ الَّذِي يَقُولُونَ فَإِنَّهُمْ لَا يُكَذِّبُونَكَ وَلَكِنَّ الظَّالِمِينَ بِآيَاتِ اللَّهِ يَجْحَدُونَ وَلَقَدْ كُذِّبَتْ رُسُلٌ مِنْ قَبْلِكَ فَصَبَرُوا عَلَى مَا كُذِّبُوا وَأَوْدُوا حَتَّى أَتَاهُمْ نَصْرُنَا)

فَالْزَمَ النَّبِيُّ ﷺ نَفْسَهُ الصَّبْرَ، فَتَعَدَّوْا، فَذَكَّرُوا اللَّهَ — تَبَارَكَ وَتَعَالَى — وَكَذَّبُوهُ، فَقَالَ: قَدْ صَبَرْتُ فِي نَفْسِي وَأَهْلِي وَعَرَضِي، وَلَا صَبْرَ لِي عَلَى ذِكْرِ إِلَهِي، فَأَنْزَلَ اللَّهُ عَزَّ وَجَلَّ: (وَلَقَدْ خَلَقْنَا السَّمَاوَاتِ وَالْأَرْضَ وَمَا بَيْنَهُمَا فِي سِتَّةِ أَيَّامٍ وَمَا مَسَّنَا مِنْ لُغُوبٍ فَاصْبِرْ عَلَى مَا يَقُولُونَ) فَصَبَرَ النَّبِيُّ ﷺ فِي جَمِيعِ أَحْوَالِهِ.

ثُمَّ بَشَّرَ فِي عَتَرَتِهِ بِالْأَمَّةِ، وَوَصَفُوا بِالصَّبْرِ، فَقَالَ جَلَّ ثَنَاؤُهُ: (وَجَعَلْنَا مِنْهُمْ أَئِمَّةً يَهْدُونَ بِأَمْرِنَا لَمَّا صَبَرُوا وَكَانُوا بِآيَاتِنَا يُوقِنُونَ) فَعِنْدَ ذَلِكَ قَالَ ﷺ: الصَّبْرُ مِنَ الْإِيمَانِ كَالرَّاسِ مِنَ الْجَسَدِ، فَشَكَرَ اللَّهُ — عَزَّ وَجَلَّ — ذَلِكَ لَهُ، فَأَنْزَلَ اللَّهُ عَزَّ وَجَلَّ: (وَتَمَّتْ كَلِمَتُ رَبِّكَ الْحُسْنَى عَلَى بَنِي إِسْرَائِيلَ بِمَا صَبَرُوا وَدَمَرْنَا مَا كَانَ يَصْنَعُ فِرْعَوْنُ وَقَوْمُهُ وَمَا كَانُوا يَعْرِشُونَ) فَقَالَ ﷺ: إِنَّهُ بَشَّرَ وَانْتِقَامًا، فَأَبَاحَ اللَّهُ — عَزَّ وَجَلَّ — لَهُ قِتَالَ الْمُشْرِكِينَ، فَأَنْزَلَ اللَّهُ: (فَاثْلُومُوا الْمُشْرِكِينَ حَيْثُ وَجَدْتُمُوهُمْ وَخُذُوهُمْ وَأَحْضُرُوهُمْ وَأَقْعُدُوا لَهُمْ كُلَّ مَرْصَدٍ) (وَأَقْتُلُوهُمْ حَيْثُ تَقِفْتُمُوهُمْ) فَقَتَلَهُمُ اللَّهُ عَلَى يَدَيِ رَسُولِ اللَّهِ ﷺ وَأَجْبَاهُ، وَجَعَلَ لَهُ ثَوَابَ صَبْرِهِ مَعَ مَا ادَّخَرَ لَهُ فِي الْآخِرَةِ، فَمَنْ صَبَرَ وَاحْتَسَبَ لَمْ يَخْرُجْ مِنَ الدُّنْيَا حَتَّى يَقِرَّ اللَّهُ لَهُ عَيْنُهُ فِي أَعْدَائِهِ مَعَ مَا يَدَّخِرُ لَهُ فِي الْآخِرَةِ.»

Ali Bin Ibrahim, from his father, and Ali Bin Muhammad Al Qasany, altogether from Al qasim Bin Muhammad Al Asbahany, from Suleyman Bin Dawood Al Minqary, from Hafs Bin Giyas who said,

‘The one who observes patience, is patient (for a) little while, and the one who panics, panics (for a) little while’.

Then he^{asws} said: ‘Upon you is to be with the patience in the entirety of your affairs, for when Allah^{azwj} Mighty and Majestic Sent Muhammad^{saww}, He^{azwj} Commanded him^{saww} with the observance of patience and the gentleness, so He^{azwj} Said [73: 10] And bear patiently at what they say and avoid them with a becoming avoidance [73: 11] And leave Me and the rejecters, the possessors of ease and plenty.

And the Blessed and High Said [41: 34] Refute (evil) with what is best, So if there is enmity between you and him, (he would be) as if he is an intimate friend. [41: 35] And none are made to receive it but those who are patient, and none are made to receive it but those who have a great share.

So Rasool-Allah^{saww} was patient to the extent that they came to him^{saww} with the bones (of the animals) and hit him^{saww} with these. So his^{saww} chest was constricted, and Allah^{azwj} Mighty and Majestic Revealed unto him^{saww}

[15: 97] And We Know that you tend to constrict your chest at what they are saying [15: 98] Therefore Glorify with the Praise of your Lord, and become from the Prostrating ones.

Then they belied him^{saww} and hit him^{as}, so he^{saww} was grieved due to that. So Allah^{azwj} Mighty and Majestic Revealed [6: 33] We know indeed that what they say certainly grieves you, but surely they cannot call you a liar; but the unjust deny the Signs of Allah [6: 34] And certainly Rasools before you were belied, but they were patient on being belied and persecuted until Our Help came to them.

So the Prophet^{saww} necessitated the patience upon himself^{saww}. But, they transgressed and mentioned Allah^{azwj} Blessed and High and belied Him^{azwj}. So he^{saww} said: 'I^{saww} have been patient with regards to myself^{saww} and my^{saww} family and my^{saww} honour, and (but) there is no patience for me^{saww} upon the mention of my^{saww} God. So Allah^{azwj} Mighty and Majestic Revealed [50: 38] And We have Created the skies and the earth and what is between them in six days and there touched Us not any fatigue [50: 39] Therefore be patient of what they are saying.

So the Prophet^{saww} was patient during the entirety of his^{saww} states. Then He^{azwj} Gave him^{saww} the glad tidings regarding his^{saww} offspring with the Imamate, and described it with the patience, so He^{azwj}, Majestic is His^{azwj} Praise, Said [32: 24] And We Made of them Imams to Guide by Our Command when they were patient, and they were certain of Our Signs.

So during that, he^{saww} said: 'The patience from the Emān is like the head to the body'. So he^{saww} thanked Allah^{azwj} Mighty and Majestic for it. So Allah^{azwj} Mighty and Majestic Revealed [7: 137] and the Good Word of your Lord was fulfilled in the Children of Israel because they bore up (sufferings) patiently; and We utterly Destroyed what Pharaoh and his people had wrought and what they built.

So he^{saww} said: 'It is Glad tidings and a revenge'. So Allah^{azwj} Mighty and Majestic Permitted for him to fight against the Polytheists. So Allah^{azwj} Revealed [9: 5] So when the Sacred Months have passed away, then fight the Polytheists wherever you find them, and take them captives and besiege them and lie in wait for them in every ambush [2: 191] And kill them wherever you find them.

Thus, Allah^{azwj} Killed them upon the hands of Rasool-Allah^{saww}, and his^{saww} beloved ones, and Made for him^{saww} the Rewards of his^{saww} patience along with what He^{azwj} had Horaded for him^{saww} in the Hereafter. Therefore, the one who is patient and is contented, would not exit from the world until Allah^{azwj} Delights his eyes along with what He^{azwj} has Hoarded for him in the Hereafter'.⁹⁴

4. مُحَمَّدٌ بْنُ يَحْيَى، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ عِيسَى، عَنْ عَلِيِّ بْنِ الْحَكَمِ، عَنْ أَبِي مُحَمَّدٍ عَبْدِ اللَّهِ السَّرَّاجِ: رَفَعَهُ إِلَى عَلِيِّ بْنِ الْحُسَيْنِ عَلَيْهِ السَّلَامُ، قَالَ: « الصَّبْرُ مِنَ الْإِيمَانِ بِمَنْزِلَةِ الرَّأْسِ مِنَ الْجَسَدِ، وَلَا إِيمَانَ لِمَنْ لَا صَبْرَ لَهُ ».

Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Ali Bin Al Hakam, from Abu Muhammad Abdullah Al Sarraj,

(It has been narrated) raising it to Ali^{asws} Bin Al-Husayn^{asws} having said: 'The patience from the Emān is at the status of the head to the body, and there is no Emān for the one who has no patience for him'.⁹⁵

5. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنْ حَمَّادِ بْنِ عِيسَى، عَنْ رَبِيعِ بْنِ عَبْدِ اللَّهِ، عَنْ فَضِيلِ بْنِ يَسَارٍ، عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ، قَالَ: «الصَّبْرُ مِنَ الْإِيمَانِ بِمَنْزِلَةِ الرَّأْسِ مِنَ الْجَسَدِ، فَإِذَا ذَهَبَ الرَّأْسُ، ذَهَبَ الْجَسَدُ؛ كَذَلِكَ إِذَا ذَهَبَ الصَّبْرُ، ذَهَبَ الْإِيمَانُ».

Ali Bin Ibrahim, from his father, from Hammad Bin Isa, from Rabie Bin Abdullah, from Fuzayl Bin Yasaar,

(It has been narrated) from Abu Abdullah^{asws} having said: 'The patience is from the Emān at the status of the head from the body. So when the head goes, the body is gone. Similar to that is when the patience goes, the Emān is gone'.⁹⁶

6. عِدَّةٌ مِنْ أَصْحَابِنَا، عَنْ أَحْمَدَ بْنِ مُحَمَّدَ بْنِ خَالِدٍ، عَنْ أَبِيهِ، عَنْ عَلِيِّ بْنِ النُّعْمَانِ، عَنْ عَبْدِ اللَّهِ بْنِ مُسْكَانَ، عَنْ أَبِي بصيرٍ، قَالَ: سَمِعْتُ أَبَا عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ يَقُولُ: «إِنَّ الْحُرَّ حُرٌّ عَلَى جَمِيعِ أَحْوَالِهِ، إِنْ نَابَتْهُ نَائِبَةٌ صَبَرَ لَهَا؛ وَإِنْ تَدَاكَتْ عَلَيْهِ الْمَصَائِبُ لَمْ تَكْسِرْهُ؛ وَإِنْ أُسِرَ وَقُهِرَ وَاسْتَبْدَلَ بِالْيَسْرِ عُسْرًا — كَمَا كَانَ يُوسُفُ الصَّدِيقُ الْأَمِينُ صَلَوَاتُ اللَّهِ عَلَيْهِ — لَمْ يَضُرَّ حُرِّيَّتَهُ أَنْ اسْتَعْبَدَ وَقُهِرَ وَأُسِرَ، وَلَمْ تَضُرَّهُ ظِلْمَةُ الْجَبِّ وَوَحْشَتُهُ وَمَا نَالَ أَنْ مِنَ اللَّهِ عَلَيْهِ؛ فَجَعَلَ الْجَبَّارَ الْعَاتِي لَهُ عَبْدًا بَعْدَ إِذْ كَانَ لَهُ مَالِكًا، فَأَرْسَلَهُ وَرَحِمَ بِهِ أُمَّةً، وَكَذَلِكَ الصَّبْرُ يُعَقِّبُ خَيْرًا؛ فَاصْبِرُوا وَوُطِّنُوا أَنْفُسَكُمْ عَلَى الصَّبْرِ تَوَجُّرُوا».

A number of our companions, from Ahmad Bin Muhammad Bin Khalid, from his father, from Ali Bin Al Nu'man, from Abdullah Bin Muskan, from Abu Baseer who said,

'I heard Abu Abdullah^{asws} saying: 'The free one is free upon the entirety of his states. The seeds he plants, the patience springs out of it. And if the difficulties batter him, they would not break him, and if he is made a captive, and conquered, and the ease is replaced by the hardships, just as it was with Yusuf^{as}, the truthful, the trustworthy, his^{as} freedom did not harm him^{as} when he was distanced, and compelled, and imprisoned, and the darkness of the pit did not harm him^{as}, and his^{as} loneliness and whatever was Bestowed upon him was a Favour of Allah^{azwj} upon him^{as}.

So He^{azwj} Made the tyrant to come to him as a slave of his^{as} after him having been his^{as} king. So he^{as} sent him (as a free man) and was merciful with the community. And similar to that is the patience, its end result is good. Therefore be patient and resign yourselves upon the patience, you would be Recompensed'.⁹⁷

7. مُحَمَّدُ بْنُ يَحْيَى، عَنْ أَحْمَدَ بْنِ مُحَمَّدَ بْنِ عِيسَى، عَنْ عَلِيِّ بْنِ الْحَكَمِ، عَنْ عَبْدِ اللَّهِ بْنِ بُكَيْرٍ، عَنْ حَمْزَةَ بْنِ حُمْرَانَ، عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ، قَالَ: «الْجَنَّةُ مَحْفُوفَةٌ بِالْمَكَارِهِ

وَالصَّبْرُ، فَمَنْ صَبَرَ عَلَى الْمَكَارِهِ فِي الدُّنْيَا، دَخَلَ الْجَنَّةَ؛ وَجَهَنَّمَ مَحْفُوفَةٌ بِاللَّذَاتِ وَالشَّهَوَاتِ، فَمَنْ أَعْطَى نَفْسَهُ لَذَّتَهَا وَشَهَوَاتَهَا، دَخَلَ النَّارَ.»

Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Ali Bin Al Hakam, from Abdullah Bin Bukeyr, from Hamza Bin Humran Bin Humran,

(It has been narrated) from Abu Ja'far^{asws} having said: 'The (road to) Paradise is surrounded with difficulties and the (observance of) patience. So the one who is patient upon the difficulties in the world would enter the Paradise; and the (road to) Hell is surrounded by the pleasures and the lustful desires. So the one takes his self to its pleasures and its lustful desires, would enter the Fire'.⁹⁸

8. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنْ ابْنِ مَجْبُوبٍ، عَنْ عَبْدِ اللَّهِ بْنِ مَرْحُومٍ، عَنْ أَبِي سَيَّارٍ: عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ، قَالَ: «إِذَا دَخَلَ الْمُؤْمِنُ قَبْرَهُ، كَانَتْ الصَّلَاةُ عَنْ يَمِينِهِ، وَالزَّكَاةُ عَنْ يَسَارِهِ، وَالْبِرُّ مُظِلٌّ عَلَيْهِ، وَيَتَنَحَّى الصَّبْرُ نَاحِيَةً، فَإِذَا دَخَلَ عَلَيْهِ الْمَلَكَانِ اللَّذَانِ يَلْيَانِ مُسَاءَلَتَهُ، قَالَ الصَّبْرُ لِلصَّلَاةِ وَالزَّكَاةِ وَالْبِرِّ: دُونَكُمْ صَاحِبَكُمْ، فَإِنْ عَجَزْتُمْ عَنْهُ فَأَنَا دُونُهُ.»

Ali Bin Ibrahim, from his father, from Ibn Mahboubn, from Abdullah bin Marhoum, from Abu Sayyar,

(It has been narrated) from Abu Abdullah^{asws} having said: 'When a 'Momin' (Believer) enters into his grave, the Salāt would be on his right, and the Zakāt on his left, and the righteousness hovering over him, and the patience would end up by corner. So when the two Angels come over to him, those who would be questioning him, the patience would say to the Salāt, and the Zakāt, and the righteousness, 'Be with your companion. But, if you are frustrated from (helping) him, so I would be with him'.⁹⁹

9. عَلِيُّ، عَنْ أَبِيهِ، عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ الْأَشْعَرِيِّ، عَنْ عَبْدِ اللَّهِ بْنِ مَيْمُونٍ: عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ، قَالَ: «دَخَلَ أَمِيرُ الْمُؤْمِنِينَ صَلَوَاتُ اللَّهِ عَلَيْهِ الْمَسْجِدَ، فَإِذَا هُوَ بِرَجُلٍ عَلَى بَابِ الْمَسْجِدِ كَتِيبَ حَزِينٍ، فَقَالَ لَهُ أَمِيرُ الْمُؤْمِنِينَ عَلَيْهِ السَّلَامُ: مَا لَكَ؟

قَالَ: يَا أَمِيرَ الْمُؤْمِنِينَ، أُصِيبْتُ بِأَبِي وَأَخِي، وَأَخْشَى أَنْ أَكُونَ قَدْ وَجَلْتُ، فَقَالَ لَهُ أَمِيرُ الْمُؤْمِنِينَ عَلَيْهِ السَّلَامُ: عَلَيْكَ بِتَقْوَى اللَّهِ وَالصَّبْرِ؛ تَقْدَمُ عَلَيْهِ غَدًا، وَالصَّبْرُ فِي الْأُمُورِ بِمَنْزِلَةِ الرَّأْسِ مِنَ الْجَسَدِ، فَإِذَا فَارَقَ الرَّأْسُ الْجَسَدَ، فَسَدَ الْجَسَدُ، وَإِذَا فَارَقَ الصَّبْرُ الْأُمُورَ، فَسَدَتِ الْأُمُورُ.»

Ali, from his father, from Ja'far Bin Muhammad Al Ashary, from Abdullah Bin Maymoun,

(It has been narrated) from Abu Abdullah^{asws} having said: 'Amir Al-Momineen^{asws} entered the Masjid, and there was a man at the door of the Masjid, gloomy, grief-stricken. So Amir Al-Momineen^{asws} said to him: 'What is the matter with you?' He said, 'O Amir Al-Momineen^{asws}! I am bereaved with my father (or my mother), and my brother, and I fear that I have become scared'.

So Amir Al-Momineen^{asws} said to him: 'Upon you is to be with the fear of Allah^{azwj} and the patience. Tomorrow you will be going forward to Him^{azwj}, and the patience in the affairs is at the status of the head to the body. So when the head separates from the body, so the body is spoilt (perishes), and when the patience separated from the affairs, the affairs are spoilt (perish)'.¹⁰⁰

10. مُحَمَّدُ بْنُ يَحْيَى، عَنْ أَحْمَدَ بْنِ مُحَمَّدَ بْنِ عِيسَى، عَنْ عَلِيِّ بْنِ الْحَكَمِ، عَنْ سَمَاعَةَ بْنِ مِهْرَانَ: عَنْ أَبِي الْحَسَنِ عَلَيْهِ السَّلَامُ، قَالَ: قَالَ لِي: « مَا حَبَسَكَ عَنِ الْحَجِّ؟ » قَالَ: قُلْتُ: جُعِلَتْ فِدَاكَ، وَقَعَ عَلَيَّ دَيْنٌ كَثِيرٌ، وَذَهَبَ مَالِي، وَدَيْنِي الَّذِي قَدْ لَزَمَنِي هُوَ أَعْظَمُ مِنْ ذَهَابِ مَالِي، فَلَوْ لَا أَنَّ رَجُلًا مِنْ أَصْحَابِنَا أَخْرَجَنِي مَا قَدَرْتُ أَنْ أَخْرُجَ، فَقَالَ لِي: « إِنْ تَصَبَّرَ تَغْتَبَطَ، وَإِلَّا تَصَبَّرَ يَنْفِذِ اللَّهُ مَقَادِيرَهُ، رَاضِيًا كُنْتَ أَمْ كَارِهًا ».

Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Ali Bin Al hakam, from Sama'at Bin Mihran,

(It has been narrated) from Abu Al-Hassan^{asws}, said: 'He^{asws} said to me: 'What withheld you from the Hajj?' I said, 'May I be sacrificed for you^{asws}! A lot of debts occurred upon me, and my wealth is gone, and the debts which are necessitated upon me are greater than the wealth that has gone from me. So if a man from our companions were not to take me out (to go to Hajj), I am unable from going out'. So he^{asws} said to me: 'If you are patient, they would backbite you, or else be patient and Allah^{azwj} will Implement His^{azwj} Ordainment, whether you were happy with it or reluctant'.¹⁰¹

11. مُحَمَّدُ بْنُ يَحْيَى، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ، عَنْ ابْنِ سَنَانَ، عَنْ أَبِي الْجَارُودِ، عَنْ الْأَصْبَغِ، قَالَ: قَالَ أَمِيرُ الْمُؤْمِنِينَ صَلَوَاتُ اللَّهِ عَلَيْهِ: « الصَّبْرُ صَبْرَانِ: صَبْرٌ عِنْدَ الْمَصِيبَةِ حَسَنٌ جَمِيلٌ، وَأَحْسَنُ مِنْ ذَلِكَ الصَّبْرُ عِنْدَ مَا حَرَّمَ اللَّهُ — عَزَّ وَجَلَّ — عَلَيْكَ؛ وَالذِّكْرُ ذِكْرَانِ: ذِكْرُ اللَّهِ — عَزَّ وَجَلَّ — عِنْدَ الْمَصِيبَةِ، وَأَفْضَلُ مِنْ ذَلِكَ ذِكْرُ اللَّهِ عِنْدَ مَا حَرَّمَ عَلَيْكَ، فَيَكُونُ حَاجِزًا ».

Muhamad Bin Yahya, from Ahmad Bin Muhammad, from Ibn Sinan, from Abu Al Jaroud, from Al Asbagh who said,

'Amir Al-Momineen^{asws} said: 'The patience is of two (types of) patience – patience during the difficulties is good, beautiful; but (even) better than that is the patience during (abstaining from) what Allah^{azwj} Mighty and Majestic has Prohibited upon you. And the Remembrance is of two (types) of Remembrances – The mentioning of Allah^{azwj} Mighty and Majestic during the difficulties; but (even) superior than that is the mentioning of Allah^{azwj} during what Allah^{azwj} has Prohibited upon you. Thus it (the patience) serves as a barrier'.¹⁰²

12. أَبُو عَلِيٍّ الْأَشْعَرِيُّ، عَنْ الْحَسَنِ بْنِ عَلِيٍّ الْكُوفِيِّ، عَنِ الْعَبَّاسِ بْنِ عَامِرٍ، عَنِ الْعَرَزَمِيِّ: عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ، قَالَ: « قَالَ رَسُولُ اللَّهِ ﷺ: سَيَأْتِي عَلَى النَّاسِ زَمَانٌ لَا يَبَالُ الْمَلِكُ فِيهِ إِلَّا بِالْقَتْلِ وَالتَّجْبُرِ، وَلَا الْغِنَى إِلَّا بِالْغَصْبِ وَالْبُخْلِ، وَلَا الْمَحَبَّةُ إِلَّا بِاسْتِخْرَاجِ الدِّينِ

وَاتَّبَعَ الْهَوَى، فَمَنْ أَدْرَكَ ذَلِكَ الزَّمَانَ، فَصَبَرَ عَلَى الْفَقْرِ وَهُوَ يَقْدِرُ عَلَى الْغِنَى، وَصَبَرَ عَلَى الْبَغْضَةِ وَهُوَ يَقْدِرُ عَلَى الْمَحَبَّةِ، وَصَبَرَ عَلَى الذُّلِّ وَهُوَ يَقْدِرُ عَلَى الْعِزِّ، آتَاهُ اللَّهُ ثَوَابَ خَمْسِينَ صَدِيقًا مِمَّنْ صَدَقَ بِي.»

Abu Ali Al Ashary, from Al Hassan Bin Ali Al Kufy, from Al Abbas Bin Aamir, from Al Arzamy,

(It has been narrated) from Abu Abdullah^{asws} having said: ‘Rasool-Allah^{saww} said: ‘There would be coming such a time period upon the people that they would not be attaining a kingdom except by the killing and the tyranny, nor (attaining) riches except by the usurpation and the stinginess, nor the love except by the removal of the Religion and following of the personal desires.

So the one who comes across that time period, and he observes patience upon the poverty despite being able upon the riches, and observes patience upon the hatred despite being able upon the love, and observes patience upon the humiliation despite being able upon the honour, Allah^{azwj} would Give him the Rewards of fifty truthful ones from the ones who ratified me^{saww}’.¹⁰³

13. عَدَّةٌ مِنْ أَصْحَابِنَا، عَنْ أَحْمَدَ بْنِ أَبِي عَبْدِ اللَّهِ، عَنْ إِسْمَاعِيلَ بْنِ مِهْرَانَ، عَنْ دُرُسْتِ بْنِ أَبِي مَنْصُورٍ، عَنْ عِيسَى بْنِ بَشِيرٍ، عَنْ أَبِي حَمْزَةَ، قَالَ: قَالَ أَبُو جَعْفَرٍ عليه السلام: «لَمَّا حَضَرَتْ أَبِي عَلِيَّ بْنَ الْحُسَيْنِ عليه السلام الْوَفَاةُ ضَمَنِي إِلَى صَدْرِهِ، وَقَالَ: يَا بُنَيَّ، أَوْصِيكَ بِمَا أَوْصَانِي بِهِ أَبِي حِينَ حَضَرَتْهُ الْوَفَاةُ، وَبِمَا ذَكَرَ أَنَّ أَبَاهُ أَوْصَاهُ بِهِ؛ يَا بُنَيَّ، اصْبِرْ عَلَى الْحَقِّ وَإِنْ كَانَ مُرًّا.»

A number of our companions, from Ahmad Bin Abu Abdullah, from Ismail Bin Mihran, from Dorost Bin Abu Mansour, from Isa Bin Bashir, from Abu Hamza who said,

‘Abu Ja’far^{asws} said, when the termination presented itself to my^{asws} father^{asws} Ali^{asws} Bin Al-Husayn^{asws}, he^{asws} pressed me^{asws} to his^{asws} chest and said: ‘O my^{asws} son^{asws}! I^{asws} bequeath you^{asws} with what my^{asws} father^{asws} bequeathed to me^{asws} when the termination presented itself to him^{asws}, and with what he^{asws} mentioned that his^{asws} father^{asws} bequeathed with: ‘O my^{asws} son^{asws}! Be patience upon the truth, and even though it may be bitter’.¹⁰⁴

14. عَنْهُ، عَنْ أَبِيهِ رَفَعَهُ: عَنْ أَبِي جَعْفَرٍ عليه السلام، قَالَ: «الصَّبْرُ صَبْرَانِ: صَبْرٌ عَلَى الْبَلَاءِ حَسَنٌ جَمِيلٌ، وَأَفْضَلُ الصَّبْرَيْنِ الْوَرَعُ عَنِ الْمَحَارِمِ.»

From him, from his father, from Yunus Bin Abdul Rahman, raising it,

(It has been narrated) from Abu Ja’far^{asws} having said: ‘The patience is two (types of) patience – Patience upon the affliction is good, beautiful; and (even) superior of the two (types of) patience is the abstinence from the Prohibitions’.¹⁰⁵

15. مُحَمَّدٌ بْنُ يَحْيَى، عَنْ أَحْمَدَ بْنِ مُحَمَّدَ بْنِ عِيسَى، قَالَ: أَخْبَرَنِي يَحْيَى بْنُ سَلِيمٍ الطَّائِفِيُّ: قَالَ: أَخْبَرَنِي عَمْرُو بْنُ شَمْرِ الْيَمَانِيِّ يَرْفَعُ الْحَدِيثَ إِلَى عَلِيٍّ عليه السلام، قَالَ: «قَالَ

رَسُولُ اللَّهِ ﷺ: الصَّبْرُ ثَلَاثَةٌ: صَبْرٌ عِنْدَ الْمُصِيبَةِ، وَصَبْرٌ عَلَى الطَّاعَةِ، وَصَبْرٌ عَنِ الْمَعْصِيَةِ، فَمَنْ صَبَرَ عَلَى الْمُصِيبَةِ حَتَّى يَرُدَّهَا بِحَسَنِ عَزَائِهَا، كَتَبَ اللَّهُ لَهُ ثَلَاثَ مِائَةِ دَرَجَةٍ، مَا بَيْنَ الدَّرَجَةِ إِلَى الدَّرَجَةِ كَمَا بَيْنَ السَّمَاءِ إِلَى الْأَرْضِ، وَمَنْ صَبَرَ عَلَى الطَّاعَةِ، كَتَبَ اللَّهُ لَهُ سِتِّ مِائَةِ دَرَجَةٍ، مَا بَيْنَ الدَّرَجَةِ إِلَى الدَّرَجَةِ كَمَا بَيْنَ تَحُومِ الْأَرْضِ إِلَى الْعَرْشِ، وَمَنْ صَبَرَ عَنِ الْمَعْصِيَةِ، كَتَبَ اللَّهُ لَهُ تِسْعَ مِائَةِ دَرَجَةٍ، مَا بَيْنَ الدَّرَجَةِ إِلَى الدَّرَجَةِ كَمَا بَيْنَ تَحُومِ الْأَرْضِ إِلَى مُنْتَهَى الْعَرْشِ».

Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Yahya Bin Muslim Bin Suleym Al Taify, from Amro Bin Shimr Al Yamani,

(It has been narrated) raising the Hadeeth to Ali^{asws} having said: ‘Rasool-Allah^{saww} said: ‘The patience is of three (types of) patience – Patience during the difficulties, and patience upon the obedience, and patience upon the disobedience. So the one who is patient upon the difficulties until he repels it by goodness of his resolution, Allah^{azwj} would Write for him three hundred levels, there being between the level to the level just as what is between the sky and the earth.

And the one who is patient upon the obedience, Allah^{azwj} would Write for him six hundred levels, there being between the level to the level just as what is between the earth to the Throne. And the one who is patient upon the disobedience, Allah^{azwj} would Write for him nine hundred levels, there being between the level to the level just as what is between the edge of the earth to the ultimate point of the Throne’.¹⁰⁶

16. عَنْهُ، عَنْ عَلِيِّ بْنِ الْحَكَمِ، عَنْ يُونُسَ بْنِ يَعْقُوبَ، قَالَ: أَمَرَنِي أَبُو عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ أَنْ أَتِيَ الْمُفَضَّلَ، وَأُعْزِيَهُ بِإِسْمَاعِيلَ، وَقَالَ: « أَقْرَأِ الْمُفَضَّلَ السَّلَامَ، وَ قُلْ لَهُ: إِنَّا قَدْ أُصِيبْنَا بِإِسْمَاعِيلَ، فَصَبَرْنَا، فَاصْبِرْ كَمَا صَبَرْنَا؛ إِنَّا أَرَدْنَا أَمْرًا وَأَرَادَ اللَّهُ — عَزَّ وَجَلَّ — أَمْرًا، فَسَلَّمْنَا لِلَّهِ عَزَّ وَجَلَّ ».

From him, from Ali Bin Al Hakam, from Yunus Bin Yaqoub who said, ‘Abu Abdullah^{asws} ordered me that I should go to Al Mufazzal and console him with (the bereavement of) Ismail (a son of the Imam^{asws}), and he^{asws} said: ‘Convey the greetings to Al-Mufazzal and say to him, ‘We^{asws} have been bereaved with Ismail, and we^{asws} were patient. Therefore, observe patience just as we^{asws} were patient. We tend to want a matter, and Allah^{azwj} Mighty and Majestic Wants a matter. So we should submit to the Command of Allah^{azwj} Mighty and Majestic’.¹⁰⁷

17. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنْ ابْنِ أَبِي عُمَيْرٍ، عَنْ سَيْفِ بْنِ عَمِيرَةَ، عَنْ أَبِي حَمَزَةَ الثُّمَالِيِّ، قَالَ: قَالَ أَبُو عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ: « مَنْ ابْتَلِيَ مِنَ الْمُؤْمِنِينَ بِبَلَاءٍ فَصَبَرَ عَلَيْهِ، كَانَ لَهُ مِثْلُ أَجْرِ أَلْفِ شَهِيدٍ ».

Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Sayf Bin Amyera, from Abu Hamza Al Sumaly who said,

‘Abu Abdullah^{asws} said: ‘The one from the Believers who is afflicted with an affliction, so he is patient upon it, there would be for him the like of the Recompense of a thousand martyrs’.¹⁰⁸

18. مُحَمَّدُ بْنُ يَحْيَى، عَنْ أَحْمَدَ بْنِ مُحَمَّدَ بْنِ عِيسَى، عَنْ مُحَمَّدَ بْنِ سِنَانَ، عَنْ عَمَارِ بْنِ مَرْوَانَ، عَنْ سَمَاعَةَ: عَنْ أَبِي عَبْدِ اللَّهِ عليه السلام، قَالَ: «إِنَّ اللَّهَ — عَزَّ وَجَلَّ — أَنْعَمَ عَلَى قَوْمٍ، فَلَمْ يَشْكُرُوا، فَصَارَتْ عَلَيْهِمْ وَبَالًا، وَابْتَلَى قَوْمًا بِالْمَصَائِبِ، فَصَبَرُوا، فَصَارَتْ عَلَيْهِمْ نِعْمَةً».

Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Muhammad Bin Sinan, from Ammar Bin Marwan, from Sama’at,

(It has been narrated) from Abu Abdullah^{asws} having said: ‘Allah^{azwj} Mighty and Majestic Favoured upon a people but they were not grateful, so a plague came upon them; and a people were afflicted with the difficulties, so they were patient, and Bounties came upon them’.¹⁰⁹

19. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ؛ وَمُحَمَّدُ بْنُ إِسْمَاعِيلَ، عَنِ الْفَضْلِ بْنِ شَاذَانَ جَمِيعًا، عَنْ ابْنِ أَبِي عُمَيْرٍ، عَنْ إِبْرَاهِيمَ بْنِ عَبْدِ الْحَمِيدِ، عَنْ أَبَانَ بْنِ أَبِي مُسَافِرٍ: عَنْ أَبِي عَبْدِ اللَّهِ عليه السلام فِي قَوْلِ اللَّهِ عَزَّ وَجَلَّ: (يَا أَيُّهَا الَّذِينَ آمَنُوا اصْبِرُوا وَصَابِرُوا)، قَالَ: «اصْبِرُوا عَلَى الْمَصَائِبِ».

وَفِي رِوَايَةِ ابْنِ أَبِي يَعْفُورٍ، عَنْ أَبِي عَبْدِ اللَّهِ عليه السلام، قَالَ: «صَابِرُوا عَلَى الْمَصَائِبِ».

Ali Bin Ibrahim, from his father, and Muhammad Bin Ismail, from Al Fazl Bin Shazaan, altogether from Ibn Abu Umeyr, from Ibrahim Bin Abdul Hameed, from Aban Bin Abu Musafir,

(It has been narrated) from Abu Abdullah^{asws} regarding the Words of Allah^{azwj} Mighty and Majestic [3: 200] O you who believe! Be patient and excel in patience. He^{asws} said: ‘Be patient upon the difficulties’.

And in a report of Ibn Abu Yafour, from Abu Abdullah^{asws} having said: ‘Excel in patience upon the difficulties’.¹¹⁰

20. عِدَّةٌ مِنْ أَصْحَابِنَا، عَنْ أَحْمَدَ بْنِ مُحَمَّدَ بْنِ خَالِدٍ، عَنْ مُحَمَّدَ بْنِ عِيسَى، عَنْ عَلِيِّ بْنِ مُحَمَّدَ بْنِ أَبِي جَمِيلَةَ، عَنْ جَدِّهِ أَبِي جَمِيلَةَ، عَنْ بَعْضِ أَصْحَابِهِ، قَالَ: «لَوْ لَا أَنَّ الصَّبْرَ خُلِقَ قَبْلَ الْبَلَاءِ، لَتَفَطَّرَ الْمُؤْمِنُ كَمَا تَتَفَطَّرُ الْبَيْضَةُ عَلَى الصَّفَا».

A number of our companions, from Ahmad Bin Muhammad Bin Khalid, from Muhammad Bin Isa, from Ali Bin Muhammad Bin Abu Jameela, from a grandfather of Abu Jameela, from one of his companions,

‘He^{asws} said: ‘Had the patience not been Created before the affliction, a’Momin’ (Believer), it would have torn the Momin into pieces just as the egg cracks upon the rock’.¹¹¹

21. أَبُو عَلِيٍّ الْأَشْعَرِيُّ، عَنْ مُحَمَّدَ بْنِ عَبْدِ الْجَبَّارِ، عَنْ صَفْوَانَ، عَنْ إِسْحَاقَ بْنِ عَمَّارٍ وَعَبْدِ اللَّهِ بْنِ سِنَانَ: عَنْ أَبِي عَبْدِ اللَّهِ عليه السلام، قَالَ: «قَالَ رَسُولُ اللَّهِ ﷺ: قَالَ اللَّهُ عَزَّ

وَحَلَّ: إِنِّي جَعَلْتُ الدُّنْيَا بَيْنَ عِبَادِي قَرْضًا، فَمَنْ أَقْرَضَنِي مِنْهَا قَرْضًا، أُعْطِيَتْهُ بِكُلِّ وَاحِدَةٍ عَشْرًا إِلَى سَبْعِمِائَةٍ ضِعْفٍ، وَمَا شِئْتُ مِنْ ذَلِكَ، وَمَنْ لَمْ يَقْرَضْنِي مِنْهَا قَرْضًا، فَأَخَذْتُ مِنْهُ شَيْئًا قَسْرًا، فَصَبْرٌ، أُعْطِيَتْهُ ثَلَاثَ خِصَالٍ، لَوْ أُعْطِيَتْ وَاحِدَةً مِنْهُنَّ مَلَائِكَتِي لَرَضُوا بِهَا مِنِّي .«

قَالَ: ثُمَّ تَلَا أَبُو عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ قَوْلَ اللَّهِ عَزَّ وَجَلَّ: « (الَّذِينَ إِذَا أَصَابَتْهُمْ مُصِيبَةٌ قَالُوا إِنَّا لِلَّهِ وَإِنَّا إِلَيْهِ رَاجِعُونَ أُولَئِكَ عَلَيْهِمْ صَلَوَاتٌ مِنْ رَبِّهِمْ) فَهَذِهِ وَاحِدَةٌ مِنْ ثَلَاثِ خِصَالٍ (وَأُولَئِكَ هُمُ الْمُهْتَدُونَ) ثَلَاثٌ .«

ثُمَّ قَالَ أَبُو عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ: « هَذَا لِمَنْ أَخَذَ اللَّهُ مِنْهُ شَيْئًا قَسْرًا .«

Abu Ali Ashary, from Muhammad Bin Abdul Jabbar, from Safwan, from Is'haq Bin Ammar, and Abdullah Bin Sinan,

(It has been narrated) from Abu Abdullah^{asws} having said: 'Rasool-Allah^{saww} said: 'Allah^{azwj} Mighty and Majestic Said I^{azwj} Made the world to be between My^{azwj} servants as a loan. So the one who lends Me^{azwj} a loan from it, I^{azwj} shall Give him, with every one, ten, up to a multiple of seven hundred, and whatever I^{azwj} so Desire from that; and the one who does not lends Me^{azwj} a loan from it, so I^{azwj} shall Seize something Forcibly from him. But, if he is patient, I^{azwj} shall Give him three characteristics, such that if I^{azwj} were to Give one of these to My^{azwj} Angels, they would be pleased with Me^{azwj} .

He (the narrator) said, 'Then Abu Abdullah^{asws} recited the Words of Allah^{azwj} Mighty and Majestic [2: 156] Who, when a difficulty befalls them, say: Surely we are for Allah and to Him we are returning [2: 157] Those are they on whom are Blessings and Mercy from their Lord. So this (Blessings) is one from the three characteristics, and Mercy is the second, and those are the followers of the right course is the third'.

Then Abu Abdullah^{asws} said: 'This is for them from whom Allah^{azwj} Takes something Forcibly'.¹¹²

22. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ وَعَلِيِّ بْنِ مُحَمَّدٍ الْقَاسَانِيِّ، عَنِ الْقَاسِمِ بْنِ مُحَمَّدٍ، عَنْ سُلَيْمَانَ بْنِ دَاوُدَ، عَنْ يَحْيَى بْنِ آدَمَ، عَنْ شَرِيكَ، عَنْ جَابِرِ بْنِ يَزِيدَ: عَنْ أَبِي جَعْفَرٍ عَلَيْهِ السَّلَامُ، قَالَ: « مُرُوءَةُ الصَّبْرِ فِي حَالِ الْحَاجَةِ وَالْفَاقَةِ وَالتَّعَفُّفِ وَالْغِنَى أَكْثَرُ مِنْ مُرُوءَةِ الْإِعْطَاءِ .«

Ali Bin Ibrahim, from his father, and Ali Bin Muhammad Al Qasany, from Al Qasim Bin Muhammad, from Suleyman Bin Dawood, from Yahya Bin Adam, from Shareek, from Jabir Bin Yazeed,

(It has been narrated) from Abu Ja'far^{asws} having said: 'Magnanimity of exercising the patience during a state of need, and the destitution, and the abstinence, and the riches, is more than the magnanimity (regarding) the giving (charity etc.)'.¹¹³

23. أَبُو عَلِيٍّ الْأَشْعَرِيُّ، عَنْ مُحَمَّدِ بْنِ عَبْدِ الْجَبَّارِ، عَنْ أَحْمَدَ بْنِ النَّضْرِ، عَنْ عَمْرِو بْنِ شَمْرِ، عَنْ جَابِرٍ، قَالَ: قُلْتُ لِأَبِي جَعْفَرٍ عَلَيْهِ السَّلَامُ: يَرْحَمُكَ اللَّهُ، مَا الصَّبْرُ الْجَمِيلُ؟

قال: « ذَلِكَ صَبْرٌ لَيْسَ فِيهِ شَكْوَى إِلَى النَّاسِ ».

Abu Ali Al Ashary, from Muhammad Bin Abdul Jabbar, from Ahmad Bin Al Nazar, from Amro Bin Shimr, from Jabir who said,

‘I said to Abu Ja’far^{asws}, ‘May Allah^{azwj} have Mercy on you^{asws}! What is the beautiful patience?’ He^{asws} said: ‘That is a patience wherein is no complaining to the people’.¹¹⁴

24. حُمَيْدُ بْنُ زِيَادٍ، عَنِ الْحَسَنِ بْنِ مُحَمَّدٍ بْنِ سَمَاعَةَ، عَنْ بَعْضِ أَصْحَابِهِ، عَنْ أَبَانَ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ سَيَّابَةَ، عَنْ أَبِي النُّعْمَانِ: عَنْ أَبِي عَبْدِ اللَّهِ أَوْ أَبِي جَعْفَرٍ عليه السلام، قَالَ: « مَنْ لَا يُعِدُّ الصَّبْرَ لِنَوَائِبِ الدَّهْرِ يَعْجُزْ ».

Humeyd Bin Ziyad, from Al Hassan Bin Muhammad Bin Sama’at, from one of his companions, from Aban, from Abdul Rahman Bin Sayaba, from Abu Al Numan,

(It has been narrated) from Abu Abdullah^{asws} or Abu Ja’far^{asws} having said: ‘The one is not prepared to be patient for the ravages of the time would be frustrated’.¹¹⁵

25. أَبُو عَبْدِ اللَّهِ الْأَشْعَرِيُّ، عَنْ مُعَلَّى بْنِ مُحَمَّدٍ، عَنِ الْوَشَاءِ، عَنْ بَعْضِ أَصْحَابِهِ: عَنْ أَبِي عَبْدِ اللَّهِ عليه السلام، قَالَ: « إِنَّا صَبْرٌ وَشِيعَتُنَا أَصْبَرُ مِنَّا ». قُلْتُ: جُعِلْتُ فِدَاكَ، كَيْفَ صَارَ شِيعَتُكُمْ أَصْبَرَ مِنْكُمْ؟ قَالَ: « لَأَنَا نَصْبِرُ عَلَى مَا نَعْلَمُ، وَشِيعَتُنَا يَصْبِرُونَ عَلَى مَا لَا يَعْلَمُونَ ».

Abu Ali Ashary, from Moalla Bin Muhammad, from Al Washa, from one of his companions,

(It has been narrated) from Abu Abdullah^{asws} having said: ‘We^{asws} are patient, and our^{asws} Shia are more patient than us^{asws}’. I said, ‘May I be sacrificed for you^{asws}! How did your^{asws} Shia come to be more patient than you^{asws}?’ He^{asws} said: ‘Because we^{asws} are patient upon what we^{asws} know, and our^{asws} Shiah are being patient upon what they are not (even) knowing’.¹¹⁶

48- بَابُ الشُّكْرِ

Chapter 48 – The Gratefulness

1. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنِ النَّوْفَلِيِّ، عَنِ السَّكُونِيِّ: عَنْ أَبِي عَبْدِ اللَّهِ عليه السلام، قَالَ: « قَالَ رَسُولُ اللَّهِ ﷺ: الطَّاعِمُ الشَّاكِرُ، لَهُ مِنَ الْأَجْرِ كَأَجْرِ الصَّائِمِ الْمُحْتَسِبِ، وَالْمُعَافَى الشَّاكِرِ، لَهُ مِنَ الْأَجْرِ كَأَجْرِ الْمُبْتَلى الصَّابِرِ، وَالْمُعْطَى الشَّاكِرِ، لَهُ مِنَ الْأَجْرِ كَأَجْرِ الْمَحْرُومِ الْقَانِعِ ».

Ali Bin Ibrahim, from his father, from Al Nowfaly, from Al Sakuny,

(It has been narrated) from Abu Abdullah^{asws} having said: ‘Rasool-Allah^{saww} said: ‘The feeder of the food, the grateful, for him would be the Recompense like the Recompense of the Fasting one bringing himself to account; and the one of good health, the grateful, for him would be from the Recompense like the Recompense of the afflicted one (with illness), the

patient; and the Given one, the grateful, for him would be from the Recompense, like the Recompense of the deprived one, the contented'.¹¹⁷

2. وَبِهَذَا الْإِسْنَادِ، قَالَ: «قَالَ رَسُولُ اللَّهِ ﷺ: مَا فَتَحَ اللَّهُ عَلَى عَبْدٍ بَابَ شُكْرِ، فَخَزَنَ عَنْهُ بَابَ الزِّيَادَةِ».

And by this chain,

'He^{asws} said: 'Rasool-Allah^{saww} said: 'Whatever Allah^{azwj} Opens upon a servant (from) the door of gratefulness, He^{azwj} does not Keep the door of increasing (bounties) hidden from him'.¹¹⁸

3. مُحَمَّدُ بْنُ يَحْيَى، عَنْ أَحْمَدَ بْنِ مُحَمَّدَ بْنِ عِيسَى، عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ الْبَغْدَادِيِّ، عَنْ عَبْدِ اللَّهِ بْنِ إِسْحَاقَ الْجَعْفَرِيِّ: عَنْ أَبِي عَبْدِ اللَّهِ ع، قَالَ: «مَكْتُوبٌ فِي التَّوْرَةِ: اشْكُرْ مَنْ أَنْعَمَ عَلَيْكَ، وَأَنْعَمْ عَلَى مَنْ شَكَرَكَ؛ فَإِنَّهُ لَازِوَالٍ لِلنِّعَمَاءِ إِذَا شَكَرْتَ، وَلَا بَقَاءَ لَهَا إِذَا كُفِّرْتَ؛ الشُّكْرُ زِيَادَةٌ فِي النِّعَمِ، وَأَمَانٌ مِنَ الْغَيْرِ».

Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Ja'far Bin Muhammad Al Baghdady, from Abdullah Bin Is'haq Al Ja'fary,

(It has been narrated) from Abu Abdullah^{asws} having said: 'It is written in the Torah: "Thank the one who favours upon you, and do favours upon the one who thanks you, for there would be no decline of the Bounties when it is thanked for, and there would not remain when it is denied. The gratefulness increases in the Bounties, and it is a safety from the changes'.¹¹⁹

4. عِدَّةٌ مِنْ أَصْحَابِنَا، عَنْ أَحْمَدَ بْنِ أَبِي عَبْدِ اللَّهِ، عَنْ مُحَمَّدِ بْنِ عَلِيٍّ، عَنْ عَلِيِّ بْنِ أَسْبَاطٍ، عَنْ يَعْقُوبَ بْنِ سَالِمٍ، عَنْ رَجُلٍ: عَنْ أَبِي جَعْفَرٍ أَوْ أَبِي عَبْدِ اللَّهِ ع، قَالَ: «الْمُعَافَى الشَّاكِرُ، لَهُ مِنَ الْأَجْرِ مَا لِلْمُبْتَلَى الصَّابِرِ، وَالْمُعْطَى الشَّاكِرُ، لَهُ مِنَ الْأَجْرِ كَالْمَحْرُومِ الْقَانِعِ».

A number of our companions, from Ahmad Bin Abu Abdullah, from Muhammad Bin Ali, from Ali Bin Asbaat, from Yaqoub Bin Salim, from a man,

(It has been narrated) from Abu Ja'far^{asws}, or Abu Abdullah^{asws} having said: 'The one of good health, the grateful, for him would be from the Recompense what would be from the afflicted (with illness), the patient; and the giver, the grateful, for him would be from the Recompense like the deprived one, the contented'.¹²⁰

5. عَنْهُ، عَنْ أَحْمَدَ بْنِ مُحَمَّدَ بْنِ أَبِي نَصْرِ، عَنْ دَاوُدَ بْنِ الْحُصَيْنِ، عَنْ فَضْلِ الْبَقْبَاقِ، قَالَ: سَأَلْتُ أَبَا عَبْدِ اللَّهِ ع، عَنْ قَوْلِ اللَّهِ عَزَّ وَجَلَّ: (وَأَمَّا بِنِعْمَةِ رَبِّكَ فَحَدِّثْ) قَالَ: «الَّذِي أَنْعَمَ عَلَيْكَ بِمَا فَضَّلَكَ وَأَعْطَاكَ وَأَحْسَنَ إِلَيْكَ». ثُمَّ قَالَ: «فَحَدِّثْ بَدِينَهُ وَمَا أَعْطَاهُ اللَّهُ وَمَا أَنْعَمَ بِهِ عَلَيْهِ».

From him, from Ahmad Bin Muhamad Bin Abu Nasr, from Dawood Bin Al Husayn, from Fazl Al Baqbaq who said,

‘I asked Abu Abdullah^{asws} about the Words of Allah^{azwj} Mighty and Majestic [93: 11] And as for the favour of your Lord, do announce (it). He^{asws} said: ‘The One^{azwj} Who Favoured upon you^{saww} with whatever He^{azwj} Graced you^{saww}, and Gave you^{saww}, and was Good to you^{saww}. Then he^{asws} said: ‘So he^{saww} announced with His^{azwj} Religion what Allah^{azwj} had Given him^{saww}, and whatever He^{azwj} had Favoured with upon him^{saww}’, ¹²¹

6. حميد بن زياد، عن الحسن بن محمد بن سماعة، عن وهيب بن حفص، عن أبي بصير: عن أبي جعفر^{عليه السلام}، قال: « كَانَ رَسُولُ اللَّهِ ﷺ عِنْدَ عَائِشَةَ لَيْلَتَهَا، فَقَالَتْ: يَا رَسُولَ اللَّهِ، لِمَ تُتَعَبُ نَفْسُكَ وَقَدْ غَفَرَ اللَّهُ لَكَ مَا تَقَدَّمَ مِنْ ذَنْبِكَ وَمَا تَأَخَّرَ؟ فَقَالَ: يَا عَائِشَةُ، أَلَا أَكُونُ عَبْدًا شَكُورًا؟ ».

قال: « وَكَانَ رَسُولُ اللَّهِ ﷺ يَقُومُ عَلَى أَطْرَافِ أَصَابِعِ رِجْلَيْهِ، فَأَنْزَلَ اللَّهُ سُبْحَانَهُ وَتَعَالَى: (طه مَا أَنْزَلْنَا عَلَيْكَ الْقُرْآنَ لِتَشْقَى) ».

Humeyd Bin Ziyad, from Al Hassan bin Muhammad Bin Sama'at, from Wuheyb, from Abu Baseer,

(It has been narrated) from Abu Ja'far^{asws} having said: ‘It was so that Rasool-Allah^{saww} was with Ayesha during her night, so she said, ‘O Rasool-Allah^{saww}! Why do you^{asws} exhaust yourself^{saww} and Allah^{azwj} has already Forgiven for you^{saww} whatever has preceded of your^{saww} sins (of your^{saww} Shia), and whatever is delayed?’ So he^{saww} said: ‘O Ayesha! Should I^{saww} not become a grateful servant?’

He^{asws} said: ‘And Rasool-Allah^{saww} used to stand upon the sides of his^{saww} toes, so Allah^{azwj} the Glorious and High Revealed [20: 1] Ta Ha [20: 2] We have not Revealed the Quran to you that you may be distressed’. ¹²²

7. عِدَّةٌ مِنْ أَصْحَابِنَا، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ، عَنْ ابْنِ فَضَّالٍ، عَنْ حَسَنِ بْنِ جَهْمٍ، عَنْ أَبِي الْيَقْظَانِ، عَنْ عَبْدِ اللَّهِ بْنِ الْوَلِيدِ، قَالَ: سَمِعْتُ أَبَا عَبْدِ اللَّهِ ^{عليه السلام} يَقُولُ: « ثَلَاثٌ لَا يَضُرُّ مَعَهُنَّ شَيْءٌ: الدُّعَاءُ عِنْدَ الْكَرْبِ، وَالِاسْتِغْفَارُ عِنْدَ الذَّنْبِ، وَالشُّكْرُ عِنْدَ النِّعَةِ ».

A number of our companions, from Ahmad Bin Muhammad, from Ibn Fazzal, from Hasan Bin Jahm, from Abu Al Yaqzan, from Ubeydullah Bin Al Waleed who said,

‘I heard Abu Abdullah^{asws} saying: ‘There are three (things), nothing would harm along with these – The supplication during the worries, and the seeking of Forgiveness during the sin, and the gratefulness during the Favours’. ¹²³

8. عِدَّةٌ مِنْ أَصْحَابِنَا، عَنْ سَهْلِ بْنِ زِيَادٍ، عَنْ يَحْيَى بْنِ الْمُبَارَكِ، عَنْ عَبْدِ اللَّهِ بْنِ جَبَلَةَ، عَنْ مُعَاوِيَةَ بْنِ وَهَبٍ: عَنْ أَبِي عَبْدِ اللَّهِ ^{عليه السلام}، قَالَ: « مَنْ أُعْطِيَ الشُّكْرَ أُعْطِيَ الزِّيَادَةَ؛ يَقُولُ اللَّهُ عَزَّ وَجَلَّ: (لَئِنْ شَكَرْتُمْ لَأَزِيدَنَّكُمْ) ».

A number of our companions, from Sahl Bin Ziyad, from Yahya Bin Al Mubarak, from Abdullah Bin Jabala, from Muawiya Bin Wahab,

(It has been narrated) from Abu Abdullah^{asws} having said: ‘The one who gives the thanks is Given the increase. Allah^{azwj} Mighty and Majestic is

Saying [14: 7] And when your Lord Proclaimed: If you are grateful, I would Increase it more for you'.¹²⁴

9. أَبُو عَلِيٍّ الْأَشْعَرِيُّ، عَنْ مُحَمَّدِ بْنِ عَبْدِ الْجَبَّارِ، عَنْ صَفْوَانَ، عَنْ إِسْحَاقَ بْنِ عَمَّارٍ، عَنْ رَجُلَيْنِ مِنْ أَصْحَابِنَا سَمِعَاهُ: عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ، قَالَ: « مَا أَنْعَمَ اللَّهُ عَلَى عَبْدٍ مِنْ نِعْمَةٍ، فَعَرَفَهَا بِقَلْبِهِ، وَحَمَدَ اللَّهَ ظَاهِرًا بِلِسَانِهِ فَتَمَّ كَلَامُهُ، حَتَّى يُؤْمَرَ لَهُ بِالْمَزِيدِ ».

Abu Ali Al Ashary, from Muhammad Bin Abdul Jabbar, from Safwan, from Is'haq Bin Ammar, from two men from our companions who both heard,

(It has been narrated) from Abu Abdullah^{asws} having said: 'Allah^{azwj} has not Favoured upon a servant from Bounties, so he recognises it in his heart and Praises Allah^{azwj} apparently by his tongue, so he completes his speech, until He^{azwj} Commands for the increase to be for him'.¹²⁵

10. عِدَّةٌ مِنْ أَصْحَابِنَا، عَنْ أَحْمَدَ بْنِ مُحَمَّدَ بْنِ خَالِدٍ، عَنْ بَعْضِ أَصْحَابِنَا، عَنْ مُحَمَّدِ بْنِ هِشَامٍ، عَنْ مُيَسَّرٍ: عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ، قَالَ: « شُكْرُ النِّعْمَةِ اجْتِنَابُ الْمَحَارِمِ، وَتَمَامُ الشُّكْرِ قَوْلُ الرَّجُلِ: الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ ».

A number of our companions, from Ahmad bin Muhammad Bin Khalid, from one of our companions, from Muhammad Bin Hisham, from Muyassar,

(It has been narrated) from Abu Abdullah^{asws} having said: 'Gratefulness of the Bounties is keeping away from the Prohibitions, and the completion of the gratefulness is the speech of the man (saying)'The Praise is for Allah^{azwj}, Lord^{azwj} of the worlds''.¹²⁶

11. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنْ ابْنِ أَبِي عُمَيْرٍ، عَنْ عَلِيِّ بْنِ عُقَبَةَ، عَنْ عُمَرَ بْنِ يَزِيدٍ، قَالَ: سَمِعْتُ أَبَا عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ يَقُولُ: «شُكْرُ كُلِّ نِعْمَةٍ — وَإِنْ عَظُمَتْ — أَنْ تَحْمَدَ اللَّهَ — عَزَّ وَجَلَّ — عَلَيْهَا».

Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Ali Bin Uwayna, from Umar Bin Yazeed who said,

'I heard Abu Abdullah^{asws} saying: 'Gratefulness for each Bounty, and even if it is great is that you Praise Allah^{azwj} Mighty and Majestic upon it'.¹²⁷

12. عِدَّةٌ مِنْ أَصْحَابِنَا، عَنْ أَحْمَدَ بْنِ مُحَمَّدَ بْنِ خَالِدٍ، عَنْ إِسْمَاعِيلَ بْنِ مِهْرَانَ، عَنْ سَيْفِ بْنِ عَمِيرَةَ، عَنْ أَبِي بَصِيرٍ، قَالَ: قُلْتُ لِأَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ: هَلْ لِلشُّكْرِ حَدٌّ إِذَا فَعَلَهُ الْعَبْدُ كَانَ شَاكِرًا؟ قَالَ: « نَعَمْ ». قُلْتُ: مَا هُوَ؟ قَالَ: « يَحْمَدُ اللَّهَ عَلَى كُلِّ نِعْمَةٍ عَلَيْهِ فِي أَهْلِ وَمَالٍ، وَإِنْ كَانَ فِيمَا أَنْعَمَ عَلَيْهِ فِي مَالِهِ حَقُّ أَدَاءٍ، وَمِنْهُ قَوْلُهُ جَلَّ وَعَزَّ: (سُبْحَانَ الَّذِي سَخَّرَ لَنَا هَذَا وَمَا كُنَّا لَهُ مُقْرِنِينَ) وَمِنْهُ قَوْلُهُ تَعَالَى: (رَبِّ أَنْزِلْنِي مُنْزَلًا مُبَارَكًا وَأَنْتَ خَيْرُ الْمُنْزِلِينَ) وَقَوْلُهُ: (رَبِّ أَدْخِلْنِي مُدْخَلَ صِدْقٍ وَأَخْرِجْنِي مُخْرَجَ صِدْقٍ وَاجْعَلْ لِي مِنْ لَدُنْكَ سُلْطَانًا نَصِيرًا) ».

A number of our companions, from Ahmad Bin Muhammad Bin Khalid, from Ismail Bin Mihran, from Sayf Bin Ameyra, from Abu Baseer who said,

‘I said to Abu Abdullah^{asws}, ‘Is there a limit for the gratefulness, when the servant does it, he would be (considered as) a grateful one?’ He^{asws} said: ‘Yes’. I said, ‘What is it?’ He^{asws} said: ‘He should Praise Allah^{azwj} upon each Bounty upon him regarding the family and wealth, and if it was so that among what had been Favoured upon him regarding his wealth, there was a right (for someone), he should pay it off.

And from it are the Words of the Mighty and Majestic [43: 13] Glory be to Him Who Made this subservient to us and we were not able to do it. And from it are the Words of the Exalted [23: 29] O Lord! Cause me to disembark a blessed landing, and You are the best of Landers. And His^{azwj} Words [17: 80] Lord! Make me to enter a goodly entering, and Cause me to go exit a goodly exit, and Grant me from Yourself an Authority, a persistent helper’.¹²⁸

13. مُحَمَّدٌ بْنُ يَحْيَى، عَنْ أَحْمَدَ بْنِ مُحَمَّدَ بْنِ عِيسَى، عَنْ مُعَمَّرِ بْنِ خَلَّادٍ، قَالَ: سَمِعْتُ أَبَا الْحَسَنِ — صَلَوَاتُ اللَّهِ عَلَيْهِ — يَقُولُ: « مَنْ حَمِدَ اللَّهَ عَلَى النِّعْمَةِ فَقَدْ شَكَرَهُ، وَكَانَ الْحَمْدُ أَفْضَلَ مِنْ تِلْكَ النِّعْمَةِ ».

Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Moammad Bin Khallad who said,

‘I heard Abu Al-Hassan^{asws} saying: ‘The one who praises Allah^{azwj} upon a Bounty, so he has thanked, and the Praise is superior than that Bounty’.¹²⁹

14. مُحَمَّدٌ، عَنْ أَحْمَدَ، عَنْ عَلِيِّ بْنِ الْحَكَمِ، عَنْ صَفْوَانَ الْجَمَّالِ: عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ، قَالَ: قَالَ لِي: « مَا أَنْعَمَ اللَّهُ عَلَى عَبْدٍ بِنِعْمَةٍ — صَغُرَتْ أَوْ كَبُرَتْ — فَقَالَ: “ الْحَمْدُ لِلَّهِ ” إِلَّا أَدَّى شُكْرَهَا ».

Muhammad Bin Yahya, from Ahmad, from Ali Bin Al Hakam, from Safwan Al Jammal,

(It has been narrated) from Abu Abdullah^{asws}, said, ‘He^{asws} said to me: ‘Whatever Allah^{azwj} Favours upon a servant with a Bounty, be it small or large, so he says, ‘The Praise is for Allah^{azwj}’, except that he would have paid its gratitude’.¹³⁰

15. أَبُو عَلِيٍّ الْأَشْعَرِيُّ، عَنْ عِيسَى بْنِ أَيُّوبَ، عَنْ عَلِيِّ بْنِ مَهْزِيَارٍ، عَنْ الْقَاسِمِ بْنِ مُحَمَّدٍ، عَنْ إِسْمَاعِيلَ بْنِ أَبِي الْحَسَنِ، عَنْ رَجُلٍ: عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ، قَالَ: « مَنْ أَنْعَمَ اللَّهُ عَلَيْهِ بِنِعْمَةٍ، فَعَرَفَهَا بِقَلْبِهِ، فَقَدْ أَدَّى شُكْرَهَا ».

Abu Ali Al Ashary, from Isa Bin Ayoub, from Ali Bin Mahziyar, from Al Qasim Bin Muhammad, from Ismail, Bin Abu Al hassan, from a man,

(It has been narrated) from Abu Abdullah^{asws} having said: ‘The one upon whom Allah^{azwj} Favours with a Bounty, so he recognises it in his heart, so he has paid its gratitude’.¹³¹

16. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنْ ابْنِ أَبِي عُمَيْرٍ، عَنْ مَنصُورِ بْنِ يُونُسَ، عَنْ أَبِي بَصِيرٍ، قَالَ: قَالَ أَبُو عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ: « إِنْ الرَّجُلُ مِنْكُمْ لِيَشْرَبُ الشَّرْبَةَ مِنَ الْمَاءِ، فَيُوجِبُ اللَّهُ لَهُ بِهَا الْجَنَّةَ ».

ثُمَّ قَالَ: «إِنَّهُ لِيَأْخُذَ الْإِنَاءَ، فَيَضَعُهُ عَلَى فَيْهِ فَيَسْمِي، ثُمَّ يَشْرَبُ، فَيَنْحِيهِ وَهُوَ يَشْتَهِيهِ، فَيَحْمَدُ اللَّهَ، ثُمَّ يَعُودُ فَيَشْرَبُ، ثُمَّ يَنْحِيهِ، فَيَحْمَدُ اللَّهَ، ثُمَّ يَعُودُ فَيَشْرَبُ، ثُمَّ يَنْحِيهِ، فَيَحْمَدُ اللَّهَ، فَيُوجِبُ اللَّهُ — عَزَّ وَجَلَّ — بِهَا لَهُ الْجَنَّةَ.»

Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Mansour Bin Yunus, from Abu Baseer who said,

‘Abu Abdullah^{asws} said: ‘Let the man from you drink the water, and Allah^{azwj} Allah^{azwj} would Obligate the Paradise upon him due to it’.

Then he^{asws} said: ‘Let him take a container and place it upon his mouth, so he should Name (Bismillah), then he should drink. Then he should prevent it while he is desirous from it, so he should Praise Allah^{azwj}, then return to drinking. Then he should prevent it, and he should Praise Allah^{azwj}, then repeat the drinking. Then he should prevent it, and he should Praise Allah^{azwj}. Thus, Allah^{azwj} Mighty and Majestic would Obligate for him, due to it, the Paradise’.¹³²

17. ابْنُ أَبِي عُمَيْرٍ، عَنِ الْحَسَنِ بْنِ عَطِيَّةَ، عَنْ عُمَرَ بْنِ يَزِيدَ، قَالَ: قُلْتُ لِأَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ: إِنِّي سَأَلْتُ اللَّهَ — عَزَّ وَجَلَّ — أَنْ يَرْزُقَنِي مَالًا، فَرَزَقَنِي، وَإِنِّي سَأَلْتُ اللَّهَ أَنْ يَرْزُقَنِي وَلَدًا، فَرَزَقَنِي وَلَدًا، وَسَأَلْتُهُ أَنْ يَرْزُقَنِي دَارًا، فَرَزَقَنِي، وَقَدْ خِفْتُ أَنْ يَكُونَ ذَلِكَ اسْتِدْرَاجًا؟

فَقَالَ: «أَمَّا وَاللَّهِ، مَعَ الْحَمْدِ فَلَا.»

Ibn Abu Umeyr, from Al Hassan Bin Atiyya, from Umar Bin Yazeed who said,

‘I said to Abu Abdullah^{asws}, ‘I asked Allah^{azwj} Mighty and Majestic to Grace me wealth, so He^{azwj} Graced me, and I asked Allah^{azwj} that He^{azwj} Grace me a son, so He^{azwj} Graced me a son, and I asked Him^{azwj} that He^{azwj} Graced me a house, so He^{azwj} Graced me, and I fear that, that would happen to be a gradual Punishment’. So he^{asws} said: ‘As for, by Allah^{azwj}, (if it is) with the Praise, so no’.¹³³

18. الْحُسَيْنُ بْنُ مُحَمَّدٍ، عَنْ مُعَلَّى بْنِ مُحَمَّدٍ، عَنِ الْوَشَاءِ، عَنْ حَمَادِ بْنِ عُمَانَ، قَالَ: خَرَجَ أَبُو عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ مِنَ الْمَسْجِدِ، وَقَدْ ضَاعَتْ دَابَّتُهُ، فَقَالَ: «لَنْ رَدَّهَا اللَّهُ عَلَيَّ، لَأَشْكُرَنَّ اللَّهَ حَقَّ شُكْرِهِ.» قَالَ: فَمَا لَبِثَ أَنْ أَتَى بِهَا، فَقَالَ: «الْحَمْدُ لِلَّهِ.» فَقَالَ قَائِلٌ لَهُ: جُعِلَتْ فِدَاكَ، أَلَيْسَ قُلْتَ: لَأَشْكُرَنَّ اللَّهَ حَقَّ شُكْرِهِ؟ فَقَالَ أَبُو عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ: «أَلَمْ تَسْمَعْني قُلْتُ: الْحَمْدُ لِلَّهِ؟»

Al Husayn Bin Muhammad, from Moalla Bin Muhammad, from Al Washa, from Hammad Bin Usman who said,

‘Abu Abdullah^{asws} went out from the Masjid and he^{asws} had lost his^{asws} (riding) animal. So he^{asws} said: ‘If Allah^{azwj} were to Return it to me^{asws}, I^{asws} will thank Allah^{azwj} as it is a right of thanking Him^{azwj}’.

He (the narrator) said, ‘So, it wasn’t long before they came with it. So he^{asws} said: ‘The Praise is for Allah^{azwj}’. So a sayer said to him^{asws}, ‘May I be

sacrificed for you^{asws}! Did you^{asws} not say, 'I^{asws} will thank Allah^{azwj} as it is a right of thanking Him^{azwj}?' So Abu Abdullah^{asws} said: 'Did you not listen to me^{asws} saying: 'The Praise is for Allah^{azwj}?'¹³⁴

19. مُحَمَّدٌ بْنُ يَحْيَى، عَنْ أَحْمَدَ بْنِ مُحَمَّدَ بْنِ عِيسَى، عَنِ الْقَاسِمِ بْنِ يَحْيَى، عَنْ جَدِّهِ الْحَسَنِ بْنِ رَاشِدٍ، عَنِ الْمُثَنَّى الْحَنَاطِ: عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ، قَالَ: «كَانَ رَسُولُ اللَّهِ ﷺ إِذَا وَرَدَ عَلَيْهِ أَمْرٌ يَسُرُّهُ، قَالَ: الْحَمْدُ لِلَّهِ عَلَى هَذِهِ النِّعْمَةِ، وَإِذَا وَرَدَ عَلَيْهِ أَمْرٌ يَغْتَمُّ بِهِ، قَالَ: الْحَمْدُ لِلَّهِ عَلَى كُلِّ حَالٍ».

Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Al Qasim Bin Yahya, from his grandfather Al Hassan Bin Rashid, from Al Musna Al Hannat,

(It has been narrated) from Abu Abdullah^{asws} having said: 'It was so that Rasool-Allah^{saww}, whenever a matter was referred to him^{saww}, which cheered him^{saww}, said:

'The Praise is due to Allah^{azwj} upon this Favour'. And whenever a matter was referred to him^{azwj} which grieved him^{saww}, said: 'The Praise is for Allah^{azwj} upon every state'.¹³⁵

20. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنْ ابْنِ أَبِي عَمِيرٍ، عَنْ أَبِي أَيُّوبَ الْخَرَّازِ، عَنْ أَبِي بَصِيرٍ: عَنْ أَبِي جَعْفَرٍ عَلَيْهِ السَّلَامُ، قَالَ: «تَقُولُ ثَلَاثَ مَرَّاتٍ إِذَا نَظَرْتَ إِلَى الْمُبْتَلَى مِنْ غَيْرِ أَنْ تَسْمَعَهُ: الْحَمْدُ لِلَّهِ الَّذِي عَافَانِي مِمَّا ابْتَلَاكَ بِهِ، وَلَوْ شَاءَ فَعَلَ» قَالَ: «مَنْ قَالَ ذَلِكَ، لَمْ يُصِبْهُ ذَلِكَ الْبَلَاءُ أَبَدًا».

Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Abu Ayoub Al Khazzaz, from Abu Baseer,

(It has been narrated) from Abu Ja'far^{asws} having said: 'You should be saying three times, whenever you look at the afflicted one, from without him hearing it, 'The Praise is for Allah^{azwj} Who Gave me good health from what has you have been afflicted with, and had He^{azwj} so Desired to, would have Done so'.

He^{asws} said: 'The one who says that would not be hit by that affliction, ever!'.¹³⁶

21. حُمَيْدُ بْنُ زِيَادٍ، عَنِ الْحَسَنِ بْنِ مُحَمَّدَ بْنِ سَمَاعَةَ، عَنْ غَيْرِ وَاحِدٍ، عَنْ أَبَانَ بْنِ عُمَانَ، عَنْ حَفْصِ الْكُنَاسِيِّ: عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ، قَالَ: «مَا مِنْ عَبْدٍ يَرَى مُبْتَلَى، فَيَقُولُ: "الْحَمْدُ لِلَّهِ الَّذِي عَدَلَ عَنِّي مَا ابْتَلَاكَ بِهِ، وَفَضَّلَنِي عَلَيْكَ بِالْعَافِيَةِ، اللَّهُمَّ عَافِنِي مِمَّا ابْتَلَيْتَهُ بِهِ" إِلَّا لَمْ يُبْتَلِ بِذَلِكَ الْبَلَاءِ».

Humeyd Bin Ziyad, from Al Hassan Bin Muhammad Bin Sama'at, from someone else, from Aban Bin Usman, from Hafs Al Kunasy,

(It has been narrated) from Abu Abdullah^{asws} having said: 'There is none from a servant who sees an afflicted one, so he is saying, 'The Praise is for Allah^{azwj} Who Avoided from me what you have been afflicted with, and Preferred me over you with the good health'.¹³⁷

22. عَدَّةٌ مِنْ أَصْحَابِنَا، عَنْ أَحْمَدَ بْنِ أَبِي عَبْدِ اللَّهِ، عَنْ عُثْمَانَ بْنِ عِيسَى، عَنْ خَالِدِ بْنِ نَجِيحٍ، عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ، قَالَ: «إِذَا رَأَيْتَ الرَّجُلَ وَقَدْ ابْتَلِيَ وَأَنْعَمَ اللَّهُ عَلَيْكَ، فَقُلْ: اللَّهُمَّ إِنِّي لَا أَسْخَرُ وَلَا أَفْخَرُ، وَلَكِنْ أَحْمَدُكَ عَلَى عَظِيمِ نِعْمَاتِكَ عَلَيَّ.»

A number of our companions, from Ahmad Bin Abu Abdullah, from Usman Bin Isa, from Khalid Bin Najeeh,

(It has been narrated) from Abu Abdullah^{asws} having said: 'When you see the man who has been afflicted and Allah^{azwj} has Favoured upon you, so say, 'O Allah^{azwj}! I am neither ridiculing nor priding, but I am praising You^{azwj} upon the great Bounty of Yours^{azwj} upon me'.¹³⁸

23. عَنْهُ، عَنْ أَبِيهِ، عَنْ هَارُونَ بْنِ الْجَهْمِ، عَنْ حَفْصِ بْنِ عُمَرَ، عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ، قَالَ: «قَالَ رَسُولُ اللَّهِ ﷺ: إِذَا رَأَيْتُمْ أَهْلَ الْبَلَاءِ، فَاحْمَدُوا اللَّهَ، وَلَا تَسْمِعُوهُمْ؛ فَإِنَّ ذَلِكَ يَحْزَنُهُمْ.»

From him, from his father, from Haroun Bin Al Jahm, from Hafs bin Umar,

(It has been narrated) from Abu Abdullah^{asws} having said: 'Rasool-Allah^{saww} said: 'When you see the afflicted people, so you should be praising Allah^{azwj}, and they should not be listening, for that would be grieving them'.¹³⁹

24. عَنْهُ، عَنْ عُثْمَانَ بْنِ عِيسَى، عَنْ عَبْدِ اللَّهِ بْنِ مُسْكَانَ، عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ، قَالَ: «إِنَّ رَسُولَ اللَّهِ ﷺ كَانَ فِي سَفَرٍ يَسِيرُ عَلَى نَاقَةٍ لَهُ إِذَا نَزَلَ فَسَجَدَ خَمْسَ سَجَدَاتٍ، فَلَمَّا أَنْ رَكِبَ، قَالُوا: يَا رَسُولَ اللَّهِ، إِنَّا رَأَيْنَاكَ صَنَعْتَ شَيْئًا لَمْ تَصْنَعْهُ؟ فَقَالَ: نَعَمْ، اسْتَقْبَلَنِي جِبْرِيلُ عَلَيْهِ السَّلَامُ، فَبَشَّرَنِي بِبَشَارَاتٍ مِنَ اللَّهِ عَزَّ وَجَلَّ، فَسَجَدْتُ لِلَّهِ شُكْرًا، لِكُلِّ بَشْرٍ سَجْدَةً.»

From him, from Usman Bin Isa, from Abdullah Bin Muskan,

(It has been narrated) from Abu Abdullah^{asws} having said: 'Rasool-Allah^{saww} was in a journey travelling upon a she-camel of his^{saww}, when he^{saww} descended, and prostrated with five Prostrations. So when he^{saww} mounted, they said, 'O Rasool-Allah^{saww}! We saw you^{saww} doing something you^{saww} had not done before'. So he^{saww} said: 'Yes. Jibrael^{as} came over to me^{as}, and he^{as} gave me^{saww} Glad Tidings from Allah^{azwj} Mighty and Majestic. So I^{saww} Prostrated to Allah^{azwj} as a gratitude, for each Glad Tiding, one Prostration'.¹⁴⁰

25. عَنْهُ، عَنْ عُثْمَانَ بْنِ عِيسَى، عَنْ يُونُسَ بْنِ عَمَّارٍ، عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ، قَالَ: «إِذَا ذَكَرَ أَحَدُكُمْ نِعْمَةَ اللَّهِ عَزَّ وَجَلَّ، فَلْيَضَعْ خَدَّهُ عَلَى التُّرَابِ شُكْرًا لِلَّهِ، فَإِنْ كَانَ رَاكِبًا، فَلْيَنْزِلْ فَلْيَضَعْ خَدَّهُ عَلَى التُّرَابِ، وَإِنْ لَمْ يَكُنْ يَقْدِرُ عَلَى النُّزُولِ لِلشَّهْرَةِ، فَلْيَضَعْ خَدَّهُ عَلَى قُرْبُوسِهِ، فَإِنْ لَمْ يَقْدِرْ، فَلْيَضَعْ خَدَّهُ عَلَى كَفِّهِ، ثُمَّ لِيَحْمَدِ اللَّهَ عَلَى مَا أَنْعَمَ اللَّهُ عَلَيْهِ.»

From him, from Usman Bin Isa, from Yunus Bin Ammar,

(It has been narrated) from Abu Abdullah^{asws} having said: ‘Whenever one of you remembers a Favour of Allah^{azwj} Mighty and Majestic, so let him place his cheek upon the dust is gratitude to Allah^{azwj}. So if he was riding, so let him descend and let him place his cheek upon the dust; and if he does not happen to be able upon the descending due to the publicity, so let him place his cheek upon his saddle bow; and if he is not able, so let him place his cheek upon his wrist, then let him praise Allah^{azwj} upon whatever He^{azwj} has Favoured upon him’.¹⁴¹

26. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنْ ابْنِ أَبِي عُمَيْرٍ، عَنْ عَلِيِّ بْنِ عَطِيَّةٍ، عَنْ هِشَامِ بْنِ أَحْمَرَ، قَالَ: كُنْتُ أُسِيرُ مَعَ أَبِي الْحَسَنِ عَلَيْهِ السَّلَامُ فِي بَعْضِ أَطْرَافِ الْمَدِينَةِ إِذْ ثَنَى رَجُلُهُ عَنْ دَابَّتِهِ، فَخَرَّ سَاجِدًا، فَأَطَالَ وَأَطَالَ، ثُمَّ رَفَعَ رَأْسَهُ، وَرَكِبَ دَابَّتَهُ، فَقُلْتُ: جُعِلْتُ فِدَاكَ، قَدْ أَطَلْتَ السُّجُودَ؟ فَقَالَ: «إِنِّي ذَكَرْتُ نِعْمَةً أَنْعَمَ اللَّهُ بِهَا عَلَيَّ، فَأَحْبَبْتُ أَنْ أَشْكُرَ رَبِّي».

Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Ali Bin Atiyya, from Hisham Bin Ahmar who said,

‘I was travelling along with Abu Al-Hassan^{asws} in one of the outskirts of Al-Medina when he^{asws} joined his^{asws} legs from his animal and he^{asws} fell into Sajadah (prostration). So he^{asws} prolonged, and I prolonged. Then he^{asws} raised his^{asws} head and rode his^{asws} animal. So I said, ‘May I be sacrificed for you^{asws}! You^{asws} had prolonged the Sajadah’. So he^{asws} said: ‘I^{asws} remembered a Bounty of Allah^{azwj} He^{azwj} had Favoured upon me with, so I^{asws} loved that I^{asws} should thank my^{asws} Lord^{azwj}’.¹⁴²

27. عَلِيُّ، عَنْ أَبِيهِ، عَنْ ابْنِ أَبِي عُمَيْرٍ، عَنْ أَبِي عَبْدِ اللَّهِ — صَاحِبِ السَّابِرِيِّ فِيمَا أَعْلَمَ أَوْ غَيْرِهِ —: عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ، قَالَ: «أَوْحَى اللَّهُ — عَزَّ وَجَلَّ — إِلَى مُوسَى عَلَيْهِ السَّلَامُ: يَا مُوسَى اشْكُرْنِي حَقَّ شُكْرِي، فَقَالَ: يَا رَبِّ، وَكَيْفَ أَشْكُرُكَ حَقَّ شُكْرِكَ، وَلَيْسَ مِنْ شُكْرٍ أَشْكُرُكَ بِهِ إِلَّا وَأَنْتَ أَنْعَمْتَ بِهِ عَلَيَّ؟ قَالَ: يَا مُوسَى، الْآنَ شَكَرْتَنِي حِينَ عَلِمْتَ أَنَّ ذَلِكَ مِنِّي».

Ali, from his father, from Ibn Abu Umeyr, from Abu Abdullah, Sahib Al Sayyari regarding what I know, or someone else,

(It has been narrated) from Abu Abdullah^{asws} having said regarding what Allah^{azwj} Mighty and Majestic Revealed unto Musa^{as}: “O Musa^{as}! Thank Me^{azwj} as is the right of thanking Me^{azwj}”. So he^{as} said: ‘O Lord^{azwj}! And how can I^{as} thank You^{azwj} are Rightful to be thanked, and there is none from a thanks which I^{as} thank You^{azwj} with except that You^{azwj} have Favoured with it upon me^{as}?’ He^{azwj} Said: “O Musa^{as}! Now you^{as} have thanked Me^{azwj} where you^{as} knew that, that is from Me^{azwj}”.¹⁴³

28. ابْنُ أَبِي عُمَيْرٍ، عَنْ ابْنِ رَبَّابٍ، عَنْ إِسْمَاعِيلَ بْنِ الْفَضْلِ، قَالَ: قَالَ أَبُو عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ: «إِذَا أَصْبَحْتَ وَأَمْسَيْتَ، فَقُلْ عَشْرَ مَرَّاتٍ: “اللَّهُمَّ مَا أَصْبَحْتُ بِي مِنْ نِعْمَةٍ أَوْ عَافِيَةٍ فِي دِينٍ أَوْ دُنْيَا، فَمِنْكَ وَحْدَكَ لِأَشْرِيكَ لَكَ، لَكَ الْحَمْدُ، وَلَكَ الشُّكْرُ بِهَا عَلَيَّ يَا

رَبِّ حَتَّى تَرْضَى، وَبَعْدَ الرِّضَا "فَإِنَّكَ إِذَا قُلْتَ ذَلِكَ، كُنْتَ قَدْ أَدَيْتَ شُكْرَ مَا أَنْعَمَ اللَّهُ بِهِ عَلَيْكَ فِي ذَلِكَ الْيَوْمِ، وَفِي تِلْكَ اللَّيْلَةِ».

Ibn Abu Umeyr, from Ibn Raib, from Ismail Bin al Fazl who said,
'Abu Abdullah^{asws} said: 'Whenever it is morning and evening, so say ten times,

'O Allah^{azwj}! Whatever has come to me from a Bounty or good health, from Religion or world, so it is from You^{azwj} Alone, there being no associates for You^{azwj}. For You^{azwj} is the Praise, and for You^{azwj} is the gratefulness for it upon me. O Lord^{azwj}, until You^{azwj} are Pleased, and after the Pleasure'.

So you, when you say that, you would have paid the gratitude of whatever Allah^{azwj} had Favoured upon you with, during that day and during that night'.¹⁴⁴

29. ابْنُ أَبِي عُمَيْرٍ، عَنْ حَفْصِ بْنِ الْبَخْتَرِيِّ: عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ، قَالَ: «كَانَ نُوحٌ عَلَيْهِ السَّلَامُ يَقُولُ ذَلِكَ إِذَا أَصْبَحَ، فَسُمِّيَ بِذَلِكَ عَبْدًا شَكُورًا».

وَقَالَ: «قَالَ رَسُولُ اللَّهِ ﷺ: مَنْ صَدَقَ اللَّهَ نَجَا».

Ibn Abu Umeyr, from Haf's Bin Al Bakhtary,
(It has been narrated) from Abu Abdullah^{asws} having said: 'Nuhas was saying that (in the above Hadeeth) whenever it was morning, so he was Named due to that as a grateful servant'.

And he^{asws} said: 'Rasool-Allah^{saww} said: 'Whoever Ratifies Allah^{azwj} is Rescued'.¹⁴⁵

30. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنْ الْقَاسِمِ بْنِ مُحَمَّدٍ، عَنِ الْمُنْقَرِيِّ، عَنْ سُفْيَانَ بْنِ عُيَيْنَةَ، عَنْ عَمَارِ الدَّهْنِيِّ، قَالَ: سَمِعْتُ عَلِيَّ بْنَ الْحُسَيْنِ عَلَيْهِ السَّلَامُ يَقُولُ: «إِنَّ اللَّهَ يُحِبُّ كُلَّ قَلْبٍ حَزِينٍ، وَيُحِبُّ كُلَّ عَبْدٍ شَكُورٍ، يَقُولُ اللَّهُ — تَبَارَكَ وَتَعَالَى — لِعَبْدٍ مِنْ عِبِيدِهِ يَوْمَ الْقِيَامَةِ: أَشْكُرْتَ فَلَنَا؟ فَيَقُولُ: بَلْ شَكَرْتُكَ يَا رَبِّ، فَيَقُولُ: لَمْ تَشْكُرْنِي إِذْ لَمْ تَشْكُرْهُ» ثُمَّ قَالَ: «أَشْكُرْكُمْ لِلَّهِ أَشْكُرْكُمْ لِلنَّاسِ».

Ali Bin Ibrahim, from his father, from Al Qasim Bin Muhammad, from Al Minqary, from Sufyan Bin Uayna, from Ammad Al Duhnny who said,

'I heard Ali^{asws} Bin Al-Husayn^{asws} saying: 'Allah^{azwj} Loves every grieving heart, and Loves every grateful servant. Allah^{azwj} would be Saying to a servant from His^{azwj} servant on the Day of Judgement: "Did you thank so and so?" He would say, 'But, I thanked You^{azwj}, O Lord^{azwj}!' So He^{azwj} would be Saying: "You did not thank Me^{azwj} when you did not thank him".

Then he^{asws} said: 'The most thankful to Allah^{azwj}, is the one most thankful you to the people'.¹⁴⁶

Notes

- 1 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 33 H 1
- 2 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 33 H 2
- 3 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 33 H 3
- 4 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 33 H 4
- 5 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 33 H 5
- 6 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 33 H 6
- 7 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 33 H 7
- 8 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 33 H 8
- 9 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 33 H 9
- 10 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 33 H 10
- 11 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 33 H 11
- 12 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 33 H 12
- 13 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 33 H 13
- 14 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 34 H 1
- 15 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 34 H 2
- 16 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 34 H 3
- 17 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 34 H 4
- 18 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 35 H 1
- 19 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 35 H 2
- 20 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 35 H 3
- 21 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 35 H 4
- 22 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 36 H 1
- 23 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 36 H 2
- 24 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 36 H 3
- 25 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 36 H 4
- 26 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 36 H 5
- 27 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 36 H 6
- 28 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 36 H 7
- 29 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 36 H 8
- 30 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 37 H 1
- 31 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 37 H 2
- 32 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 37 H 3
- 33 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 37 H 4
- 34 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 37 H 5
- 35 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 37 H 6
- 36 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 37 H 7
- 37 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 37 H 8
- 38 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 37 H 9
- 39 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 37 H 10
- 40 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 37 H 11
- 41 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 37 H 12
- 42 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 37 H 13
- 43 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 37 H 14
- 44 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 37 H 15
- 45 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 38 H 1
- 46 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 38 H 2
- 47 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 38 H 3
- 48 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 38 H 4
- 49 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 38 H 5
- 50 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 38 H 6
- 51 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 38 H 7
- 52 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 38 H 8
- 53 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 39 H 1
- 54 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 39 H 2
- 55 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 39 H 3
- 56 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 39 H 4
- 57 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 39 H 5

[illegible]

- 116 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 47 H 25
- 117 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 48 H 1
- 118 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 48 H 2
- 119 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 48 H 3
- 120 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 48 H 4
- 121 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 48 H 5
- 122 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 48 H 6
- 123 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 48 H 7
- 124 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 48 H 8
- 125 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 48 H 9
- 126 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 48 H 10
- 127 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 48 H 11
- 128 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 48 H 12
- 129 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 48 H 13
- 130 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 48 H 14
- 131 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 48 H 15
- 132 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 48 H 16
- 133 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 48 H 17
- 134 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 48 H 18
- 135 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 48 H 19
- 136 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 48 H 20
- 137 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 48 H 21
- 138 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 48 H 22
- 139 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 48 H 23
- 140 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 48 H 24
- 141 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 48 H 25
- 142 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 48 H 26
- 143 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 48 H 27
- 144 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 48 H 28
- 145 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 48 H 29
- 146 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 48 H 30

كِتَابُ الْإِيمَانِ وَالْكَفْرِ

THE BOOK OF BELIEF (Emān) AND DISBELIEF (Kufr) (4)

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ، وَصَلَّى اللَّهُ عَلَى سَيِّدِنَا مُحَمَّدٍ وَآلِهِ
الطَّاهِرِينَ، وَسَلَامٌ تَسْلِيمًا.

In the Name of Allah^{azwj} the Beneficent, the Merciful. The Praise is for Allah^{azwj} Lord^{azwj} of the Worlds, and Blessing be upon our Chief Muhammad^{saww} and his^{saww} Purified Progeny^{asws}, and greetings with abundant greetings.

49- بَابُ حُسْنِ الْخُلُقِ

Chapter 49 – The Good Manners

1. مُحَمَّدٌ بْنُ يَحْيَى، عَنْ أَحْمَدَ بْنِ مُحَمَّدَ بْنِ عِيسَى، عَنْ الْحَسَنِ بْنِ مَحْبُوبٍ، عَنْ جَمِيلِ بْنِ دَرَّاجٍ، عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ: عَنْ أَبِي جَعْفَرٍ عليه السلام، قَالَ: «إِنَّ أَكْمَلَ الْمُؤْمِنِينَ إِمَانًا أَحْسَنَهُمْ خُلُقًا».

Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Al Hassan Bin Mahboub, from Jameel Bin Salih, from Muhammad Bin Muslim, (It has been narrated) from Abu Ja'far^{asws} having said: 'The most perfect of the 'Moineen' (Believers) in Emān is the best of them in manners'.¹

2. الْحُسَيْنُ بْنُ مُحَمَّدٍ، عَنْ مُعَلَّى بْنِ مُحَمَّدٍ، عَنِ الْوَشَّاءِ، عَنْ عَبْدِ اللَّهِ بْنِ سِنَانٍ، عَنْ رَجُلٍ مِنْ أَهْلِ الْمَدِينَةِ: عَنْ عَلِيِّ بْنِ الْحُسَيْنِ عليه السلام، قَالَ: «قَالَ رَسُولُ اللَّهِ صلَّى الله عليه وآله وسلم: مَا يَوْضَعُ فِي مِيزَانِ امْرِئٍ يَوْمَ الْقِيَامَةِ أَفْضَلُ مِنْ حُسْنِ الْخُلُقِ».

Al Hassan Bin Muhammad, from Moalla Bin Muhammad, from Al Washha, from Abdullah Bin Sinan, from a man from the people of Al Medina, (It has been narrated) from Ali^{asws} Bin Al-Husayn^{asws} having said: 'Rasool-Allah^{saww} said: 'No matter would be Placed upon the Scale on the Day of Judgement which is more superior than the good manners'.²

3. مُحَمَّدٌ بْنُ يَحْيَى، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ، عَنْ ابْنِ مَحْبُوبٍ، عَنْ أَبِي وَلَادٍ الْحَنَاطِ: عَنْ أَبِي عَبْدِ اللَّهِ عليه السلام، قَالَ: «أَرْبَعٌ مَنْ كُنَّ فِيهِ كَمَلُ إِيْمَانُهُ، وَإِنْ كَانَ مِنْ قَرْنِهِ إِلَى قَدَمِهِ ذُنُوبًا لَمْ يَنْقُصْهُ ذَلِكَ» قَالَ: «وَهُوَ: الصَّدَقُ، وَأَدَاءُ الْأَمَانَةِ، وَالْحَيَاءُ، وَحُسْنُ الْخُلُقِ».

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Ibn Mahboub, from Abu Wallad Al Hannat,

(It has been narrated) from Abu Abdullah^{asws} having said: 'Four (things), the one who has these in him, his Emān would be perfect, and even if he was (immersed) in sins from his head to his feet, that would not incur him a loss'.

He^{asws} said: ‘And it is the truthfulness, and paying back of the entrustments, and the bashfulness, and good manners’.³

4. عِدَّةٌ مِنْ أَصْحَابِنَا، عَنْ أَحْمَدَ بْنِ مُحَمَّدَ بْنِ خَالِدٍ، عَنْ ابْنِ مَجْبُوبٍ، عَنْ عَنَسَةَ الْعَابِدِ، قَالَ: قَالَ لِي أَبُو عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ: « مَا يَقْدُمُ الْمُؤْمِنُ عَلَى اللَّهِ — عَزَّ وَجَلَّ — بِعَمَلٍ بَعْدَ الْفَرَائِضِ أَحَبُّ إِلَى اللَّهِ تَعَالَى مِنْ أَنْ يَسَعَ النَّاسَ بِخُلُقِهِ ».

A number of our companions, from Ahmad Bin Muhammad Bin Khalid, from Ibn Mahboub, from Anbasa Al Abid who said,

‘Abu Abdullah^{asws} said to me: ‘A’Momin’ (The Believer) would not be going forward to Allah^{azwj} Mighty and Majestic with a deed, after the Obligatory ones, more Beloved to Allah^{azwj} the Exalted, than if he accommodates the people with his (good) manners’.⁴

5. أَبُو عَلِيٍّ الْأَشْعَرِيُّ، عَنْ مُحَمَّدَ بْنِ عَبْدِ الْجَبَّارِ، عَنْ صَفْوَانَ، عَنْ ذَرِيحٍ: عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ، قَالَ: « قَالَ رَسُولُ اللَّهِ ﷺ: إِنَّ صَاحِبَ الْخُلُقِ الْحَسَنِ، لَهُ مِثْلُ أَجْرِ الصَّائِمِ الْقَائِمِ ».

Abu Ali Al Ashary, from Muhammad Bin Abdul Jabbar, from Safwan, from Zareeh,

(It has been narrated) from Abu Abdullah^{asws} having said: ‘Rasool-Allah^{saww} said: ‘The one of good manners, for him would be a Recompense of the Fasting one, the standing one (for the Salāt)’.⁵

6. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنْ النَّوْفَلِيِّ، عَنْ السَّكُونِيِّ: عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ، قَالَ: « قَالَ رَسُولُ اللَّهِ ﷺ: أَكْثَرُ مَا تَلَجُّ بِهِ أُمَّتِي الْجَنَّةَ تَقْوَى اللَّهِ وَحُسْنُ الْخُلُقِ ».

Ali Bin Ibrahim, from his father, from Al Nowfaly, from Al Sakuny,

(It has been narrated) from Abu Abdullah^{asws} having said: ‘Rasool-Allah^{saww} said: ‘The most by which my^{saww} community would be entering the Paradise is fear of Allah^{azwj} and good manners’.⁶

7. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنْ ابْنِ أَبِي عُمَيْرٍ، عَنْ حُسَيْنِ الْأَحْمَسِيِّ وَعَبْدِ اللَّهِ بْنِ سَنَانَ: عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ، قَالَ: « إِنَّ الْخُلُقَ الْحَسَنَ يَمِثُّ الْخَطِيئَةَ، كَمَا تَمِثُّ الشَّمْسُ الْجَلِيدَ ».

Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Husayn Al Ahmasy, and Abdullah Bin Sinan,

(It has been narrated) from Abu Abdullah^{asws} having said: ‘The good manners melt the sins just as the sun melts the ice’.⁷

8. عَنْهُ، عَنْ أَبِيهِ، عَنْ ابْنِ أَبِي عُمَيْرٍ، عَنْ عَبْدِ اللَّهِ بْنِ سَنَانَ: عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ، قَالَ: « الْبِرُّ وَحُسْنُ الْخُلُقِ يَعْمَرَانِ الدِّيَارَ، وَيَزِيدَانِ فِي الْأَعْمَارِ ».

From him, from his father, from Ibn Abu Umeyr, from Abdullah Bin Sinan,

(It has been narrated) from Abu Abdullah^{asws} having said: ‘The righteousness and the good manners both build the houses (households) and increase in the life-span’.⁸

9. عِدَّةٌ مِنْ أَصْحَابِنَا، عَنْ سَهْلِ بْنِ زِيَادٍ، عَنْ مُحَمَّدِ بْنِ عَبْدِ الْحَمِيدِ، قَالَ: حَدَّثَنِي يَحْيَى بْنُ عَمْرٍو، عَنْ عَبْدِ اللَّهِ بْنِ سِنَانٍ، قَالَ: قَالَ أَبُو عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ: «أَوْحَى اللَّهُ — تَبَارَكَ وَتَعَالَى — إِلَى بَعْضِ أَنْبِيَائِهِ عَلَيْهِ السَّلَامُ: الْخُلُقُ الْحَسَنُ يَمِثُّ الْخَطِيئَةَ، كَمَا تَمِثُّ الشَّمْسُ الْجَلِيدَ».

A number of our companions, from Sahl Bin Ziyad, from Muhammad Bin Abdul Hameed who said, 'Yahya Bin Amro narrated to me, from Abdullah Bin Sinan who said,

'Abu Abdullah^{asws} said: 'Allah^{azwj} Blessed and High Revealed unto one of His^{azwj} Prophets^{as}: "The good manners melt the sins just as the sun melts the ice"'.

10. مُحَمَّدُ بْنُ يَحْيَى، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ عِيسَى، عَنْ الْحَسَنِ بْنِ عَلِيٍّ الْوَشاءِ، عَنْ عَبْدِ اللَّهِ بْنِ سِنَانٍ: عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ، قَالَ: «هَلَكَ رَجُلٌ عَلَى عَهْدِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، فَاتَى الْحَفَّارِينَ، فَإِذَا هُمْ لَمْ يَحْفَرُوا شَيْئًا، وَشَكُوا ذَلِكَ إِلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، فَقَالُوا: يَا رَسُولَ اللَّهِ، مَا يَعْمَلُ حَدِيدُنَا فِي الْأَرْضِ، فَكَأَنَّمَا نَضْرِبُ بِهِ فِي الصِّفَاءِ، فَقَالَ: وَلَمْ؟ إِنْ كَانَ صَاحِبُكُمْ لِحَسَنِ الْخُلُقِ، اثْنُونِي بِقَدَحٍ مِنْ مَاءٍ، فَأَتَوْهُ بِهِ، فَأَدْخَلَ يَدَهُ فِيهِ، ثُمَّ رَشَهُ عَلَى الْأَرْضِ رَشًّا، ثُمَّ قَالَ: احْفَرُوا». قَالَ: «فَحَفَرَ الْحَفَّارُونَ، فَكَأَنَّمَا كَانَ رَمَلًا يَتَهَيَّلُ عَلَيْهِمْ».

Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Al Hassan Bin Ali Al Washa, from Abdullah Bin Sinan,

(It has been narrated) from Abu Abdullah^{asws} having said: 'A man died during the era of the Prophet^{saww}. So the grave diggers came over, but when they were with him, they could not dig anything, and they complained of that to Rasool-Allah^{saww} saying, 'O Rasool-Allah^{saww}! Our irons (pick axes/spades) do not work in the ground. It is as if we are striking with it in the rock'. So he^{saww} said: 'If your (dead) companion was of good manners, come to me with a cup of water'. So they brought it to him^{saww}. So he^{saww} immersed his^{saww} hand inside it, then sprinkled it upon the ground with a sprinkle, then said: 'Dig!'.

He^{asws} said: 'So the grave-diggers dug, and it was as if it was sand falling upon them'.

11. عَنْهُ، عَنْ مُحَمَّدِ بْنِ سِنَانٍ، عَنْ إِسْحَاقَ بْنِ عَمَّارٍ: عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ، قَالَ: «إِنَّ الْخُلُقَ مَنِيحَةٌ يَمْنَحُهَا اللَّهُ — عَزَّ وَجَلَّ — خَلْقَهُ، فَمَنْهُ سَجِيَّةٌ وَمِنْهُ نِيَّةٌ». فَقُلْتُ: فَإِيتَهُمَا أَفْضَلُ؟ فَقَالَ: «صَاحِبُ السَّجِيَّةِ هُوَ مَجْبُولٌ لَا يَسْتَطِيعُ غَيْرَهُ، وَصَاحِبُ النِّيَّةِ يَصْبِرُ عَلَى الطَّاعَةِ تَصَبُّرًا؛ فَهُوَ أَفْضَلُهُمَا».

From him, from Muhammad Bin Sinan, from Is'haq Bin Ammar,

(It has been narrated) from Abu Abdullah^{asws} having said: 'The (good) manners are a Grant Granted by Allah^{azwj} Mighty and Majestic to His^{azwj}

creatures. So, from it is the natural disposition, and from it is the intention'. So I said, 'So which of the two is superior?' So he^{asws} said: '(As for) the one with the natural disposition, he is naturally disposed, not having the capacity for something else; while the one with the intention is patient upon the obedience with an excellent patience, therefore he is superior of the two'.¹¹

12. وَعَنْهُ، عَنْ بَكْرِ بْنِ صَالِحٍ، عَنِ الْحَسَنِ بْنِ عَلِيٍّ، عَنْ عَبْدِ اللَّهِ بْنِ إِبْرَاهِيمَ، عَنْ عَلِيٍّ بْنِ أَبِي عَلِيٍّ الْهَبِيِّ: عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ، قَالَ: «إِنَّ اللَّهَ — تَبَارَكَ وَتَعَالَى — لِيُعْطِيَ الْعَبْدَ مِنَ الثَّوَابِ عَلَى حُسْنِ الْخُلُقِ، كَمَا يُعْطِي الْمُجَاهِدَ فِي سَبِيلِ اللَّهِ، يَغْدُو عَلَيْهِ وَيَرْوَحُ».

And from him, from Bakr Bin Salih, from Al Hassan Bin Ali, from Abdullah Bin Ibrahim, from Ali Bin Abu Ali Al Lahby,

(It has been narrated) from Abu Abdullah^{asws} having said: 'Allah^{azwj} Blessed and High would be Giving from the Rewards to the servant based upon the good manners, just as He^{azwj} would Give to the fighter in the Way of Allah^{azwj} (waking up) in the morning and going upon it'.¹²

13. عَنْهُ، عَنْ عَبْدِ اللَّهِ الْحَجَّالِ، عَنْ أَبِي عَثْمَانَ الْقَابُوسِيِّ، عَمَّنْ ذَكَرَهُ: عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ، قَالَ: «إِنَّ اللَّهَ — تَبَارَكَ وَتَعَالَى — أَعَارَ أَعْدَاءَهُ أَخْلَاقًا مِنْ أَخْلَاقِ أَوْلِيَائِهِ؛ لِيَعِيشَ أَوْلِيَائُهُ مَعَ أَعْدَائِهِ فِي دَوْلَاتِهِمْ».

وَفِي رَوَايَةٍ أُخْرَى: «وَلَوْ لَازِلَكَ لَمَا تَرَكَوْا وَلِيًّا لِلَّهِ إِلَّا قَتَلُوهُ».

From him, from Abdullah Al Hajjal, from Abu Usman Al Qabousy, from the one who mentioned,

(It has been narrated) from Abu Abdullah^{asws} having said: 'Allah^{azwj} Blessed and High has Lent to His^{azwj} enemies the manners from the mannerisms of His^{azwj} friends, so that His^{azwj} friends can live along with His^{azwj} enemies in their governments'.

And in another report, '(He^{asws} said): 'And had it not been for that, they would not have left a (single) friend of Allah^{azwj}, except that they would have killed him'.¹³

14. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنْ حَمَّادِ بْنِ عَيْسَى، عَنِ الْحُسَيْنِ بْنِ الْمُخْتَارِ، عَنِ الْعَلَاءِ بْنِ كَامِلٍ، قَالَ: قَالَ أَبُو عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ: «إِذَا خَالَطْتَ النَّاسَ، فَإِنْ اسْتَطَعْتَ أَنْ لَا تَخَالَطَ أَحَدًا مِنَ النَّاسِ إِلَّا كَانَتْ يَدُكَ الْعُلْيَا عَلَيْهِ، فَافْعَلْ؛ فَإِنَّ الْعَبْدَ يَكُونُ فِيهِ بَعْضُ التَّقْصِيرِ مِنَ الْعِبَادَةِ، وَيَكُونُ لَهُ خَلْقٌ حَسَنٌ، فَيُبَلِّغُهُ اللَّهُ بِحَسَنِ خُلُقِهِ دَرَجَةَ الصَّائِمِ الْقَائِمِ».

Ali Bin Ibrahim, from his father, from Hammad Bin Isa, from Al Husayn Bin Al Mukhtar, from Al A'ala Bin Kamil who said,

'Abu Abdullah^{asws} said: 'When you mingle with the people, so if you have the capacity that you would not mingle with anyone from the people except that your hand would be higher upon his, then do so. So if the servant happens to have in him part of the deficiency from the worship, and there happens to be good manners for him, then Allah^{azwj} would Make him to reach, due to his good manners, the level of the Fasting one, the standing one (for Salāt)'.¹⁴

15. عِدَّةٌ مِنْ أَصْحَابِنَا، عَنْ أَحْمَدَ بْنِ أَبِي عَبْدِ اللَّهِ، عَنْ أَبِيهِ، عَنْ حَمَّادِ بْنِ عِيسَى، عَنْ حَرِيزِ بْنِ عَبْدِ اللَّهِ، عَنْ بَحْرِ السَّقَاءِ، قَالَ: قَالَ لِي أَبُو عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ: « يَا بَحْرُ، حَسَنَ الْخُلُقِ يَسِرُّ ».

ثُمَّ قَالَ: « أَلَا أُخْبِرُكَ بِحَدِيثٍ مَا هُوَ فِي يَدَيَّ أَحَدٍ مِنْ أَهْلِ الْمَدِينَةِ؟ » قُلْتُ: بَلَى، قَالَ: « بَيْنَا رَسُولُ اللَّهِ ﷺ ذَاتَ يَوْمٍ جَالِسٌ فِي الْمَسْجِدِ إِذْ جَاءَتْ جَارِيَةٌ لِبَعْضِ الْأَنْصَارِ وَهُوَ قَائِمٌ، فَأَخَذَتْ بِطَرْفِ ثَوْبِهِ، فَقَامَ لَهَا النَّبِيُّ ﷺ، فَلَمْ تَقُلْ شَيْئًا، وَلَمْ يَقُلْ لَهَا النَّبِيُّ ﷺ شَيْئًا حَتَّى فَعَلَتْ ذَلِكَ ثَلَاثَ مَرَّاتٍ، فَقَامَ لَهَا النَّبِيُّ ﷺ فِي الرَّابِعَةِ — وَهِيَ خَلْفُهُ — فَأَخَذَتْ هُدْبَةً مِنْ ثَوْبِهِ، ثُمَّ رَجَعَتْ. »

فَقَالَ لَهَا النَّاسُ: فَعَلَ اللَّهُ بِكَ وَفَعَلَ، حَبَسَتْ رَسُولَ اللَّهِ ﷺ ثَلَاثَ مَرَّاتٍ لَا تَقُولِينَ لَهُ شَيْئًا، وَلَا هُوَ يَقُولُ لَكَ شَيْئًا، مَا كَانَتْ حَاجَتُكَ إِلَيْهِ؟ قَالَتْ: إِنْ لَنَا مَرِيضًا، فَأَرْسَلَنِي أَهْلِي لِأَخْذِ هُدْبَةٍ مِنْ ثَوْبِهِ لِيَسْتَشْفِيَ بِهَا، فَلَمَّا أَرَدْتُ أَخْذَهَا رَأَيْتُ، فَقَامَ، فَاسْتَحْيَيْتُ أَنْ أَخْذَهَا وَهُوَ يَرَانِي، وَأَكْرَهَ أَنْ أَسْتَأْمِرَهُ فِي أَخْذِهَا، فَأَخَذْتُهَا. »

A number of our companions, from Ahmad Bin Abu Abdullah, from his father, from Hammad Bin Isa, from Hareyz Bin Abdullah, from Bahr Al Saqqa who said,

‘Abu Abdullah^{asws} said to me: ‘O Bahr! Good manners are an affluence’. Then he^{asws} said: ‘Shall I^{asws} inform you with a Hadeeth which is not in the hands of anyone from the people of Al-Medina?’ I said, ‘Yes’.

He^{asws} said: ‘One day, while Rasool-Allah^{saww} was seated in the Masjid when a slave girl of one of the Helpers came over, and he^{saww} was sitting upright. So she grabbed a side of his^{saww} clothes. So the Prophet^{saww} stood up for her, but she did not say anything, and the Prophet^{saww} did not say anything to her, to the extent that she did that three times.

So the Prophet^{saww} stood up for her during the fourth attempt, and she was behind him^{saww}, so she took an edge of his^{saww} cloth, then retracted. So the people said to her, ‘May Allah^{azwj} Deal with you and Do (whatever He^{azwj} may)! You withheld Rasool-Allah^{saww} three times, neither did you say anything to him nor did he^{saww} say anything to you. What was your need to him^{saww}?’

She said, ‘For us there is a sick one. So my people sent me to take an edge from his^{saww} cloth in order to heal him by it. So whenever I wanted to take it, he^{saww} saw me, and stood up. So I was too embarrassed from him^{saww} to take it while he^{saww} sees me, and I disliked to demand him^{saww} with regards to taking it, therefore I took it’.¹⁵

16. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنْ ابْنِ أَبِي عُمَيْرٍ، عَنْ حَبِيبِ الْخَثْعَمِيِّ، عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ، قَالَ: « قَالَ رَسُولُ اللَّهِ ﷺ: أَفَاضِلُكُمْ أَحْسَنُكُمْ أَخْلَاقًا، الْمُوْطَّوْنُ أَكْنَافًا، الَّذِينَ يَأْلِفُونَ وَيُؤْلَفُونَ، وَتَوَطَّأَ رِحَالُهُمْ ». »

Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Habeeb Al Khash'amy,

(It has been narrated) from Abu Abdullah^{asws} having said: 'Rasool-Allah^{saww} said: 'The most preferable ones of you is the one of the best manners as his greatest quality, the one who is getting acquainted (with others), and they are getting acquainted with him modestly in their travels'.¹⁶

17. عِدَّةٌ مِنْ أَصْحَابِنَا، عَنْ سَهْلِ بْنِ زِيَادٍ، عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ الْأَشْعَرِيِّ، عَنْ عَبْدِ اللَّهِ بْنِ مَيْمُونٍ الْقَدَّاحِ: عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ، قَالَ: « قَالَ أَمِيرُ الْمُؤْمِنِينَ عَلَيْهِ السَّلَامُ: الْمُؤْمِنُ مَا لَوْفٌ، وَلَا خَيْرَ فِيمَنْ لَا يَأْلَفُ وَلَا يُؤْلَفُ ».

A number of our companions, from Sahl Bin Ziyad, from Ja'far bin Muhammad Al Ashary, from Abdullah Bin Maymoun Al Qaddah,

(It has been narrated) from Abu Abdullah^{asws} having said: 'Amir Al-Momineen^{asws} said: 'A'Momin' (the Believer) gets acquainted (with others), and there is no good in the one who neither gets acquainted nor does he get acquainted with'.¹⁷

18. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنْ ابْنِ أَبِي عُمَيْرٍ، عَنْ عَبْدِ اللَّهِ بْنِ سِنَانٍ: عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ، قَالَ: « إِنَّ حُسْنَ الْخُلُقِ يَبْلُغُ بِصَاحِبِهِ دَرَجَةَ الصَّائِمِ الْقَائِمِ ».

Al Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Abdullah Bin Sinan,

(It has been narrated) from Abu Abdullah^{asws} having said: 'The good manners makes its owner to reach the level of the Fasting one, the standing one (in Salāt)'.¹⁸

50- بَابُ حُسْنِ الْبِشْرِ

Chapter 50 – The goodly cheerfulness

1. عِدَّةٌ مِنْ أَصْحَابِنَا، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ، عَنْ عَلِيِّ بْنِ الْحَكَمِ، عَنْ الْحَسَنِ بْنِ الْحُسَيْنِ، قَالَ: سَمِعْتُ أَبَا عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ يَقُولُ: « قَالَ رَسُولُ اللَّهِ ﷺ: يَا بَنِي عَبْدِ الْمُطَّلِبِ، إِنَّكُمْ لَنْ تَسْعُوا النَّاسَ بِأَمْوَالِكُمْ، فَالْقَوَاهُ بِطَلَاقَةِ الْوَجْهِ وَحُسْنِ الْبِشْرِ ». وَرَوَاهُ عَنِ الْقَاسِمِ بْنِ يَحْيَى، عَنْ جَدِّهِ الْحَسَنِ بْنِ رَاشِدٍ، عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ، إِلَّا أَنَّهُ قَالَ: « يَا بَنِي هَاشِمٍ ».

A number of our companions, from Ahmad Bin Muhammad, from Ali Bin Al Hakam, from Al Hassan Bin Al Husayn who said,

'I heard Abu Abdullah^{asws} saying: 'Rasool-Allah^{saww} said: 'O sons of Abdul Muttalib^{as}! You will never be equal to the people in their wealth, therefore meet them with the relaxed face and goodly cheerfulness'.

And it is reported from Al Qasim Bin Yahya, from his grandfather Al Hassan Bin Rashid,

(It has been narrated) from Abu Abdullah^{asws}, (same as above) except that he^{asws} said: 'O Clan of Hashim'.¹⁹

2. عَنْهُ، عَنْ عُثْمَانَ بْنِ عِيسَى، عَنْ سَمَاعَةَ بْنِ مِهْرَانَ: عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ، قَالَ: «ثَلَاثٌ مَنْ أَتَى اللَّهَ بِوَاحِدَةٍ مِنْهُنَّ، أَوْجَبَ اللَّهُ لَهُ الْجَنَّةَ: الْإِنْفَاقُ مِنْ إِقْتَارٍ، وَالْبِشْرُ لِجَمِيعِ الْعَالَمِ، وَالْإِنْصَافُ مِنْ نَفْسِهِ.»

From him, from Usman Bin Isa, from Sama'at Bin Mihran,

(It has been narrated) from Abu Abdullah^{asws} having said: 'Three (things), the one who goes to Allah^{azwj} with one of these, Allah^{azwj} would Obligate the Paradise for him – the spending from poverty, and the cheerfulness to the entirety of the world, and the justice from himself'.²⁰

3. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنْ ابْنِ مَحْبُوبٍ، عَنْ هِشَامِ بْنِ سَالِمٍ، عَنْ أَبِي بصير: عَنْ أَبِي جَعْفَرٍ عَلَيْهِ السَّلَامُ، قَالَ: «أَتَى رَسُولُ اللَّهِ ﷺ رَجُلٌ، فَقَالَ: يَا رَسُولَ اللَّهِ، أَوْصِنِي، فَكَانَ فِيمَا أَوْصَاهُ أَنْ قَالَ: أَلْقِ أَخَاكَ بِوَجْهِ مُنْبَسِطٍ.»

Ali Bin Ibrahim, from his father, from Ibn Mahboubn, from Hisham Bin Salim, from Abu Baseer,

(It has been narrated) from Abu Ja'far^{asws} having said: 'A man came over to Rasool-Allah^{saww}, so he said, 'O Rasool-Allah^{saww}! Advise me'. So, among what he^{saww} advised him was that he^{saww} said: 'Meet your brother with a cheerful face'.²¹

4. عَنْهُ، عَنْ ابْنِ مَحْبُوبٍ، عَنْ بَعْضِ أَصْحَابِهِ: عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ، قَالَ: قُلْتُ لَهُ: مَا حَدُّ حُسْنِ الْخُلُقِ؟ قَالَ: «تَلِينُ جَنَاحَكَ، وَتَطْيِيبُ كَلَامِكَ، وَتَلْقَى أَخَاكَ بِبِشْرٍ حَسَنٍ.»

From him, from Ibn Mahboub, from one of his companions, from Abu Abdullah^{asws}, said,

'I said to him^{asws}, 'What is the limit of the good manners?' He^{asws} said: 'Relax your arms, and be good in your speech, and meet your brother with goodly cheerfulness'.²²

5. عَنْهُ، عَنْ أَبِيهِ، عَنْ حَمَّادٍ، عَنْ رَبِيعٍ، عَنْ فَضِيلٍ، قَالَ: صَنَائِعُ الْمَعْرُوفِ وَحُسْنُ الْبِشْرِ يَكْسِبَانِ الْمَحَبَّةَ، وَيَدْخِلَانِ الْجَنَّةَ؛ وَالْبُخْلُ وَعَبُوسُ الْوَجْهِ يُعِيدَانِ مِنَ اللَّهِ، وَيَدْخِلَانِ النَّارَ.

From him, from his father, from Hammad, from Rabie, from Fuzayl who said,

'The good works and the goodly cheerfulness both amass the love and cause to enter the Paradise; and the stinginess and a frown face both cause remoteness from Allah^{azwj} and cause to enter the Fire'.²³

6. عِدَّةٌ مِنْ أَصْحَابِنَا، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ، عَنْ عُثْمَانَ بْنِ عِيسَى، عَنْ سَمَاعَةَ: عَنْ أَبِي الْحَسَنِ مُوسَى عَلَيْهِ السَّلَامُ، قَالَ: «قَالَ رَسُولُ اللَّهِ ﷺ: حُسْنُ الْبِشْرِ يَذْهَبُ بِالسَّخِيمَةِ.»

A number of our companions, from Ahmad Bin Muhammad, from Usman Bin Isa, from Sama'at,

(It has been narrated) from Abu Al-Hassan Musa^{asws} having said: 'Rasool-Allah^{saww} said: 'The goodly cheerfulness does away with the grudges'.²⁴

51- بَابُ الصَّدْقِ وَادَاءِ الْأَمَانَةِ

Chapter 51 – The truthfulness and the repayment of the entrustments

1. مُحَمَّدُ بْنُ يَحْيَى، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ عِيسَى، عَنْ عَلِيِّ بْنِ الْحَكَمِ، عَنْ الْحُسَيْنِ بْنِ أَبِي الْعَلَاءِ: عَنْ أَبِي عَبْدِ اللَّهِ عليه السلام، قَالَ: «إِنَّ اللَّهَ — عَزَّ وَجَلَّ — لَمْ يَبْعَثْ نَبِيًّا إِلَّا بِصَدْقِ الْحَدِيثِ وَادَاءِ الْأَمَانَةِ إِلَى الْبَرِّ وَالْفَاجِرِ».

Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Ali Bin Al Hakam, from Al Husayn Bin Abu Al A'ala,

(It has been narrated) from Abu Abdullah^{asws} having said: 'Allah^{azwj} Mighty and Majestic did not Send a Prophet except with truthful narrations, and repayment of the entrustments to the righteous as well as the immoral'.²⁵

2. عَنْهُ، عَنْ عُثْمَانَ بْنِ عِيسَى، عَنْ إِسْحَاقَ بْنِ عَمَّارٍ وَغَيْرِهِ: عَنْ أَبِي عَبْدِ اللَّهِ عليه السلام، قَالَ: «لَا تَغْتَرُّوا بِصَلَاتِهِمْ وَلَا بِصِيَامِهِمْ؛ فَإِنَّ الرَّجُلَ رُبَّمَا لَهَجَ بِالصَّلَاةِ وَالصَّوْمِ حَتَّى لَوْ تَرَكَهُ اسْتَوْحَشَ، وَلَكِنْ اخْتَبِرُوهُمْ عِنْدَ صَدْقِ الْحَدِيثِ وَادَاءِ الْأَمَانَةِ».

From him, from Usman Bin Isa, from Is'haq bin Ammar, and someone else,

(It has been narrated) from Abu Abdullah^{asws} having said: 'Do not be deceived by their Salāt and by their Fasting, for sometimes the man gets habitual with the Salāt and the Fasting to the extent that if he were to leave it, he gets terrified. But, get their information during the truthful narration and the repayment of the entrustments'.²⁶

3. عِدَّةٌ مِنْ أَصْحَابِنَا، عَنْ سَهْلِ بْنِ زِيَادٍ، عَنْ ابْنِ أَبِي نَجْرَانَ، عَنْ مِثْقَى الْحَنَاطِ، عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ: عَنْ أَبِي عَبْدِ اللَّهِ عليه السلام، قَالَ: «مَنْ صَدَّقَ لِسَانَهُ زَكَّى عَمَلُهُ».

A number of our companions, from Sahl Bin Ziyad, from Ibn Abu Najran, from Musna Al Hannat, from Muhammad Bin Muslim,

(It has been narrated) from Abu Abdullah^{asws} having said: 'The one who is truthful of his tongue would purify his deed'.²⁷

4. مُحَمَّدُ بْنُ يَحْيَى، عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ، عَنْ مُوسَى بْنِ سَعْدَانَ، عَنْ عَبْدِ اللَّهِ بْنِ الْقَاسِمِ، عَنْ عَمْرِو بْنِ أَبِي الْمَقْدَامِ، قَالَ: قَالَ لِي أَبُو جَعْفَرٍ عليه السلام فِي أَوَّلِ دَخَلَةٍ دَخَلْتُ عَلَيْهِ: «تَعَلَّمُوا الصَّدْقَ قَبْلَ الْحَدِيثِ».

Muhammad Bin yahya, from Muhammad Bin Al Husayn, from Musa Bin Sa'dan, from Abdullah Bin Al Qasim, from Amro Bin Abu Al Miqdam who said,

'Abu Ja'far^{asws} said to me: 'With regards to the first thing you indulge in is to learn the truthfulness before (discussing) the Hadeeth'.²⁸

5. مُحَمَّدُ بْنُ يَحْيَى، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ عِيسَى، عَنْ الْحَسَنِ بْنِ مَحْبُوبٍ، عَنْ أَبِي كَهْمَسٍ، قَالَ: قُلْتُ لِأَبِي عَبْدِ اللَّهِ عليه السلام: عَبْدُ اللَّهِ بْنُ أَبِي يَعْفُورٍ يُقْرِئُكَ السَّلَامَ.

قَالَ: «عَلَيْكَ وَعَلَيْهِ السَّلَامُ، إِذَا أَتَيْتَ عَبْدَ اللَّهِ فَأَقْرِئْهُ السَّلَامَ، وَقُلْ لَهُ: إِنَّ جَعْفَرَ بْنَ مُحَمَّدٍ يَقُولُ لَكَ: انْظُرْ مَا بَلَغَ بِهِ عَلِيٌّ عَنِ اللَّهِ ﷺ عِنْدَ رَسُولِ اللَّهِ ﷺ، فَالْزَمَهُ؛ فَإِنَّ عَلِيًّا عَلَيْهِ السَّلَامُ إِنَّمَا بَلَغَ مَا بَلَغَ بِهِ عِنْدَ رَسُولِ اللَّهِ ﷺ بِصِدْقِ الْحَدِيثِ وَأَدَاءِ الْأَمَانَةِ».

Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Al Hassan Bin Mahboub, from Abu Kahmasy who said,

‘I said to Abu Abdullah^{asws}, ‘Abdullah Bin Abu Yafour conveys the greetings to you^{asws}’. So he^{asws} said: ‘And upon him be the greetings. When you go to Abdullah, so convey the greetings and say to him that Ja’far^{asws} Bin Muhammad^{asws} is saying to you: ‘Look at what Ali^{asws} reached with in the presence of Rasool-Allah^{saww}, so necessitate it, for Ali^{asws}, rather, reached whatever he^{asws} reached with in the presence of Rasool-Allah^{saww} by truthful narrations and repayment of the entrustments’.²⁹

6. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنْ ابْنِ أَبِي عُمَيْرٍ، عَنْ أَبِي إِسْمَاعِيلَ الْبَصْرِيِّ، عَنِ الْفَضِيلِ بْنِ يَسَارٍ، قَالَ: قَالَ أَبُو عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ: «يَا فَضِيلُ، إِنَّ الصَّادِقَ أَوَّلُ مَنْ يَصْدُقُهُ اللَّهُ عَزَّ وَجَلَّ، يَعْلَمُ أَنَّهُ صَادِقٌ، وَتَصْدُقُهُ نَفْسُهُ، تَعْلَمُ أَنَّهُ صَادِقٌ».

Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Abu Ismail Al Basry, from Fuzayl Bin Yasaar who said,

‘Abu Abdullah^{asws} said: ‘O Fuzayl! The truthful is the first one whom Allah^{azwj} Mighty and Majestic Ratifies. He knows that he is truthful, and its ratification is that he comes to know that he is truthful’.³⁰

7. ابْنُ أَبِي عُمَيْرٍ، عَنْ مَنْصُورِ بْنِ حَازِمٍ، عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ، قَالَ: «إِنَّمَا سُمِّيَ إِسْمَاعِيلُ صَادِقَ الْوَعْدِ لَأَنَّهُ وَعَدَ رَجُلًا فِي مَكَانٍ، فَانْتَظَرَهُ فِي ذَلِكَ الْمَكَانِ سَنَةً، فَسَمَاهُ اللَّهُ عَزَّ وَجَلَّ (صَادِقَ الْوَعْدِ) ثُمَّ: إِنَّ الرَّجُلَ أَتَاهُ بَعْدَ ذَلِكَ، فَقَالَ لَهُ إِسْمَاعِيلُ: مَا زِلْتُ مُنْتَظِرًا لَكَ».

Ibn Abu Umeyr, from Mansour Bin Hazim,

(It has been narrated) from Abu Abdullah^{asws} having said: ‘But rather Ismailas was named as ‘truthful of the promise’ because he^{as} promised a man (to be) in a particular place, so he^{asws} waited for him in that place for a year. Therefore Allah^{azwj} Mighty and Majestic Named himas as ‘The truthful of the promise’. Then he^{asws} said: ‘The man did come to him^{as} after that, so Ismail^{as} said to him: ‘I^{as} did not cease waiting for you’.³¹

8. أَبُو عَلِيٍّ الْأَشْعَرِيُّ، عَنْ مُحَمَّدِ بْنِ سَالِمٍ، عَنْ أَحْمَدَ بْنِ النَّضْرِ الْخَزَّازِ، عَنْ جَدِّهِ الرَّبِيعِ بْنِ سَعْدٍ، قَالَ: قَالَ لِي أَبُو جَعْفَرٍ عَلَيْهِ السَّلَامُ: «يَا رَبِيعُ، إِنَّ الرَّجُلَ لَيَصْدُقُ حَتَّى يَكْتُبَهُ اللَّهُ صِدْقًا».

Abu Ali Al Ashary, from Muhammad Bin Salim, from Ahmad Bin Al Nazar Al Khazzaz, from his grandfather Al Rabie Bin Sa’ad who said,

‘Abu Ja’far^{asws} said to me: ‘O Rabie! Let the man be truthful until Allah^{azwj} Writes him as a truthful one’.³²

9. عِدَّةٌ مِنْ أَصْحَابِنَا، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ، عَنِ الْوَشَاءِ، عَنْ عَلِيِّ بْنِ أَبِي حَمْزَةَ، عَنْ أَبِي بَصِيرٍ، قَالَ: سَمِعْتُ أَبَا عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ يَقُولُ: «إِنَّ الْعَبْدَ لَيَصْدُقُ حَتَّى يُكْتَبَ عِنْدَ اللَّهِ مِنَ الصَّادِقِينَ، وَيَكْذِبُ حَتَّى يُكْتَبَ عِنْدَ اللَّهِ مِنَ الْكَاذِبِينَ، فَإِذَا صَدَقَ قَالَ اللَّهُ عَزَّ وَجَلَّ: صَدَقَ وَبَرٌّ، وَإِذَا كَذَبَ قَالَ اللَّهُ عَزَّ وَجَلَّ: كَذَبَ وَفَجَرٌ».

A number of our companions, from Ahmad Bin Muhammad, from Al Washa, from Ali Bin Abu Hamza, from Abu Baseer who said,

‘I heard Abu Abdullah^{asws} saying: ‘The servant, could be truthful until he is Written in the Presence of Allah^{azwj} as being from the truthful ones, and he could lie until he is Written in the Presence of Allah^{azwj} as being from the liars. So when he is truthful, Allah^{azwj} Mighty and Majestic Says: “He is truthful and righteous”; and when he lies, Allah^{azwj} Mighty and Majestic Says: “Liar, and an immoral one”’.³³

10. عَنْهُ، عَنِ ابْنِ مَحْبُوبٍ، عَنِ الْعَلَاءِ بْنِ رَزِينَ، عَنْ عَبْدِ اللَّهِ بْنِ أَبِي يَعْفُورٍ، عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ، قَالَ: «كُونُوا دُعَاةَ لِلنَّاسِ بِالْخَيْرِ بَغَيْرِ أَلْسِنَتِكُمْ؛ لِيَرَوْا مِنْكُمْ الْجَاهِدَ وَالصِّدْقَ وَالْوَرَعَ».

From him, from Ibn Mahboub, from Al A’ala Bin Razeyn, from Abdullah Bin Abu Yafour,

(It has been narrated) from Abu Abdullah^{asws} having said: ‘(You should) be inspiring people with the goodness without using tongues (calling them). Let them see from you the striving, and the truthfulness, and the piety’.³⁴

11. مُحَمَّدٌ بْنُ يَحْيَى، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ عِيسَى، عَنْ عَلِيِّ بْنِ الْحَكَمِ، قَالَ: قَالَ أَبُو الْوَلِيدِ حَسَنُ بْنُ زِيَادٍ الصَّقَلِيُّ: قَالَ أَبُو عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ: «مَنْ صَدَقَ لِسَانُهُ زَكِيَ عَمَلُهُ، وَمَنْ حَسَنَتْ نِيَّتُهُ زِيدَ فِي رِزْقِهِ، وَمَنْ حَسَنَ بَرَهُ بِأَهْلِ بَيْتِهِ مَدَّ لَهُ فِي عَمْرِهِ».

Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Ali Bin Al Hakam who said, ‘Abu Al Waleed Hassan Bin Ziyad Al Sayqal said,

‘Abu Abdullah^{asws} said: ‘The one who is truthful of his tongue would purify his deed, and the one who is good of intention would increase in his livelihood, and the one of goodly righteousness with his family members, there would be an extension for him in his life-span’.³⁵

12. عَنْهُ، عَنْ أَبِي طَالِبٍ رَفَعَهُ، قَالَ: قَالَ أَبُو عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ: «لَا تَنْظُرُوا إِلَى طُولِ رُكُوعِ الرَّجُلِ وَسُجُودِهِ؛ فَإِنَّ ذَلِكَ شَيْءٌ اعْتَادَهُ، فَلَوْ تَرَكَهُ اسْتَوْحَشَ لِلذِّكْرِ، وَلَكِنْ انْظُرُوا إِلَى صِدْقِ حَدِيثِهِ، وَادَاءِ أَمَانَتِهِ».

From him, from Abu Talib, raising it, said,

‘Abu Abdullah^{asws} said: ‘Do not be looking at the prolonged Bowing and Prostration of the man, for in that is something of his habit, were he to leave it, he would be petrified due to that. But look at the truthfulness of his narration and the repayment of his entrustment’.³⁶

52- بَابُ الْحَيَاءِ

Chapter 52 – The 'Hiyā' Bashfulness

1. عِدَّةٌ مِنْ أَصْحَابِنَا، عَنْ سَهْلِ بْنِ زِيَادٍ، عَنْ ابْنِ مَحْبُوبٍ، عَنْ عَلِيِّ بْنِ رِثَابٍ، عَنْ أَبِي عُبَيْدَةَ الْحَذَّاءِ: عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ، قَالَ: « الْحَيَاءُ مِنَ الْإِيمَانِ، وَالْإِيمَانُ فِي الْجَنَّةِ ».

A number of our companions, from Sahl Bin Ziyad, from Ibn Mahboub, from Ali Bin Raib, from Abu Umeyda Al Haza'a,

(It has been narrated) from Abu Abdullah^{asws} having said: 'Hiyā' the bashfulness is from the Emān, and the Emān is in the Paradise'.³⁷

2. مُحَمَّدٌ بْنُ يَحْيَى، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ، عَنْ مُحَمَّدِ بْنِ سِنَانٍ، عَنْ ابْنِ مُسْكَانٍ، عَنْ حَسَنِ الصَّقِيلِ، قَالَ: قَالَ أَبُو عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ: « الْحَيَاءُ وَالْعَفَافُ وَالْعِي — أَعْنِي عِي اللِّسَانِ لَأَعِي الْقَلْبَ — مِنَ الْإِيمَانِ ».

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Muhammad Bin Sinan, from Ibn Muskan, from Al Hassan Al Sayqal who said,

'Abu Abdullah^{asws} said: 'The Hiyā, and the chastity, and the tiredness, meaning the tiredness of the tongue not tiredness of the heart, is from the Emān'.³⁸

3. الْحُسَيْنُ بْنُ مُحَمَّدٍ، عَنْ مُحَمَّدِ بْنِ أَحْمَدَ النَّهْدِيِّ، عَنْ مُصْعَبِ بْنِ يَزِيدَ، عَنْ الْعَوَّامِ بْنِ الزُّبَيْرِ: عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ، قَالَ: « مَنْ رَقَّ وَجْهَهُ، رَقَّ عِلْمُهُ ».

Al Husayn Bin Muhammad, from Muhammad Bin Ahmad Al Nahdy, from Mus'ab Bin Yazeed, from Al Awwan Bin al Zubeyr,

(It has been narrated) from Abu Abdullah^{asws} having said: 'The one who softens his face would soften his knowledge'.³⁹

4. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنْ عَبْدِ اللَّهِ بْنِ الْمُغِيرَةِ، عَنْ يَحْيَى — أَخِي دَارِمٍ — عَنْ مُعَاذِ بْنِ كَثِيرٍ: عَنْ أَحَدِهِمَا عَلَيْهِ السَّلَامُ، قَالَ: « الْحَيَاءُ وَالْإِيمَانُ مَقْرُونَانِ فِي قَرْنٍ، فَإِذَا ذَهَبَ أَحَدُهُمَا تَبِعَهُ صَاحِبُهُ ».

Ali Bin Ibrahim, from his father, from Abdullah Bin Al Mugheira, from Yahya a brother of Darim, from Muaz Bin Kaseer,

(It has been narrated) from one of the two (5th or 6th Imam^{asws}) having said: 'Hiyā and the Emān are paired in one coupling, so when one of the two goes, its counterpart follows it'.⁴⁰

5. عِدَّةٌ مِنْ أَصْحَابِنَا، عَنْ سَهْلِ بْنِ زِيَادٍ، عَنْ مُحَمَّدِ بْنِ عَيْسَى، عَنْ الْحَسَنِ بْنِ عَلِيٍّ بْنِ يَقْطِينٍ، عَنْ الْفَضِيلِ بْنِ كَثِيرٍ، عَنْ ذَكْرَةَ: عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ، قَالَ: « لَا إِيمَانَ لِمَنْ لَا حَيَاءَ لَهُ ».

A number of our companions, from Sahl Bin Ziyad, from Muhammad Bin Isa, from Al Hassan Bin Ali Bin Yaqteen, from Al Fazl Bin Kaseer, from the one who mentioned it,

(It has been narrated) from Abu Abdullah^{asws} having said: ‘There is no Emān for the one who has no’Hiyā’ bashfulness for him’.⁴¹

6. عِدَّةٌ مِنْ أَصْحَابِنَا، عَنْ أَحْمَدَ بْنِ أَبِي عَبْدِ اللَّهِ، عَنْ بَعْضِ أَصْحَابِنَا رَفَعَهُ، قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «الْحَيَاءُ حَيَاءَانِ: حَيَاءُ عَقْلٍ، وَحَيَاءُ حُمْقٍ، فَحَيَاءُ الْعَقْلِ هُوَ الْعِلْمُ، وَحَيَاءُ الْحُمْقِ هُوَ الْجَهْلُ».

A number of our companions, from Ahmad Bin Abu Abdullah, from one of our companions, raising it,

‘He^{asws} said: ‘Rasool-Allah^{saww} said: ‘The Hiyā (bashfulness) is of two (types) – The Hiyā of the intellect and the Hiyā of foolishness. So the Hiyā of the intellect, it is the knowledge, and the Hiyā of the foolishness, it is the ignorance’.⁴²

7. مُحَمَّدُ بْنُ يَحْيَى، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ، عَنْ بَكْرِ بْنِ صَالِحٍ، عَنْ الْحَسَنِ بْنِ عَلِيٍّ، عَنْ عَبْدِ اللَّهِ بْنِ إِبْرَاهِيمَ، عَنْ عَلِيِّ بْنِ أَبِي عَلِيٍّ الْهَلَبِيِّ: عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ، قَالَ: « قَالَ رَسُولُ اللَّهِ ﷺ: أَرْبَعٌ مَنْ كُنَّ فِيهِ وَكَانَ مِنْ قَرْنِهِ إِلَى قَدَمِهِ ذُنُوبًا، بَدَّلَ اللَّهُ حَسَنَاتٍ: الصَّدْقَ، وَالْحَيَاءَ، وَحَسَنَ الْخُلُقِ، وَالشُّكْرَ».

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Bakr Bin Salih, from Al Hassan Bin Ali, from Abdullah Bin Ibrahim, from Ali Bin Abu Ali Al Lahby,

(It has been narrated) from Abu Abdullah^{asws} having said: ‘Rasool-Allah^{saww} said: ‘Four (things), the one who has these in him, and (even if) he was (immersed) in sins from his head to his toe, Allah^{azwj} would Change these to good deeds – The truthfulness, and the Hiyā (bashfulness), and the good manners, and the gratefulness’.⁴³

53- بَابُ الْعَفْوِ

Chapter 53 – The Pardoning

1. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنْ ابْنِ أَبِي عُمَيْرٍ، عَنْ عَبْدِ اللَّهِ بْنِ سَنَانٍ: عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ، قَالَ: « قَالَ رَسُولُ اللَّهِ ﷺ فِي خُطْبَتِهِ: أَلَا أُخْبِرُكُمْ بِخَيْرِ خَلَائِقِ الدُّنْيَا وَالْآخِرَةِ؟ الْعَفْوُ عَمَّنْ ظَلَمَكَ، وَتَصَلُّ مِنْ قِطْعِكَ، وَالْإِحْسَانُ إِلَى مَنْ أَسَاءَ إِلَيْكَ، وَإِعْطَاءُ مَنْ حَرَمَكَ».

Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Abdullah Bin Sinan,

(It has been narrated) from Abu Abdullah^{asws} having said: ‘Rasool-Allah^{saww} said in his^{saww} sermon: ‘Shall I^{saww} inform you with the best moral of the world and the Hereafter? (it is) the pardoning the one who oppressed you, and maintaining relations with the one who cut you off, and the (doing of) favours to the one who offended you, and giving to the one who deprived you’.⁴⁴

2. عِدَّةٌ مِنْ أَصْحَابِنَا، عَنْ سَهْلِ بْنِ زِيَادٍ، عَنْ مُحَمَّدِ بْنِ عَبْدِ الْحَمِيدِ، عَنْ يُونُسَ بْنِ يَعْقُوبَ، عَنْ غُرَّةِ بْنِ دِينَارٍ الرَّقِّيِّ، عَنْ أَبِي إِسْحَاقَ السَّبَّيْعِيِّ رَفَعَهُ، قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: « أَلَا أُدَلِّكُمْ عَلَى خَيْرِ أَخْلَاقِ الدُّنْيَا وَالْآخِرَةِ؟: تَصِلُ مَنْ قَطَعَكَ، وَتُعْطِي مَنْ حَرَمَكَ، وَتَغْفُو عَمَّنْ ظَلَمَكَ ».

A number of our companions, from Sahl Bin Ziyad, from Muhammad Bin Abdul Hameed, from Yunus Bin Yaqoub, from Gurrat Bin Dinar Al Raqqy, from Abu Is'haq Al Sabi'e who said,

'Rasool-Allah^{saww} said: 'Shall I^{saww} point you to the best of the manners of the world and the Hereafter? (It is) maintaining relations with the one who cut you off, and giving to the one who deprives you, and pardoning the one who oppresses you'.⁴⁵

3. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ مُحَمَّدِ بْنِ عَيْسَى بْنِ عُبَيْدٍ، عَنْ يُونُسَ بْنِ عَبْدِ الرَّحْمَنِ، عَنْ أَبِي عَبْدِ اللَّهِ نَسِيبَ اللَّفَّائِفِيِّ، عَنْ حُمْرَانَ بْنِ أَعْيَنَ، قَالَ: قَالَ أَبُو عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ: « ثَلَاثٌ مِنْ مَكَارِمِ الدُّنْيَا وَالْآخِرَةِ: تَغْفُو عَمَّنْ ظَلَمَكَ، وَتَصِلُ مَنْ قَطَعَكَ، وَتَحْلُمُ إِذَا جُهِلَ عَلَيْكَ ».

Ali Bin Ibrahim, from Muhammad Bin Isa Bin Ubeyd, from Yunus Bin Abdul Rahman, from Abu Abdullah Shuayb Al Faify, from Humran Bin Ayn who said,

'Abu Abdullah^{asws} said: 'Three are from the nobilities of the world and the Hereafter – your pardoning the one who oppresses you, and your maintain relations with the one who cuts you off, and your forbearing when you are being ignored upon'.⁴⁶

4. عَلِيُّ، عَنْ أَبِيهِ؛ وَمُحَمَّدُ بْنُ إِسْمَاعِيلَ، عَنْ الْفَضْلِ بْنِ شَاذَانَ جَمِيعًا، عَنْ ابْنِ أَبِي عَمِيرٍ، عَنْ إِبْرَاهِيمَ بْنِ عَبْدِ الْحَمِيدِ، عَنْ أَبِي حَمْزَةَ الثَّمَالِيِّ: عَنْ عَلِيِّ بْنِ الْحُسَيْنِ عَلَيْهِ السَّلَامُ، قَالَ: سَمِعْتُهُ يَقُولُ: « إِذَا كَانَ يَوْمُ الْقِيَامَةِ، جَمَعَ اللَّهُ — تَبَارَكَ وَتَعَالَى — الْأَوَّلِينَ وَالْآخِرِينَ فِي صَعِيدٍ وَاحِدٍ، ثُمَّ يَنَادِي مُنَادٌ: أَيْنَ أَهْلُ الْفَضْلِ؟ » قَالَ: « فَيَقُومُ عُنُقُ مِنَ النَّاسِ، فَتَلْقَاهُمُ الْمَلَائِكَةُ، فَيَقُولُونَ: وَمَا كَانَ فَضْلُكُمْ؟ فَيَقُولُونَ: كُنَّا نَصِلُ مَنْ قَطَعَنَا، وَنُعْطِي مَنْ حَرَمَنَا، وَنَغْفُو عَمَّنْ ظَلَمَنَا » قَالَ: « فَيَقَالُ لَهُمْ: صَدَقْتُمْ، ادْخُلُوا الْجَنَّةَ ».

Ali, from his father and Muhammad Bin Ismail, from Al Fazl Bin Shazaan, altogether from Ibn Abu Umeyr, from Ibrahim Bin Abdul Hameed, from Abu Hamza Al Sumaly,

(It has been narrated) from Ali^{asws} Bin Al-Husayn^{asws}, said, 'I heard him^{asws} saying: 'When it will be the Day of Judgement, Allah^{azwj} Blessed and High will Gather the former ones and the later ones in one plain. Then a Caller will Call out: 'Where are the people of merit?'

He^{asws} said: 'So some necks from the people would be standing, and the Angels would meet them and saying to them: 'And what was your merit?' So they would be saying, 'We used to maintain relations with the ones who cut

us off, and we gave to the ones who deprived us, and we pardoned the ones who oppressed us'. So it would be said to them: 'You are speaking the truth. Enter into the Paradise!'.⁴⁷

5. عِدَّةٌ مِنْ أَصْحَابِنَا، عَنْ أَحْمَدَ بْنِ مُحَمَّدَ بْنِ خَالِدٍ، عَنْ جَهْمِ بْنِ الْحَكَمِ الْمَدَائِنِيِّ، عَنْ إِسْمَاعِيلَ بْنِ أَبِي زِيَادٍ السَّكُونِيِّ: عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ، قَالَ: « قَالَ رَسُولُ اللَّهِ ﷺ: عَلَيْكُمْ بِالْعَفْوِ؛ فَإِنَّ الْعَفْوَ لَا يَزِيدُ الْعَبْدَ إِلَّا عِزًّا، فَتَعَاَفَوْا يُعِزَّكُمْ اللَّهُ ».

A number of our companions, from Ahmad Bin Muhammad Bin Khalid, from Jahm Bin Al Hakam Al Madainy, from Ismail Bin Abu Ziyad Al Sakuny,

(It has been narrated) from Abu Abdullah^{asws} having said: 'Rasool-Allah^{saww} said: 'It is upon you with the pardoning, for the pardoning does not increase the servant (with anything) except for honour, therefore pardon, Allah^{azwj} will Honour you'.⁴⁸

6. مُحَمَّدُ بْنُ يَحْيَى، عَنْ أَحْمَدَ بْنِ مُحَمَّدَ بْنِ عِيسَى، عَنْ مُحَمَّدَ بْنِ سِنَانَ، عَنْ أَبِي خَالِدٍ الْقَمَّاطِ، عَنْ حُمْرَانَ: عَنْ أَبِي جَعْفَرٍ عَلَيْهِ السَّلَامُ، قَالَ: « النَّدَامَةُ عَلَى الْعَفْوِ أَفْضَلُ وَأَيْسَرُ مِنَ النَّدَامَةِ عَلَى الْعُقُوبَةِ ».

Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Muhammad Bin Sinan, from Abu Khalid Al Qammat, from Humran,

(It has been narrated) from Abu Ja'far^{asws} having said: 'The regret upon the pardoning is superior and easier than the regret upon the punishing'.⁴⁹

7. عِدَّةٌ مِنْ أَصْحَابِنَا، عَنْ أَحْمَدَ بْنِ أَبِي عَبْدِ اللَّهِ، عَنْ أَبِيهِ، عَنْ سَعْدَانَ، عَنْ مُعْتَبٍ، قَالَ: كَانَ أَبُو الْحَسَنِ مُوسَى عَلَيْهِ السَّلَامُ فِي حَائِطٍ لَهُ يَصْرُمُ، فَنَظَرْتُ إِلَى غُلَامٍ لَهُ قَدْ أَخَذَ كَارَةً مِنْ تَمْرٍ، فَرَمَى بِهَا وَرَاءَ الْحَائِطِ، فَاتَيْتُهُ وَأَخَذْتُهُ، وَذَهَبْتُ بِهِ إِلَيْهِ، فَقُلْتُ: جُعِلْتُ فِدَاكَ، إِنِّي وَجَدْتُ هَذَا وَهَذِهِ الْكَارَةَ، فَقَالَ لِلْغُلَامِ: « يَا فُلَانُ » قَالَ لَبِيكَ، قَالَ: « أَتَجُوعُ ؟ » قَالَ: لَا يَا سَيِّدِي، قَالَ: « فَتَعْرِى ؟ » قَالَ: لَا يَا سَيِّدِي، قَالَ: « فَلَايَ شَيْءٍ أَخَذْتَ هَذِهِ ؟ » قَالَ: اشْتَهَيْتُ ذَلِكَ، قَالَ: « اذْهَبْ، فَهِيَ لَكَ » وَقَالَ: « خَلُّوا عَنْهُ ».

A number of our companions, from Ahmad Bin Abu Abdullah, from Sa'dan, from Mo'tab who said,

'It was so that Abu Al-Hassan Musa^{asws} was by a (garden) wall of his^{asws}, and he^{asws} looked at a slave of his^{asws} who had taken a bunch of dates, and he threw it behind the wall. So I went over to him, and seized it and went with him to him^{asws}, and I said, 'May I be sacrificed for you^{asws}! I found this one that this bunch (of dates)'. So he^{asws} said to the slave: 'O so and so!' He said, 'At your^{asws} service!' He^{asws} said: 'Are you hungry?' He said, 'Yes, my Master^{asws}!' He^{asws} said: 'So are you bare (need clothes)?' He said, 'Yes, my Master^{asws}!' He^{asws} said: 'So, for which thing (reason) did you take these?' He said, 'I desired that'. He^{asws} said: 'Go, for these are for you'. And he^{asws} said: 'Leave him alone'.⁵⁰

8. عَنْهُ، عَنْ ابْنِ فَضَّالٍ، قَالَ: سَمِعْتُ أَبَا الْحَسَنِ عَلَيْهِ السَّلَامُ يَقُولُ: «مَا التَّقَتْ فِتْنَانِ قَطُّ إِلَّا نَصَرَ أَكْثَرُهُمَا عَفْوَاً».

From him, from Ibn Fazzal who said,

‘I heard Abu Al-Hassan^{asws} saying: ‘No two parties ever met (in a confrontation) at all, except victory was for the one who was greater of the two in pardoning’.⁵¹

9. مُحَمَّدُ بْنُ يَحْيَى، عَنْ أَحْمَدَ بْنِ مُحَمَّدَ بْنِ عِيسَى، عَنْ ابْنِ فَضَّالٍ، عَنْ ابْنِ بُكَيْرٍ، عَنْ زُرَّارَةَ، عَنْ أَبِي جَعْفَرٍ عَلَيْهِ السَّلَامُ، قَالَ: «إِنَّ رَسُولَ اللَّهِ ﷺ أَتَى بِالْيَهُودِيَّةِ الَّتِي سَمَتْ الشَّاةَ لِلنَّبِيِّ ﷺ، فَقَالَ لَهَا: مَا حَمَلَكَ عَلَى مَا صَنَعْتَ؟ فَقَالَتْ: قُلْتُ: إِنْ كَانَ نَبِيًّا لَمْ يَضُرَّهُ، وَإِنْ كَانَ مَلِكًا أَرَحْتُ النَّاسَ مِنْهُ» قَالَ: «فَعَفَا رَسُولُ اللَّهِ ﷺ عَنْهَا».

Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Ibn Fazzal, from Ibn Bukeyr, from Zurara,

(It has been narrated) from Abu Ja'far^{asws} having said: ‘They came to Rasool-Allah^{saww} with the Jewess who had poisoned the sheep for the Prophet^{saww}, so he^{saww} said to her: ‘What carried you upon what you did?’ So she said, ‘I said, ‘If he^{saww} is a Prophet^{saww}, it would not harm him, and if he was a king, the people would be relieved from him^{saww}’.

He^{asws} said: ‘So Rasool-Allah^{saww} pardoned her from it’.⁵²

10. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ مُحَمَّدَ بْنِ عِيسَى، عَنْ يُونُسَ، عَنْ عَمْرِو بْنِ شَمْرٍ، عَنْ جَابِرٍ: عَنْ أَبِي جَعْفَرٍ عَلَيْهِ السَّلَامُ، قَالَ: «ثَلَاثٌ لَا يَزِيدُ اللَّهُ بِهِنَّ الْمَرْءَ الْمُسْلِمَ إِلَّا عِزًّا: الصَّفْحُ عَمَّنْ ظَلَمَهُ، وَإِعْطَاءُ مَنْ حَرَمَهُ، وَالصَّلَاةُ لِمَنْ قَطَعَهُ».

Ali Bin Ibrahim, from Muhammad Bin Isa, from Yunus, from Amro Bin Shimr, from Jabir,

(It has been narrated) from Abu Ja'far^{asws} having said: ‘Three (actions), Allah^{azwj} does not Increase by these the personality of the Muslim except for honour – the pardoning of the one who oppressed him, and giving to the one who deprived him, and the maintaining of the relationship with the one who cuts off from him’.⁵³

54- بَابُ كُظْمِ الْغَيْظِ

Chapter 54 – Suppressing the anger

1. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنْ ابْنِ أَبِي عَمِيرٍ، عَنْ هِشَامِ بْنِ الْحَكَمِ: عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ، قَالَ: «كَانَ عَلِيُّ بْنُ الْحُسَيْنِ عَلَيْهِ السَّلَامُ يَقُولُ: مَا أَحَبُّ أَنْ لِي بِذُلِّ نَفْسِي حُمَرٍ النَّعَمِ، وَمَا تَجَرَّعْتُ جُرْعَةً أَحَبَّ إِلَيَّ مِنْ جُرْعَةِ غَيْظٍ لَا أَكْفِي بِهَا صَاحِبَهَا».

Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Hisham Bin Al Hakam,

(It has been narrated) from Abu Abdullah^{asws} having said: ‘Ali^{asws} Bin Al-Husayn^{asws} was saying: ‘I^{asws} do not love to humiliate myself^{asws} for the

Bounties, and I^{asws} have not swallowed a portion more beloved to me^{asws} than the portion of anger, not seeking retribution by it from its agitator'.⁵⁴

2. مُحَمَّدُ بْنُ يَحْيَى، عَنْ أَحْمَدَ بْنِ مُحَمَّدَ بْنِ عِيسَى، عَنْ مُحَمَّدَ بْنِ سِنَانٍ وَعَلِيِّ بْنِ النُّعْمَانِ، عَنْ عَمَّارِ بْنِ مَرْوَانَ، عَنْ زَيْدِ الشَّحَّامِ: عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ، قَالَ: «نَعَمْ الْجُرْعَةُ الْغَيْظُ لِمَنْ صَبَرَ عَلَيْهَا؛ فَإِنَّ عَظِيمَ الْأَجْرِ لِمَنْ عَظِيمَ الْبَلَاءِ، وَمَا أَحَبَّ اللَّهُ قَوْمًا إِلَّا ابْتَلَاهُمْ». «.

Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Muhammad Bin Sinan, and Ali Bin al uman, from Ammar Bin Marwan, from Zayd Al Shahaam,

(It has been narrated) from Abu Abdullah^{asws} having said: 'The best swallowing of the anger is for the one who is patient upon it, for the great Recompense is for the one (subjected to) great afflictions, and Allah^{azwj} does not Love a people except He^{azwj} Tests them'.⁵⁵

3. عَنْهُ، عَنْ عَلِيِّ بْنِ النُّعْمَانِ وَمُحَمَّدَ بْنِ سِنَانٍ، عَنْ عَمَّارِ بْنِ مَرْوَانَ: عَنْ أَبِي الْحَسَنِ الْأَوَّلِ عَلَيْهِ السَّلَامُ، قَالَ: «اصْبِرْ عَلَى أَعْدَاءِ النُّعْمِ؛ فَإِنَّكَ لَنْ تُكَافِيَ مَنْ عَصَى اللَّهَ فِيكَ بِأَفْضَلٍ مِنْ أَنْ تَطِيعَ اللَّهَ فِيهِ». «.

From him, from Ali Bin Al Numan and Muhammad Bin Sinan, from Ammar Bin Marwan,

(It has been narrated) from Abu Al-Hassan^{asws} the 1st having said: 'Observe patience upon the enemies of the Favours, for you will never be sufficed from the one who disobeys Allah^{azwj} regarding you by anything more superior than obeying Allah^{azwj} regarding him (by being patient)'.⁵⁶

4. عَنْهُ، عَنْ مُحَمَّدَ بْنِ سِنَانٍ، عَنْ ثَابِتِ مَوْلَى آلِ جَرِيرٍ: عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ، قَالَ: «كَظُمُ الْغَيْظِ عَنِ الْمَعْدُوِّ فِي دَوْلَاتِهِمْ تَقِيَّةٌ حَزْمٌ لِمَنْ أَخْلَصَهُ، وَتَحَرُّزٌ مِنَ التَّعَرُّضِ لِلْبَلَاءِ فِي الدُّنْيَا؛ وَمُعَانَدَةُ الْأَعْدَاءِ فِي دَوْلَاتِهِمْ وَمِمَّاظَنَّتْهُمْ فِي غَيْرِ تَقِيَّةٍ تَرَكُ أَمْرَ اللَّهِ؛ فَجَامِلُوا لِلنَّاسِ. يَسْمُنُ ذَلِكَ لَكُمْ عِنْدَهُمْ، وَلَا تَعَادَوْهُمْ فَتَحْمِلُوهُمْ عَلَى رِقَابِكُمْ، فَتَذَلُّوا».

From him, from Muhammad Bin Sinan, from Sabit, a slave of the family of Hareyz,

(It has been narrated) from Abu Abdullah^{asws} having said: 'Supressing the anger from the enemies in their government by dissimulation is prudence for the one who takes by it, and is a protection from the exposure to the affliction in the world and the animosity of the enemies in their government, and opposition to them in their government without dissimulation is to neglect the Command of Allah^{azwj}. Therefore, pay compliments to the people, that would nourish for you in their presence, and do not make enemies out of them, so they would be riding upon your necks and humiliate you'.⁵⁷

5. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنْ بَعْضِ أَصْحَابِهِ، عَنْ مَالِكِ بْنِ حُصَيْنٍ السَّكُونِيِّ، قَالَ: قَالَ أَبُو عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ: «مَا مِنْ عَبْدٍ كَظُمَ غَيْظًا إِلَّا زَادَهُ اللَّهُ — عَزَّ وَجَلَّ — عِزًّا فِي الدُّنْيَا

وَالْآخِرَةِ، وَقَدْ قَالَ اللَّهُ عَزَّ وَجَلَّ: (وَالْكَاظِمِينَ الْغَيْظَ وَالْعَافِينَ عَنِ النَّاسِ وَاللَّهُ يُحِبُّ الْمُحْسِنِينَ) وَأَثَابَهُ اللَّهُ مَكَانَ غَيْظِهِ ذَلِكَ.»

Ali Bin Ibrahim, from one of his companions, from Malik Bin Husayn Al Sakuny who said,

‘Abu Abdullah^{asws} said: ‘There is none form a servant who suppresses anger except that Allah^{azwj} Mighty and Majestic Increases him with honour in the world and the Hereafter; and Allah^{azwj} Mighty and Majestic Said [3: 134] and those who restrain (their) anger and pardon the people; and Allah Loves the doers of good (to others), and Allah^{azwj} would Reward him in place of that anger’.⁵⁸

6. عِدَّةٌ مِنْ أَصْحَابِنَا، عَنْ أَحْمَدَ بْنِ مُحَمَّدَ بْنِ خَالِدٍ، عَنْ إِسْمَاعِيلَ بْنِ مِهْرَانَ، عَنْ سَيْفِ بْنِ عَمِيرَةَ، قَالَ: حَدَّثَنِي مَنْ سَمِعَ أَبَا عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ يَقُولُ: «مَنْ كَظَمَ غَيْظًا — وَلَوْ شَاءَ أَنْ يَمْضِيَهُ أَمْضَاهُ — مَلَأَ اللَّهُ قَلْبَهُ يَوْمَ الْقِيَامَةِ رِضَاهُ».

A number of our companions, from Ahmad Bin Muhammad Bin Khalid, from Ismail Bin Mihran, from Sayf Bin Ameyra who said,

‘It was narrated to me by the one who heard Abu Abdullah^{asws} saying: ‘The one who suppresses anger, and (even though) had he so desired to he could have continued it (his anger), Allah^{azwj} would Fill his heart on the Day of Judgement with His^{azwj} Pleasure’.⁵⁹

7. أَبُو عَلِيٍّ الْأَشْعَرِيُّ، عَنْ مُحَمَّدَ بْنِ عَبْدِ الْجَبَّارِ، عَنْ ابْنِ فَضَّالٍ، عَنْ غَالِبِ بْنِ عُثْمَانَ، عَنْ عَبْدِ اللَّهِ بْنِ مُنْذِرٍ، عَنْ الْوَصَّافِيِّ: عَنْ أَبِي جَعْفَرٍ عَلَيْهِ السَّلَامُ، قَالَ: «مَنْ كَظَمَ غَيْظًا — وَهُوَ يَقْدِرُ عَلَى إِمْضَائِهِ — حَشَا اللَّهُ قَلْبَهُ أَمْنًا وَإِيمَانًا يَوْمَ الْقِيَامَةِ».

Abu Ali Al Ashary, from Muhammad Bin Abdul Jabbar, from Ibn Fazzal, from Ghalib Bin Usman, from Abdullah Bin Munzir, from Al Wassafy,

(It has been narrated) from Abu Ja’far^{asws} having said: ‘The one who suppresses anger and he is able upon continuing it, Allah^{azwj} would Fill his heart with security and Emān on the Day of Judgement’.⁶⁰

8. الْحُسَيْنُ بْنُ مُحَمَّدٍ، عَنْ مُعَلَّى بْنِ مُحَمَّدٍ، عَنْ الْحَسَنِ بْنِ عَلِيٍّ الْوَشَّاءِ، عَنْ عَبْدِ الْكَرِيمِ بْنِ عَمْرٍو، عَنْ أَبِي أُسَامَةَ زَيْدِ الشَّحَّامِ: عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ، قَالَ: قَالَ لِي: «يَا زَيْدُ، اصْبِرْ عَلَى أَعْدَاءِ النَّعَمِ، فَإِنَّكَ لَنْ تُكَافِيَ مَنْ عَصَى اللَّهَ فَبِكَ بِأَفْضَلٍ مِنْ أَنْ تُطِيعَ اللَّهَ فِيهِ؛ يَا زَيْدُ، إِنَّ اللَّهَ اصْطَفَى الْإِسْلَامَ وَاخْتَارَهُ، فَأَحْسِنُوا صُحْبَتَهُ بِالسَّخَاءِ وَحَسَنِ الْخُلُقِ».

Al Husayn Bin Muhammad, from Moalla Bin Muhammad, from Al Hassan Bin Ali Al Washa, from Abdul Kareem Bin Amro, from Abu Asama Zayd Al Shahham,

(It has been narrated) from Abu Abdullah^{asws} having said to me: ‘O Zayd! Observe patience upon the enemies of the favours, for you will never suffice yourself from the one who disobeys Allah^{azwj} regarding you with anything more superior than your obedience to Allah^{azwj} regarding him. O Zayd!

Allah^{azwj} Chose Al-Islam and Selected it, therefore be good companions of it by the generosity and the best manners'.⁶¹

9. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ مُحَمَّدِ بْنِ عِيسَى، عَنْ يُونُسَ، عَنْ حَفْصِ بْنِ السَّابِرِيِّ، عَنْ أَبِي حَمْزَةَ: عَنْ عَلِيِّ بْنِ الْحُسَيْنِ عَلَيْهِ السَّلَامُ، قَالَ: « قَالَ رَسُولُ اللَّهِ ﷺ: مَنْ أَحَبَّ السَّبِيلَ إِلَى اللَّهِ — عَزَّ وَجَلَّ — جُرْعَتَانِ: جُرْعَةٌ غِيْظٌ تَرُدُّهَا بِحِلْمٍ، وَجُرْعَةٌ مُصِيبَةٌ تَرُدُّهَا بِصَبْرٍ ».

Ali Bin Ibrahim, from Muhammad Bin Isa, from Yunus, from Hafs Baya'a Al Sabiry, from Abu Hamza,

(It has been narrated) from Ali^{asws} Bin Al-Husayn^{asws} having said: 'Rasool-Allah^{saww} said: 'The one who loves the Way to Allah^{azwj} Mighty and Majestic should swallow two portions – the potion of anger repelling it by the forbearance, and a portion of difficulties repelling it with patience'.⁶²

10. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنْ حَمَّادٍ، عَنْ رَبِيعٍ، عَمَّنْ حَدَّثَهُ: عَنْ أَبِي جَعْفَرٍ عَلَيْهِ السَّلَامُ، قَالَ: « قَالَ لِي أَبِي: يَا بُنَيَّ، مَا مِنْ شَيْءٍ أَقْرُّ لِعَيْنِ أَبِيكَ مِنْ جُرْعَةٍ غِيْظٍ عَاقِبَتَهَا صَبْرٌ، وَمَا يَسْرُنِي أَنْ لِي بِذَلِكَ نَفْسِي حُمْرَ النَّعَمِ ».

Ali Bin Ibrahim, from his father, from Hammad, from Rabie, from the one who narrated it,

(It has been narrated) from Abu Ja'far^{asws} having said to me: 'My^{asws} father^{asws} said to me: 'O my^{asws} son^{asws}! There is none from the things more delighting to the eyes of your^{asws} father^{asws} than swallowing the potion of anger, its consequence being patience, and there is none from the most noble of the bounties which would bring me any happiness if it may cause humiliation to my soul'.⁶³

11. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنْ ابْنِ أَبِي عُمَيْرٍ، عَنْ مُعَاوِيَةَ بْنِ وَهَبٍ، عَنْ مُعَاذِ بْنِ مُسْلِمٍ: عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ، قَالَ: « اصْبِرُوا عَلَى أَعْدَاءِ النَّعَمِ؛ فَإِنَّكَ لَنْ تُكَافِيَ مِنْ عَصِي اللَّهِ فِيكَ بِأَفْضَلٍ مِنْ أَنْ تُطِيعَ اللَّهَ فِيهِ ».

Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Muawiya Bin Wahab, from Muaz Bin Muslim,

(It has been narrated) from Abu Abdullah^{asws} having said: 'Observe patient upon the enemies of the favours, for you will never be sufficed from the one who disobeys Allah^{azwj} regarding you by anything more superior than if you were to obey Allah^{azwj} regarding him (by suppression of anger)'.⁶⁴

12. عَنْهُ، عَنْ أَبِيهِ، عَنْ ابْنِ أَبِي عُمَيْرٍ، عَنْ خَلَّادٍ، عَنِ الثَّمَالِيِّ: عَنْ عَلِيِّ بْنِ الْحُسَيْنِ صَلَوَاتُ اللَّهِ عَلَيْهِمَا، قَالَ: « مَا أَحَبُّ أَنْ لِي بِذَلِكَ نَفْسِي حُمْرَ النَّعَمِ، وَمَا تَجَرَّعْتُ مِنْ جُرْعَةٍ أَحَبَّ إِلَيَّ مِنْ جُرْعَةٍ غِيْظٍ لَا أُكَافِي بِهَا صَاحِبَهَا ».

From him, from his father, from Ibn Abu Umeyr, from Khallad, from Al Sumaly,

(It has been narrated) from Ali^{asws} Bin Al-Husayn^{asws} having said: 'I^{asws} do not love it if I^{asws} were to humiliate myself^{asws} for the Bounties, and there is

no potion from the potions to be swallowed, more beloved to me^{asws} than the potion of anger, not seeking retribution by it from its agitator'.⁶⁵

13. عِدَّةٌ مِنْ أَصْحَابِنَا، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ، عَنْ الْوَشَاءِ، عَنْ مُثَنَّى الْحَنَاطِ، عَنْ أَبِي حَمْزَةَ، قَالَ: قَالَ أَبُو عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ: « مَا مِنْ جُرْعَةٍ يَتَجَرَّعُهَا الْعَبْدُ أَحَبَّ إِلَى اللَّهِ مِنْ جُرْعَةٍ غَيِظُ يَتَجَرَّعُهَا عِنْدَ تَرَدُّدِهَا فِي قَلْبِهِ: إِمَّا بِصَبْرٍ، وَإِمَّا بِحِلْمٍ ».

A number of our companions, from Ahmad Bin Muhammad, from Al Washa, from Musna Al Hannat, from Abu Hamza having said:

'Abu Abdullah^{asws} said: 'There is none from the potions swallowed by the servant more beloved to Allah^{azwj} Mighty and Majestic than the potion of anger swallowed during repelling it in his heart, either by patience of by forbearance'.⁶⁶

55- بَابُ الْحِلْمِ

Chapter 55 – The Forbearance

1. مُحَمَّدُ بْنُ يَحْيَى، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ عِيسَى، عَنْ أَحْمَدَ بْنِ مُحَمَّدَ بْنِ أَبِي نَصْرِ، عَنْ مُحَمَّدَ بْنِ عَبْدِ اللَّهِ، قَالَ: سَمِعْتُ الرِّضَا عَلَيْهِ السَّلَامُ يَقُولُ: « لَا يَكُونُ الرَّجُلُ عَابِدًا حَتَّى يَكُونَ حَلِيمًا، وَإِنَّ الرَّجُلَ كَانَ إِذَا تَعَبَّدَ فِي بَنِي إِسْرَائِيلَ، لَمْ يُعَدَّ عَابِدًا حَتَّى يَصْمُتَ قَبْلَ ذَلِكَ عَشْرَ سِنِينَ ».

Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin isa, from Ahmad Bin Muhammad Bin Abu Nasr, from Muhammad Bin Ubeydullah who said,

'I heard Al-Reza^{asws} saying: 'The man cannot become a worshipper until he becomes forbearing, and it was so among the Children of Israel, that a worshipper was not counted as a worshipper until he was silent for ten years before that'.⁶⁷

2. مُحَمَّدُ بْنُ يَحْيَى، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ، عَنْ عَلِيِّ بْنِ النُّعْمَانِ، عَنْ ابْنِ مُسْكَانَ، عَنْ أَبِي حَمْزَةَ، قَالَ: « الْمُؤْمِنُ مَنْ خَلَطَ عَمَلَهُ بِالْحِلْمِ، يَجْلِسُ لِيَعْلَمَ، وَيَنْطِقُ لِيَفْهَمَ، لَا يَحْدُثُ أَمَانَتَهُ الْأَصْدَقَاءَ، وَلَا يَكْتُمُ شَهَادَتَهُ الْأَعْدَاءَ، وَلَا يَفْعَلُ شَيْئًا مِنَ الْحَقِّ رِيَاءً، وَلَا يَتْرُكُهُ حَيَاءً، إِنْ زُكِّيَ خَافَ مِمَّا يَقُولُونَ، وَاسْتَغْفَرَ اللَّهَ مِمَّا لَا يَعْلَمُونَ، لَا يَغْرِهُ قَوْلُ مَنْ جَهِلَهُ، وَيَخْشَى إِحْصَاءَ مَا قَدْ عَمَلَهُ ».

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Ali Bin Al Numan, from Ibn Muskan, from Abu Hamza,

'He^{asws} said: 'The Believer mingles his deed with the forbearance, and he sits to learn, and he speaks to learn. He does not narrate his entrustments to the friends nor does he conceal his testimony to his enemies, and he does not do anything from the truth to show off, nor does he leave it out of embarrassment that he would be blamed for fear of what they would be saying, and he seeks Forgiveness of Allah^{azwj} from what they are knowing,

not being tempted by the words of the one who is ignorant, and he fears from the records of his deeds'.⁶⁸

3. مُحَمَّدُ بْنُ يَحْيَى، عَنْ أَحْمَدَ بْنِ مُحَمَّدَ بْنِ عِيسَى، عَنْ ابْنِ فَضَّالٍ، عَنْ ابْنِ بُكَيْرٍ، عَنْ زُرَّارَةَ، عَنْ أَبِي جَعْفَرٍ عَلَيْهِ السَّلَامُ، قَالَ: «كَانَ عَلِيٌّ بْنُ الْحُسَيْنِ عَلَيْهِ السَّلَامُ يَقُولُ: إِنَّهُ لَيُعْجِبُنِي الرَّجُلُ أَنْ يَدْرِكَهُ حِلْمُهُ عِنْدَ غَضَبِهِ».

Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Ibn Fazzal, from Ibn Bukeyr, from Zurara,

(It has been narrated) from Abu Ja'far^{asws} having said: 'Ali^{asws} Bin Al-Husayn^{asws} was saying: 'It would astound me^{asws}, the man, if his forbearance comes across him during his anger'.⁶⁹

4. عِدَّةٌ مِنْ أَصْحَابِنَا، عَنْ أَحْمَدَ بْنِ مُحَمَّدَ بْنِ خَالِدٍ، عَنْ عَلِيِّ بْنِ الْحَكَمِ، عَنْ أَبِي جَمِيلَةَ، عَنْ جَابِرٍ، عَنْ أَبِي جَعْفَرٍ عَلَيْهِ السَّلَامُ، قَالَ: «إِنَّ اللَّهَ — عَزَّ وَجَلَّ — يُحِبُّ الْحَيَّ الْحَلِيمَ».

A number of our companions, from Ahmad Bin Muhammad Bin Khalid, from Ali Bin Al Hakam, from Abu Jameela,

(It has been narrated) from Jabir, from Abu Ja'far^{asws} having said: 'Allah^{azwj} Mighty and Majestic Loves the bashful one, the forbearing one'.⁷⁰

5. عَنْهُ، عَنْ عَلِيِّ بْنِ حَفْصِ الْعُوسِيِّ الْكُوفِيِّ: رَفَعَهُ إِلَى أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ، قَالَ: «قَالَ رَسُولُ اللَّهِ ﷺ: مَا أَعَزَّ اللَّهُ بِجَهْلٍ قَطُّ، وَلَا أَذْلَ بِحِلْمٍ قَطُّ».

From him, from Ali Bin Hafs Al Awsy Al Kufy,

(It has been narrated) raising it to Abu Abdullah^{asws} having said: 'Rasool-Allah^{saww} said: 'Allah^{azwj} will not Honour (anyone) by ignorance at all, nor would He^{azwj} Humiliate (anyone) by forbearance at all'.⁷¹

6. عَنْهُ، عَنْ بَعْضِ أَصْحَابِهِ رَفَعَهُ، قَالَ: قَالَ أَبُو عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ: «كَفَى بِالْحِلْمِ نَاصِرًا».

From him, from one of his companions, raising it, said,

'Abu Abdullah^{asws} said: 'Suffice with the forbearance as a helper'. And he^{asws} said: 'When you cannot become forbearing, so you should be tolerant'.⁷²

7. مُحَمَّدُ بْنُ يَحْيَى، عَنْ أَحْمَدَ بْنِ مُحَمَّدَ بْنِ عِيسَى، عَنْ عَبْدِ اللَّهِ الْحَجَّالِ، عَنْ حَفْصِ بْنِ أَبِي عَائِشَةَ، قَالَ: بَعَثَ أَبُو عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ غُلَامًا لَهُ فِي حَاجَةٍ، فَأَبْطَأَ، فَخَرَجَ أَبُو عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ عَلَى أَثَرِهِ لَمَّا أَبْطَأَ، فَوَجَدَهُ نَائِمًا، فَجَلَسَ عِنْدَ رَأْسِهِ يَرُوحُهُ حَتَّى انْتَبَهَ، فَلَمَّا انْتَبَهَ، قَالَ لَهُ أَبُو عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ: «يَا فُلَانُ، وَاللَّهِ مَا ذَلِكَ لَكَ، تَنَامُ اللَّيْلَ وَالنَّهَارَ؛ لَكَ اللَّيْلُ، وَلَنَا مِنْكَ النَّهَارُ».

Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Abdullah Al Hajjal, from Hafs Bin Abu Ayesha who said,

‘Abu Abdullah^{asws} sent a slave of his^{asws} regarding a need, and he was delayed. So Abu Abdullah^{asws} went out upon his footsteps (to find out) as to what had delayed him, and he^{asws} found him sleeping. So he^{asws} sat by his head fanning him until he woke up. So when he woke up, Abu Abdullah^{asws} said to him: ‘O so and so! By Allah^{azwj}, that is not for you that you sleep night and the day. For you is the night and for us^{asws}, from you, is the day’.⁷³

8. مُحَمَّدُ بْنُ يَحْيَى، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ، عَنْ عَلِيِّ بْنِ النُّعْمَانِ، عَنْ عَمْرِو بْنِ شَمْرٍ، عَنْ جَابِرٍ: عَنْ أَبِي جَعْفَرٍ عَلَيْهِ السَّلَامُ، قَالَ: « قَالَ رَسُولُ اللَّهِ ﷺ: إِنَّ اللَّهَ يُحِبُّ الْحَيَّ الْحَلِيمَ، الْعَفِيفَ الْمُتَعَفِّفَ ».

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Ali Bin Al Numan, from Amro Bin Shimr, from Jabir,

(It has been narrated) from Abu Ja'far^{asws} having said: ‘Rasool-Allah^{saww} said: ‘Allah^{azwj} Loves the bashful one, the forbearing, the chaste, the abstemious (self-denying)’.⁷⁴

9. أَبُو عَلِيٍّ الْأَشْعَرِيُّ، عَنْ مُحَمَّدَ بْنِ عَلِيٍّ بْنِ مَحْبُوبٍ، عَنْ أَيُّوبَ بْنِ نُوحٍ، عَنْ عَبَّاسِ بْنِ عَامِرٍ، عَنْ رَبِيعِ بْنِ مُحَمَّدٍ الْمُسَلِّيِّ، عَنْ أَبِي مُحَمَّدٍ، عَنْ عَمْرَانَ، عَنْ سَعِيدِ بْنِ يَسَارٍ: عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ، قَالَ: « إِذَا وَقَعَ بَيْنَ رَجُلَيْنِ مَنَازَعَةٌ نَزَلَ مَلَكَانِ، فَيَقُولَانِ لِلسَّفِيهِ مِنْهُمَا: قُلْتَ وَقُلْتَ وَأَنْتَ أَهْلٌ لِمَا قُلْتَ، سَتَجْزَى بِمَا قُلْتَ، وَيَقُولَانِ لِلْحَلِيمِ مِنْهُمَا: صَبَرْتَ وَحَلُمْتَ، سَيَغْفِرُ اللَّهُ لَكَ إِنْ أَتَمَمْتَ ذَلِكَ » قَالَ: « فَإِنْ رَدَّ الْحَلِيمُ عَلَيْهِ ارْتَفَعَ الْمَلَكَانِ ».

Abu Ali Al Ashary, from Muhammad Bin Ali Bin Mahboub, from Ayoub Bin Nuh, from Abbas Bin Aamir, deom Rabie Bin Muhammad Al Musly, from Abu Muhammad, from Imran, from Saeed Bin Yasaar,

(It has been narrated) from Abu Abdullah^{asws} having said: ‘When a dispute occurs between two men, two Angels descend, and they are both saying to the foolish one from the two, ‘You talk, and you talk, and you are deserving of what you say. You will soon be Recompensed due to what you say’. And they are both saying to the forbearing one of the two, ‘You were patient, and you were forbearing. Allah^{azwj} would be Forgiving (your sins) for you if you complete (upon) that’. He^{asws} said: ‘But if the forbearing one replies against him, the two Angels ascend’.⁷⁵

56- بَابُ الصَّمْتِ وَحِفْظِ اللِّسَانِ

Chapter 56 – The silence and preservation of the tongue

1. مُحَمَّدُ بْنُ يَحْيَى، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ عَيْسَى، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ أَبِي نَصْرِ، قَالَ: قَالَ أَبُو الْحَسَنِ الرِّضَا عَلَيْهِ السَّلَامُ: « مِنْ عَلَامَاتِ الْفَقْهِ: الْحِلْمُ، وَالْعِلْمُ، وَالصَّمْتُ؛ إِنَّ الصَّمْتَ بَابٌ مِنْ أَبْوَابِ الْحِكْمَةِ؛ إِنْ الصَّمْتُ يَكْسِبُ الْمَحَبَّةَ؛ إِنَّهُ دَلِيلٌ عَلَى كُلِّ خَيْرٍ ».

Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Ahmad Bin Muhammad Bin Abu Nasr who said,

‘Abu Al-Hassan Al-Reza^{asws} said: ‘From the signs of the understanding, is the forbearance, and the knowledge, and the silence. The silence is a door from the doors of the wisdom. The silence amasses the love. It is a pointer upon every goodness’.⁷⁶

2. عَنْهُ، عَنِ الْحَسَنِ بْنِ مَحْبُوبٍ، عَنْ عَبْدِ اللَّهِ بْنِ سِنَانٍ، عَنْ أَبِي حَمَزَةَ، قَالَ: سَمِعْتُ أَبَا جَعْفَرٍ عَلَيْهِ السَّلَامُ يَقُولُ: «إِنَّمَا شِيعَتُنَا الْخُرُسُ».

From him, from Al Hassan Bin Mahboub, from Abdullah Bin Sinan, from Abu Hamza who said,

‘I heard Abu Ja’far^{asws} saying: ‘But rather, our^{asws} Shia are the mute (observe silence)’.⁷⁷

3. عَنْهُ، عَنِ ابْنِ مَحْبُوبٍ، عَنْ أَبِي عَلِيٍّ الْجَوَانِي، قَالَ: شَهِدْتُ أَبَا عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ وَهُوَ يَقُولُ لِمَوْلَى لَهُ — يُقَالُ لَهُ: سَالِمٌ — وَوَضَعَ يَدَهُ عَلَى شَفَتَيْهِ، وَقَالَ: «يَا سَالِمُ، احْفَظْ لِسَانَكَ تَسْلَمَ، وَلَا تَحْمِلِ النَّاسَ عَلَى رِقَابِنَا».

From him, from Al Hassan Bin Mahboub, from Abu Ali Al Jawwani who said,

‘I witnessed Abu Abdullah^{asws}, and he^{asws} was saying to a slave of his^{asws} called Saalim, and he^{asws} placed his^{asws} hand upon his lips and said: ‘O Saalim! Preserve your tongue, you will be safe, and do not load the people upon our^{asws} necks’.⁷⁸

4. عَنْهُ، عَنْ عُثْمَانَ بْنِ عِيسَى، قَالَ: حَضَرْتُ أَبَا الْحَسَنِ — صَلَوَاتُ اللَّهِ عَلَيْهِ — وَقَالَ لَهُ رَجُلٌ: أَوْصِنِي، فَقَالَ لَهُ: «احْفَظْ لِسَانَكَ تَعِزَّ، وَلَا تُمَكِّنِ النَّاسَ مِنْ قِيَادِكَ فَتَذِلَّ رَقَبَتُكَ».

From him, from Usman Bin Isa who said,

‘I was present with Abu Al-Hassan^{asws} and a man said to him: ‘Advise me’. So he^{asws} said to him: ‘Preserve your tongue, you will be honoured, and do not enable the people into leading you, so your neck would be disgraced’.⁷⁹

5. عَنْهُ، عَنِ الْهَيْثَمِ بْنِ أَبِي مَسْرُوقٍ، عَنْ هِشَامِ بْنِ سَالِمٍ، عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ، قَالَ: «قَالَ رَسُولُ اللَّهِ ﷺ لِرَجُلٍ أَتَاهُ: أَلَا أَدُلُّكَ عَلَى أَمْرٍ يَدْخُلُكَ اللَّهُ بِهِ الْجَنَّةَ؟ قَالَ: بَلَى يَا رَسُولَ اللَّهِ، قَالَ: أَنْلَ مِمَّا أَنْالَكَ اللَّهُ، قَالَ: فَإِنْ كُنْتُ أَحْوَجَ مِمَّنْ أُنِيلُهُ؟ قَالَ: فَانْصِرِ الْمَظْلُومَ، قَالَ: فَإِنْ كُنْتُ أَوْصَعُ مِمَّنْ أَنْصَرُهُ؟ قَالَ: فَاصْنَعِ لِلْأَخْرَقِ — يَعْنِي أَشْرَ عَلَيْهِ — قَالَ: فَإِنْ كُنْتُ أَخْرَقَ مِمَّنْ أَصْنَعُ لَهُ؟ قَالَ: فَأَصْمِتْ لِسَانَكَ إِلَّا مِنْ خَيْرٍ، أَمَا يَسُرُّكَ أَنْ تَكُونَ فِيكَ خَصْلَةٌ مِنْ هَذِهِ الْخِصَالِ تَجُرُّكَ إِلَى الْجَنَّةِ؟».

From him, from Al Haysam Bin Abu Masrouq, from Hisham Bin Salim,

(It has been narrated) from Abu Abdullah^{asws} having said: ‘Rasool-Allah^{saww} said to a man who had come to him^{asws}, ‘Shall I^{saww} point you upon a matter that Allah^{azwj} would Enter you into the Paradise due to it?’ He said, ‘Yes, O Rasool-Allah^{saww}! He^{saww} said: ‘Give from what Allah^{azwj} Gave you’. He said, ‘Supposing I am more needy than the one I give it to?’ He^{saww} said:

‘So help the oppressed’. He said, ‘And if I was weaker than the one I help?’ He^{saww} said: ‘So, deal with the silly one, meaning, indicate upon him (his affairs)’. He said, ‘Supposing I was more silly than the one I do (this) for’. He said, ‘So silence your tongue except from goodness. Would it not cheer you that there should be a characteristic from these characteristics in you, pulling you to the Paradise?’⁸⁰

6. عِدَّةٌ مِنْ أَصْحَابِنَا، عَنْ سَهْلِ بْنِ زِيَادٍ، عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ الْأَشْعَرِيِّ، عَنْ ابْنِ الْقَدَّاحِ: عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ، قَالَ: « قَالَ لُقْمَانُ لِابْنِهِ: يَا بُنَيَّ، إِنْ كُنْتَ زَعَمْتَ أَنَّ الْكَلَامَ مِنْ فَضْةٍ، فَإِنَّ السُّكُوتَ مِنْ ذَهَبٍ ».

A number of our companions, from Sahl Bin Ziyad, from Ja'far in Muhammad Al Ashary, from Ibn Al Qaddah,

(It has been narrated) from Abu Abdullah^{asws} having said: ‘Luqman^{as} said to his^{as} son: ‘O my^{as} son! If you think that the speech is of silver, so the silence is of gold’⁸¹

7. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ مُحَمَّدِ بْنِ عِيسَى، عَنْ يُونُسَ، عَنْ الْحَلْبِيِّ رَفَعَهُ، قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: « أَمْسِكْ لِسَانَكَ؛ فَإِنَّهَا صَدَقَةٌ تَصَدَّقُ بِهَا عَلَى نَفْسِكَ » ثُمَّ قَالَ: « وَلَا يَعْرِفُ عَبْدٌ حَقِيقَةَ الْإِيمَانِ حَتَّى يَخْزَنَ مِنْ لِسَانِهِ ».

Ali Bin Ibrahim, from Muhammad Bin Isa, from Yunus, from Al Halby, raising it,

‘He^{asws} said: ‘Rasool-Allah^{saww} said: ‘Withhold your tongue for it is a charity you give charity upon yourself’. Then he^{asws} said: ‘And a servant will not recognise the reality of the Emān until he stores from his tongue’⁸²

8. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ؛ وَمُحَمَّدُ بْنُ إِسْمَاعِيلَ، عَنْ الْفَضْلِ بْنِ شَاذَانَ جَمِيعًا، عَنْ ابْنِ أَبِي عُمَيْرٍ، عَنْ إِبْرَاهِيمَ بْنِ عَبْدِ الْحَمِيدِ، عَنْ عُبَيْدِ اللَّهِ بْنِ عَلِيٍّ الْحَلْبِيِّ: عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ فِي قَوْلِ اللَّهِ عَزَّ وَجَلَّ: (أَلَمْ تَرَ إِلَى الَّذِينَ قِيلَ لَهُمْ كُفُّوا أَيْدِيَكُمْ) قَالَ: « يَعْني كُفُّوا أَلْسِنَتَكُمْ ».

Ali Bin Ibrahim, from his father and Muhammad Bin Ismail, from Al Fazl Bin Shazan, altogether from Ibn Abu Umeyr, from Ibrahim Bin Abdul Hameed, from Ubeydullah Bin Ali Al Halby,

(It has been narrated) from Abu Abdullah^{asws} regarding the Words of Allah^{azwj} Mighty and Majestic [4: 77] Have you not seen those to whom it was said: Withhold your hands. He^{asws} said: ‘It Means Rrestrain your tongues’⁸³

9. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ مُحَمَّدِ بْنِ عِيسَى، عَنْ يُونُسَ، عَنْ الْحَلْبِيِّ رَفَعَهُ، قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: « نَجَاةُ الْمُؤْمِنِ فِي حِفْظِ لِسَانِهِ ».

Ali Bin Ibrahim, from Muhammad Bin Isa, from Yunus, from Al Halby, raising it,

‘He^{asws} said: ‘Rasool-Allah^{saww} said: ‘The salvation of a’Momin’ (the Believer) lies in preservation of his tongue’⁸⁴

10. يُونُسُ، عَنْ مِثْنَى، عَنْ أَبِي بَصِيرٍ، قَالَ: سَمِعْتُ أَبَا جَعْفَرٍ عَلَيْهِ السَّلَامُ يَقُولُ: «كَانَ أَبُو ذَرٍّ — رَحِمَهُ اللَّهُ — يَقُولُ: يَا مُبْتَغِي الْعِلْمِ، إِنَّ هَذَا اللِّسَانَ مِفْتَاحُ خَيْرٍ، وَمِفْتَاحُ شَرٍّ، فَاخْتَمِ عَلَى لِسَانِكَ كَمَا تَخْتَمُ عَلَى ذَهَبِكَ وَوَرِقِكَ».

Yunus, from Musna, from Abu Baseer who said,

‘I heard Abu Ja’far^{asws} saying: ‘Abu Zarr^{as}, may Allah^{azwj} have Mercy on him, was saying, ‘O seeker of the knowledge! This tongue is a key for goodness and a key for evil. Therefore, set a seal upon your tongue just as you set a seal upon your gold and your silver’.⁸⁵

11. حُمَيْدُ بْنُ زِيَادٍ، عَنِ الْخَشَّابِ، عَنِ ابْنِ بَقَّاحٍ، عَنْ مُعَاذِ بْنِ ثَابِتٍ، عَنْ عَمْرِو بْنِ جُمَيْعٍ، عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ، قَالَ: «كَانَ الْمَسِيحُ عَلَيْهِ السَّلَامُ يَقُولُ: لَا تُكثِرُوا الْكَلَامَ فِي غَيْرِ ذِكْرِ اللَّهِ؛ فَإِنَّ الَّذِينَ يُكثِرُونَ الْكَلَامَ فِي غَيْرِ ذِكْرِ اللَّهِ قَاسِيَةٌ قُلُوبُهُمْ، وَلَكِنْ لَا يَعْلَمُونَ».

Humeid Bin Ziyad, from Al Khashhab, from Ibn Baqah, from Muaz Bin Sabit, from Amro Bin Jumie,

(It has been narrated) from Abu Abdullah^{asws} having said: ‘The Messiahs was saying: ‘Do not frequent with the speech in other than the Remembrance of Allah^{azwj}, for those who are frequenting the speech in other than the Remembrance of Allah^{azwj}, it is hardening their hearts, but they are not knowing’.⁸⁶

12. عِدَّةٌ مِنْ أَصْحَابِنَا، عَنْ سَهْلِ بْنِ زِيَادٍ، عَنْ ابْنِ أَبِي نَجْرَانَ، عَنْ أَبِي حَمِيلَةَ، عَنْ ذَكْرَةَ، عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ، قَالَ: «مَا مِنْ يَوْمٍ إِلَّا وَكُلُّ عَضْوٍ مِنْ أَعْضَاءِ الْجَسَدِ يُكْفِّرُ اللِّسَانَ يَقُولُ: نَشَدْتُكَ اللَّهُ أَنْ نَعَذَّبَ فِيكَ».

A number of our companions, from Sahl Bin Ziyad, from Ibn Abu Najran, from Abu Jameela, from the one who mentioned it,

(It has been narrated) from Abu Abdullah^{asws} having said: ‘There is none from the days except that every part from the parts of the body pleads to the tongue, ‘We adjure you to Allah^{azwj} from us being Punished due to you’.⁸⁷

13. مُحَمَّدُ بْنُ يَحْيَى، عَنْ أَحْمَدَ بْنِ مُحَمَّدَ بْنِ عِيسَى، عَنْ عَلِيِّ بْنِ الْحَكَمِ، عَنْ إِبْرَاهِيمَ بْنِ مِهْزَمِ الْأَسَدِيِّ، عَنْ أَبِي حَمْزَةَ، عَنْ عَلِيِّ بْنِ الْحُسَيْنِ عَلَيْهِ السَّلَامُ، قَالَ: «إِنَّ لِسَانَ ابْنِ آدَمَ يُشْرِفُ عَلَى جَمِيعِ جَوَارِحِهِ كُلِّ صَبَاحٍ، فَيَقُولُ: كَيْفَ أَصْبَحْتُمْ؟ فَيَقُولُونَ: بِخَيْرٍ إِنْ تَرَكْتَنَا، وَ يَقُولُونَ: اللَّهُ اللَّهُ فِينَا، وَيُنَاشِدُونَهُ وَيَقُولُونَ: إِنَّمَا نَثَابُ وَنَعَاقِبُ بِكَ».

Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Ali Bin Al Hakam, from Ibrahim Bin Mhizam Al Asady, from Abu Hamza,

(It has been narrated) from Ali^{asws} Bin Al-Husayn^{asws} having said: ‘The tongue of the son of Adam^{as} distinguishes itself over the entirety of his body parts every morning, and it is saying, ‘How is your morning?’ So they are saying, ‘With goodness, if you were to leave us’. And they are saying, ‘Allah^{azwj}! Allah^{azwj}, regarding us’, and they are adjuring it and they are saying, ‘But rather, we are Rewarded and Punished due to you’.⁸⁸

14. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ؛ وَمُحَمَّدُ بْنُ إِسْمَاعِيلَ، عَنِ الْفَضْلِ بْنِ شَاذَانَ جَمِيعًا، عَنْ ابْنِ أَبِي عُمَيْرٍ، عَنْ إِبْرَاهِيمَ بْنِ عَبْدِ الْحَمِيدِ، عَنْ قَيْسِ أَبِي إِسْمَاعِيلَ — وَذَكَرَ أَنَّهُ لَأَبَاسٌ بِهِ مِنْ أَصْحَابِنَا — رَفَعَهُ، قَالَ: جَاءَ رَجُلٌ إِلَى النَّبِيِّ ﷺ، فَقَالَ: يَا رَسُولَ اللَّهِ، أَوْصِنِي، فَقَالَ: « أَحْفَظْ لِسَانَكَ ». قَالَ: يَا رَسُولَ اللَّهِ، أَوْصِنِي، قَالَ: « أَحْفَظْ لِسَانَكَ ». قَالَ: يَا رَسُولَ اللَّهِ، أَوْصِنِي، قَالَ: « أَحْفَظْ لِسَانَكَ، وَيَحْكُ، وَهَلْ يَكُوبُ النَّاسُ عَلَى مَنَاخِرِهِمْ فِي النَّارِ إِلَّا حَصَائِدُ أَلْسِنَتِهِمْ؟ ».

Ali Bin Ibrahim, from his father and Muhammad Bin Ismail, from Al Fazl Bin Shazaan, altogether from Ibn Abu Umeyr, from Ibrahim Bin Abdul Hameed, from Qays Abu Ismail, and mentioned that there is no problem with him from our companions, raising it,

‘He^{asws} said: ‘A man came over to the Prophet^{saww} and he said, ‘O Rasool-Allah^{saww}! Advise me’. So he^{saww} said: ‘Preserve your tongue’. He said, ‘O Rasool-Allah^{saww}! Advise me. He^{saww} said: ‘Preserve your tongue’. He said ‘O Rasool-Allah^{saww}! Advise me’. He^{saww} said: ‘Preserve your tongue. Woe be unto you! And would the people be flung upon their nostrils into the Fire except due to the harvest of their tongues?’⁸⁹

15. أَبُو عَلِيٍّ الْأَشْعَرِيُّ، عَنْ مُحَمَّدِ بْنِ عَبْدِ الْجَبَّارِ، عَنِ ابْنِ فَضَّالٍ، عَمَّنْ رَوَاهُ: عَنْ أَبِي عَبْدِ اللَّهِ ع، قَالَ: « قَالَ رَسُولُ اللَّهِ ﷺ: مَنْ لَمْ يَحْسَبْ كَلَامَهُ مِنْ عَمَلِهِ، كَثُرَتْ خَطَايَاهُ، وَحُضِرَ عَذَابُهُ ».

Abu Ali Al Ashary, from Muhammad Bin Abdul Jabbar, from Ibn Fazzal, from the one who reported it,

(It has been narrated) from Abu Abdullah^{asws} having said: ‘Rasool-Allah^{saww} said: ‘The one who does not reckon his speech to be from his deeds, would be of abundant sins, and his Punishment would approach’.⁹⁰

16. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنِ النَّوْفَلِيِّ، عَنِ السَّكُونِيِّ: عَنْ أَبِي عَبْدِ اللَّهِ ع، قَالَ: « قَالَ رَسُولُ اللَّهِ ﷺ: يُعَذَّبُ اللَّهُ اللِّسَانَ بِعَذَابٍ لَا يُعَذَّبُ بِهِ شَيْئًا مِنَ الْجَوَارِحِ، فَيَقُولُ: أَيُّ رَبِّ عَذَّبْتَنِي بِعَذَابٍ لَمْ تُعَذَّبْ بِهِ شَيْئًا؟ فَيَقَالُ لَهُ: خَرَجْتَ مِنْكَ كَلِمَةً، فَبَلَغْتَ مَشَارِقَ الْأَرْضِ وَمَغَارِبَهَا، فَسَفَكَ بِهَا الدَّمَ الْحَرَامَ، وَانْتَهَبَ بِهَا الْمَالَ الْحَرَامَ، وَانْتَهَكَ بِهَا الْفَرْجَ الْحَرَامَ، وَعَزَّتِي وَجَلَالِي لَأُعَذِّبَنَّكَ بِعَذَابٍ لَا أُعَذَّبُ بِهِ شَيْئًا مِنَ جَوَارِحِكَ ».

Ali Bin Ibrahim, from his father, from Al Nowfaly, from Al Sakuny,

(It has been narrated) from Abu Abdullah^{asws} having said ‘Rasool-Allah^{saww} said: ‘Allah^{azwj} will Punish the tongue with a Punishment He^{azwj} would not Punish by anything from the (other) body parts. So it would be saying, ‘Lord^{azwj}! You^{azwj} Punished me with a Punishment You^{azwj} did not Punish anyone (else) with’.

So He^{azwj} would be Said to him: “A speech came out from you and it reached the east of the earth and the west of it, so the unlawful blood was shed due to it, and the wealth was seized unlawfully, and the private parts were

violated unlawfully; and by My^{azwj} Honour and My^{azwj} Majesty! I^{azwj} will Punish you with a Punishment I^{azwj} have not Punished anything (else) with, from your body parts”⁹¹.

17. وَبِهَذَا الْإِسْنَادِ، قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِنْ كَانَ فِي شَيْءٍ شَوْمٌ، فَفِي اللِّسَانِ».

And by this chain,

‘He^{asws} said: ‘Rasool-Allah^{saww} said: ‘If there is anything with evil omen in it, so it is in the tongue’⁹².

18. عِدَّةٌ مِنْ أَصْحَابِنَا، عَنْ سَهْلِ بْنِ زِيَادٍ، وَالْحُسَيْنِ بْنِ مُحَمَّدٍ، عَنْ مُعَلَّى بْنِ مُحَمَّدٍ جَمِيعاً، عَنِ الْوَشَاءِ، قَالَ: سَمِعْتُ الرُّضَا عَلَيْهِ السَّلَامُ يَقُولُ: «كَانَ الرَّجُلُ مِنْ بَنِي إِسْرَائِيلَ إِذَا أَرَادَ الْعِبَادَةَ، صَمَتَ قَبْلَ ذَلِكَ عَشْرَ سِنِينَ».

A number of our companions, from Sahl Bin Ziyad and Al Husayn Bin Muhammad, from Moalla Bin Muhammad, altogether from Al Washha who said,

‘I heard Al-Reza^{asws} saying: ‘It was so that the man from the Children of Israel, whenever he intended the worship would stay silent before that, for ten years’⁹³.

19. مُحَمَّدٌ بْنُ يَحْيَى، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ، عَنْ بَكْرِ بْنِ صَالِحٍ، عَنِ الْغَفَارِيِّ، عَنْ جَعْفَرِ بْنِ إِبْرَاهِيمَ، قَالَ: سَمِعْتُ أَبَا عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ يَقُولُ: «قَالَ رَسُولُ اللَّهِ ﷺ: مَنْ رَأَى مَوْضِعَ كَلَامِهِ مِنْ عَمَلِهِ، فَلَّ كَلَامُهُ إِلَّا فِيمَا يَعْنِيهِ».

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Bakr Bin Salih, from Al Ghifary, from Ja’far Bin Ibrahim who said,

‘I heard Abu Abdullah^{asws} saying: ‘Rasool-Allah^{saww} said: ‘The one who sees the place (effect) of his speech on his deeds, would be scarce in his speech, except regarding what is meaningful’⁹⁴.

20. أَبُو عَلِيٍّ الْأَشْعَرِيُّ، عَنِ الْحَسَنِ بْنِ عَلِيٍّ الْكُوفِيِّ، عَنْ عُثْمَانَ بْنِ عِيسَى، عَنْ سَعِيدِ بْنِ يَسَارٍ، عَنْ مَنْصُورِ بْنِ يُونُسَ، عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ، قَالَ: «فِي حِكْمَةِ آلِ دَاوُدَ: عَلَى الْعَاقِلِ أَنْ يَكُونَ عَارِفاً بِزَمَانِهِ، مُقْبِلاً عَلَى شَأْنِهِ، حَافِظاً لَلِّسَانِ».

Abu Ali Al Ashary, from Al Hassan Bin Ali Al Kufy, from Usman Bin Isa, from Saeed Bin Yasaar, from Mansour Bin Yunus,

(It has been narrated) from Abu Abdullah^{asws} having said: ‘In the wisdom of the progeny of Dawood^{as}, it is upon the intellectual that he become the most understanding one of his time period, attentive upon his occupation, preserving of his tongue’⁹⁵.

21. مُحَمَّدٌ بْنُ يَحْيَى، عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ، عَنْ عَلِيِّ بْنِ الْحَسَنِ بْنِ رِبَاطٍ، عَنْ بَعْضِ رَجَالِهِ: عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ، قَالَ: «لَا يَزَالُ الْعَبْدُ الْمُؤْمِنُ يُكْتَبُ مُحْسِناً مَا دَامَ سَاكِتاً، فَإِذَا تَكَلَّمَ كُتِبَ مُحْسِناً أَوْ مُسِيئاً».

Muhammad Bin Yahya, from Muhammad Bin Al Husayn, from Ali Bin Al Hassan Bin Ribat, from one of his men,

(It has been narrated) from Abu Abdullah^{asws} having said: ‘The believing servant does not cease to be written as the good-doer for as long as he is silent. So when he speaks, he is Written either as a good-doer or an evil doer’.⁹⁶

57- بَابُ الْمُدَارَاةِ

Chapter 57 – The Politeness

1. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنِ النَّوْفَلِيِّ، عَنِ السَّكُونِيِّ: عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ، قَالَ: « قَالَ رَسُولُ اللَّهِ ﷺ: ثَلَاثٌ مَنْ لَمْ يَكُنْ فِيهِ لَمْ يَتِمَّ لَهُ عَمَلٌ: وَرِعٌ يَحْجُزُهُ عَنْ مَعَاصِي اللَّهِ، وَخُلُقٌ يُدَارِي بِهِ النَّاسَ، وَحِلْمٌ يَرُدُّ بِهِ جَهْلَ الْجَاهِلِ. »

Ali Bin Ibrahim, from his father, from Al Nowfaly, from Al Sakuny,

(It has been narrated) from Abu Abdullah^{asws} having said: ‘Rasool-Allah^{saww} said: ‘Three (things), the one does not have these in him, a deed would not be complete for him – piety protecting him from disobeying Allah^{azwj}, and mannerism causing him to be polite with the people, and forbearance repelling by it the ignorance of the ignorant’.⁹⁷

2. مُحَمَّدُ بْنُ يَحْيَى، عَنْ أَحْمَدَ بْنِ مُحَمَّدَ بْنِ عِيسَى، عَنْ عَلِيِّ بْنِ الْحَكَمِ، عَنِ الْحُسَيْنِ بْنِ الْحَسَنِ، قَالَ: سَمِعْتُ جَعْفَرًا عَلَيْهِ السَّلَامُ يَقُولُ: « جَاءَ جَبْرِئِيلُ عَلَيْهِ السَّلَامُ إِلَى النَّبِيِّ ﷺ، فَقَالَ: يَا مُحَمَّدُ، رَبُّكَ يَقْرُتُكَ السَّلَامَ، وَيَقُولُ لَكَ: دَارِ خَلْقِي. »

Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Ali Bin Al Hakam, from Al Husayn Bin Al Hassan who said,

‘I heard Ja’far^{asws} saying: ‘Jibraeel^{as} came over to the Prophet^{saww} and he^{as} said: ‘O Muhammad^{saww}! Your^{saww} Lord^{azwj} Coveys the greetings to you^{as}, and is Saying to you^{saww}: “Be polite with My^{azwj} creatures”’.⁹⁸

3. عَنْهُ، عَنْ أَحْمَدَ بْنِ مُحَمَّدَ بْنِ عِيسَى، عَنْ ابْنِ مَجْبُوبٍ، عَنْ هِشَامِ بْنِ سَالِمٍ، عَنِ حَبِيبِ السَّجِسْتَانِيِّ: عَنْ أَبِي جَعْفَرٍ عَلَيْهِ السَّلَامُ، قَالَ: « فِي التَّوْرَةِ مَكْتُوبٌ — فِيمَا نَاجَى اللَّهُ عَزَّ وَجَلَّ بِهِ مُوسَى بْنُ عِمْرَانَ عَلَيْهِ السَّلَامُ —: يَا مُوسَى، اكْتُمْ مَكْتُومَ سِرِّي فِي سَرِيرَتِكَ، وَأَظْهَرْ فِي عَلَانِيَتِكَ الْمُدَارَاةَ عَنِّي لِعَدُوِّي وَعَدُوكَ مِنْ خَلْقِي، وَلَا تَسْتَسِبَّ لِي عِنْدَهُمْ بِإِظْهَارِ مَكْتُومِ سِرِّي: فَتَشْرَكَ عَدُوكَ وَعَدُوِّي فِي سَبِي. »

From him, from Ahmad Bin Muhammad Bin Isa, from Ibn Mahboub, from Hisham Bin Salim, from Habeeb Al Sijistany,

(It has been narrated) from Abu Ja’far^{asws} having said: ‘It is written in the Torah among what Allah^{azwj} Mighty and Majestic Whispered to Musa Bin Imran^{as} with: “O Musa^{as}! Conceal My^{azwj} Secret to be hidden among your^{as} secrets, and manifest politeness on My^{azwj} behalf among your^{as} public appearances to My^{azwj} enemies and your^{as} enemies from My^{azwj} creatures, and you^{as} do not become a reason for Me^{azwj} in their presence, by the

manifestation of My^{azwj} concealed secrets, so your^{as} enemies and My^{azwj} enemies would participate in insulting Me^{azwj}.⁹⁹

4. أَبُو عَلِيٍّ الْأَشْعَرِيُّ، عَنْ مُحَمَّدِ بْنِ عَبْدِ الْجَبَّارِ، عَنْ مُحَمَّدِ بْنِ إِسْمَاعِيلَ بْنِ بَزِيعٍ، عَنْ حَمْزَةَ بْنِ بَزِيعٍ، عَنْ عَبْدِ اللَّهِ بْنِ سِنَانٍ: عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ، قَالَ: « قَالَ رَسُولُ اللَّهِ ﷺ: أَمَرَنِي رَبِّي بِمُدَارَاةِ النَّاسِ، كَمَا أَمَرَنِي بِإِدَاءِ الْفَرَائِضِ ».

Abu Ali Al Ashary, from Muhammad Bin Abdul Jabbar, from Muhammad Bin Ismail Bin Bazie, from Abdullah Bin Sinan,

(It has been narrated) from Abu Abdullah^{asws} having said: ‘Rasool-Allah^{saww} said: ‘My^{azwj} Lord^{azwj} Commanded me with being polite with the people just as He^{azwj} Commanded with the fulfilment of the Obligations’.¹⁰⁰

5. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ هَارُونَ بْنِ مُسْلِمٍ، عَنْ مَسْعُودَةَ بْنِ صَدَقَةَ: عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ، قَالَ: « قَالَ رَسُولُ اللَّهِ ﷺ: مُدَارَاةُ النَّاسِ نِصْفُ الْإِيمَانِ، وَالرَّفْقُ بِهِمْ نِصْفُ الْعَيْشِ ».

ثُمَّ قَالَ أَبُو عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ: « خَالَطُوا الْأَبْرَارَ سِرًّا، وَخَالَطُوا الْفَجَّارَ جَهَارًا، وَلَا تَمِيلُوا عَلَيْهِمْ فَيَظْلَمُوكُمْ؛ فَإِنَّهُ سَيَأْتِي عَلَيْكُمْ زَمَانٌ لَا يَنْجُو فِيهِ مِنْ ذَوِي الدِّينِ إِلَّا مَنْ ظَنُّوا أَنَّهُ أَبْلَهُ، وَصَبَرَ نَفْسَهُ عَلَى أَنْ يُقَالَ: إِنَّهُ أَبْلَهُ لَاعْقَلَ لَهُ ».

Ali Bin Ibrahim, from Haroun Bin Muslim, from Mas’ada Bin Sadaqa,

(It has been narrated) from Abu Abdullah^{asws} having said: ‘Rasool-Allah^{saww} said: ‘Politeness with the people is half the Emān, and kindness with them is half the life’.

Then Abu Abdullah^{asws} said: ‘Mingle with the righteous secretly and mingle with the immoral superficially (in public), but do not be attracted to them as they would oppress you. There will come a time, when, from the religious people, only those will be safe who are thought of as fools, and they would patience so much so that they will be called silly i. e. there is no intellect for him’.¹⁰¹

6. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ بَعْضِ أَصْحَابِهِ ذَكَرَهُ، عَنْ مُحَمَّدِ بْنِ سِنَانٍ، عَنْ حُذَيْفَةَ بْنِ مَنصُورٍ، قَالَ: سَمِعْتُ أَبَا عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ يَقُولُ: « إِنَّ قَوْمًا مِنَ النَّاسِ قَلَّتْ مُدَارَاتُهُمْ لِلنَّاسِ، فَأَنْفَوْا مِنْ قُرَيْشٍ، وَأَيْمَ اللَّهُ مَا كَانَ بِأَحْسَابِهِمْ بَأْسٌ، وَإِنْ قَوْمًا مِنْ غَيْرِ قُرَيْشٍ حَسَنَتْ مُدَارَاتُهُمْ، فَأَلْحَقُوا بِالْبَيْتِ الرَّفِيعِ ». قَالَ: ثُمَّ قَالَ: « مَنْ كَفَّ يَدَهُ عَنِ النَّاسِ، فَإِنَّمَا يَكْفُ عَنْهُمْ يَدًا وَاحِدَةً، وَيَكْفُونَ عَنْهُ أَيْدِي كَثِيرَةً ».

Ali Bin Ibrahim, from one of his companions, mentioning from Muhammad Bin Sinan, from Huzeyfa Bin Mansour who said,

‘I heard Abu Abdullah^{asws} saying: ‘A group of people with little politeness towards the people, so they were expelled from the Qureysh, and I swear by Allah^{azwj}, there was no problem with their lineage, and a group from other than the Qureysh, their politeness was good, so they were joined with the elevated households’.

He (the narrator) said, ‘Then he^{asws} said: ‘The one who restrains a hand from the people (not helping them), so rather, one hand would be restrained from them but lots of hands would be restrained from him’.¹⁰²

58- بَابُ الرَّفْقِ

Chapter 58 – The Kindness

1. عَدَّةٌ مِنْ أَصْحَابِنَا، عَنْ أَحْمَدَ بْنِ مُحَمَّدَ بْنِ خَالِدٍ، عَنْ أَبِيهِ، عَمَّنْ ذَكَرَهُ، عَنْ مُحَمَّدِ بْنِ عَبْدِ الرَّحْمَنِ بْنِ أَبِي لَيْلَى، عَنْ أَبِيهِ: عَنْ أَبِي جَعْفَرٍ عَلَيْهِ السَّلَامُ، قَالَ: «إِنَّ لِكُلِّ شَيْءٍ قُفْلًا، وَقُفْلُ الْإِيمَانِ الرَّفْقُ».

A number of our companions, from Ahmad Bin Muhammad Bin Khalid, from his father, from the one who mentioned it, from Muhammad Bin Abdul Rahman Bin Abu Layli, from his father,

(It has been narrated) from Abu Ja'far^{asws} having said: ‘For everything there is a lock (to be opened), and a lock of the Emān (to be opened) is the kindness’.¹⁰³

2. وَبِإِسْنَادِهِ، قَالَ: قَالَ أَبُو جَعْفَرٍ عَلَيْهِ السَّلَامُ: «مَنْ قُسِمَ لَهُ الرَّفْقُ، قُسِمَ لَهُ الْإِيمَانُ».

And by his chain, he said,

‘Abu Ja'far^{asws} said: ‘The one for whom the kindness is apportioned to, the Emān would be apportioned to him (as well)’.¹⁰⁴

3. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنْ صَفْوَانَ بْنِ يَحْيَى، عَنْ يَحْيَى الْأَزْرَقِ، عَنْ حَمَّادِ بْنِ بَشِيرٍ: عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ، قَالَ: «إِنَّ اللَّهَ — تَبَارَكَ وَتَعَالَى — رَفِيقٌ يُحِبُّ الرَّفْقَ، فَمَنْ رَفَقَهُ بَعَادَهُ تَسْلِيلُهُ أَضْغَانَهُمْ وَمُضَادَّتُهُمْ لِهَوَاهُمْ وَقُلُوبَهُمْ، وَمَنْ رَفَقَهُ بِهِمْ أَنَّهُ يَدْعُوهُمْ عَلَى الْأَمْرِ يُرِيدُ إِزَالَتَهُمْ عَنْهُ رَفَقًا بِهِمْ لِكَيْلَا يُلْقِيَ عَلَيْهِمْ عَرَى الْإِيمَانِ وَمُثَاقَلَتَهُ جُمْلَةً وَاحِدَةً، فَيَضَعُوهَا، فَإِذَا أَرَادَ ذَلِكَ، نَسَخَ الْأَمْرَ بِالْآخِرِ، فَصَارَ مَنْسُوحًا».

Ali Bin Ibrahim, from his father, from Safwan Bin Yahya, from Yahya Al Arzaq, from Hammad Bin Bashir,

(It has been narrated) from Abu Abdullah^{asws} having said: ‘Allah^{azwj} Blessed and High is Kind, He^{azwj} Loves the kindness. So, from His^{azwj} Kindness with His^{azwj} servants is to Ease their grudges and their antagonisms for their wish and their hearts. And from His^{azwj} Kindness with them is that He^{azwj} Calls them upon the matter, Intending their Removal from the evil (practice) as being Kind to them, so that the ring and the weight of Eman do not fall upon them at once to make them weak. When, He^{azwj} Wants to make such a decision (of easing up on them), He^{azwj} Cancels one Command by another Command and it becomes abrogated’.¹⁰⁵

4. مُحَمَّدُ بْنُ يَحْيَى، عَنْ أَحْمَدَ بْنِ مُحَمَّدَ بْنِ عِيسَى، عَنْ ابْنِ مَحْبُوبٍ، عَنْ مُعَاوِيَةَ بْنِ وَهَبٍ، عَنْ مُعَاذِ بْنِ مُسْلِمٍ: عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ، قَالَ: «قَالَ رَسُولُ اللَّهِ ﷺ: الرَّفْقُ يَمْنُ، وَالْخَرْقُ شَوْمٌ».

Muhammad Bin Yahya, from Ahmad Bin Muhammad Bi Isa, from Ibn Mahboub, from Muawiya Bin Wahab, from Muaz Bin Muslim,

(It has been narrated) from Abu Abdullah^{asws} having said: ‘Rasool-Allah^{saww} said: ‘The kindness is a Bounty and the infringement is an evil omen’.¹⁰⁶

5. عَنْهُ، عَنْ ابْنِ مَحْبُوبٍ، عَنْ عَمْرِو بْنِ شَمْرٍ، عَنْ جَابِرٍ: عَنْ أَبِي جَعْفَرٍ عَلَيْهِ السَّلَامُ، قَالَ: «إِنَّ اللَّهَ — عَزَّ وَجَلَّ — رَفِيقٌ يُحِبُّ الرَّفْقَ، وَ يُعْطِي عَلَى الرَّفْقِ مَا لَا يُعْطِي عَلَى الْعُنْفِ».

From him, from Ibn Mahboub, from Amro Bin Shmr,

(It has been narrated) from Abu Ja’far^{asws} having said: ‘Allah^{azwj} Mighty and Majestic is Kind, He^{azwj} Loves the kindness, and He^{azwj} Grants upon the kind one what He^{azwj} does not Grant upon the violence’.¹⁰⁷

6. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنْ ابْنِ أَبِي عُمَيْرٍ، عَنْ عُمَرَ بْنِ أُذَيْنَةَ، عَنْ زُرَّارَةَ: عَنْ أَبِي جَعْفَرٍ عَلَيْهِ السَّلَامُ، قَالَ: « قَالَ رَسُولُ اللَّهِ ﷺ: إِنَّ الرَّفْقَ لَمْ يَوْضَعْ عَلَى شَيْءٍ إِلَّا زَانَهُ، وَلَا نَزَعَ مِنْ شَيْءٍ إِلَّا شَانَهُ».

Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Umar Bin Azina, from Zurara,

(It has been narrated) from Abu Ja’far^{asws} having said: ‘Rasool-Allah^{saww} said: ‘The kindness is such that it does not get placed upon anything except that it adorns it, and it is not removed from anything except it dishonours that’.¹⁰⁸

7. عَلِيُّ، عَنْ أَبِيهِ، عَنْ عَبْدِ اللَّهِ بْنِ الْمُغِيرَةِ، عَنْ عَمْرِو بْنِ أَبِي الْمَقْدَامِ: رَفَعَهُ إِلَى النَّبِيِّ ﷺ، قَالَ: « إِنَّ فِي الرَّفْقِ الزِّيَادَةَ وَالْبَرَكَهَ، وَمَنْ يُحْرِمِ الرَّفْقَ يُحْرِمِ الْخَيْرَ».

Ali, from his father, from Abdullah Bin Al Mugheira, from Amro Bin Abu Al Miqdam,

(It has been narrated) raising it to the Prophet^{saww} having said: ‘In the kindness there is the increase (in the sustenance), and the Blessings; and the one who prevent the kindness, prevents the goodness’.¹⁰⁹

8. عَنْهُ، عَنْ عَبْدِ اللَّهِ بْنِ الْمُغِيرَةِ، عَنْ ذَكْرَةَ: عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ، قَالَ: « مَا زُويَ الرَّفْقُ عَنْ أَهْلِ بَيْتٍ إِلَّا زُويَ عَنْهُمْ الْخَيْرُ».

From him, from Abdullah Bin Al Mugheira, from the one who mentioned it,

(It has been narrated) from Abu Abdullah^{asws} having said: ‘The kindness is not deterred from a family except that the goodness is deterred from them (as a result)’.¹¹⁰

9. عِدَّةٌ مِنْ أَصْحَابِنَا، عَنْ أَحْمَدَ بْنِ أَبِي عَبْدِ اللَّهِ، عَنْ إِبْرَاهِيمَ بْنِ مُحَمَّدٍ الثَّقَفِيِّ، عَنْ عَلِيِّ بْنِ الْمُعَلَّى، عَنْ إِسْمَاعِيلَ بْنِ يَسَارٍ، عَنْ أَحْمَدَ بْنِ زِيَادٍ بْنِ أَرْقَمِ الْكُوفِيِّ، عَنْ رَجُلٍ: عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ، قَالَ: « أَيُّمَا أَهْلٍ بَيْتٍ أُعْطُوا حَظُّهُمْ مِنَ الرَّفْقِ، فَقَدْ وَسَّعَ اللَّهُ عَلَيْهِمْ».

فِي الرِّزْقِ، وَالرَّفْقُ فِي تَقْدِيرِ الْمَعِيشَةِ خَيْرٌ مِنَ السَّعَةِ فِي الْمَالِ، وَالرَّفْقُ لَا يَعْجِزُ عَنْهُ شَيْءٌ،
وَالْتَبَذِيرُ لَا يَبْقَى مَعَهُ شَيْءٌ؛ إِنَّ اللَّهَ — عَزَّ وَجَلَّ — رَفِيقٌ يُحِبُّ الرَّفْقَ».

A number of our companions, from Ahmad Bin Abu Abdullah, from Ibrahim Bin Muhammad Al Saqafy, from Ali Bin Al Moalla, from Ismail Bin Yasaar, from Ahmad Bin Ziyad Bin Arqam Al Kufy, from a man,

(It has been narrated) from Abu Abdullah^{asws} having said: ‘Whichever family are given their share from the kindness, so Allah^{azwj} would Expand upon them regarding the sustenance, and the kindness during the management of life is better than the capaciousness in the wealth, and the kindness is such that nothing is lost from it, and the extravagance is such that nothing remains with it. Surely, Allah^{azwj} Mighty and Majestic is Kind, He^{azwj} Loves the kindness’.¹¹¹

10. عَلِيُّ بْنُ إِبْرَاهِيمَ رَفَعَهُ، عَنْ صَالِحِ بْنِ عُبَيْدَةَ، عَنْ هِشَامِ بْنِ أَحْمَرَ، عَنْ أَبِي الْحَسَنِ عَلَيْهِ السَّلَامُ، قَالَ لِي — وَجَرَى بَيْنِي وَبَيْنَ رَجُلٍ مِنَ الْقَوْمِ كَلَامٌ فَقَالَ لِي —: «ارْفُقْ بِهِمْ؛ فَإِنَّ كُفْرَ أَحَدِهِمْ فِي غَضَبِهِ، وَلَا خَيْرَ فِيمَنْ كَانَ كُفْرُهُ فِي غَضَبِهِ».

Ali Bin Ibrahim, raising it, from Salih Bin Uqba, from Hisham Bin Ahmar,

(It has been narrated) from Abu Al-Hassan^{asws}, said, ‘He^{asws} said to me, and there had flowed some (heated) words between me and a man from the people, so he^{asws} said to me: ‘Be kind with them, so if one of them were to disbelieve during his anger, so there is no goodness in the one who had disbelieved during his anger’.¹¹²

11. عِدَّةٌ مِنْ أَصْحَابِنَا، عَنْ سَهْلِ بْنِ زِيَادٍ، عَنْ عَلِيِّ بْنِ حَسَّانَ، عَنْ مُوسَى بْنِ بَكْرِ، عَنْ أَبِي الْحَسَنِ مُوسَى عَلَيْهِ السَّلَامُ، قَالَ: «الرَّفْقُ نِصْفُ الْعَيْشِ».

A number of our companions, from Sahl Bin Ziyad, from Ali Bin Hassan, from Musa Bin Bakr,

(It has been narrated) from Abu Al-Hassan Musa^{asws} having said: ‘The kindness is half the life’.¹¹³

12. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنْ النَّوْفَلِيِّ، عَنْ السَّكُونِيِّ، عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ، قَالَ: «قَالَ رَسُولُ اللَّهِ ﷺ: إِنَّ اللَّهَ يُحِبُّ الرَّفْقَ وَيُعِينُ عَلَيْهِ، فَإِذَا رَكِبْتُمُ الدَّوَابَّ الْعُجْفَ فَأَنْزِلُوها مَنَازِلَهَا، فَإِنْ كَانَتِ الْأَرْضُ مُجْدِبَةً فَانْجُوا عَنْهَا، وَإِنْ كَانَتْ مُخَصِبَةً فَأَنْزِلُوها مَنَازِلَهَا».

Ali Bin Ibrahim, from his father, from Al Nowfaly, from Al Sakuny,

(It has been narrated) from Abu Abdullah^{asws} having said: ‘Rasool-Allah^{saww} said: ‘Allah^{azwj} Loves the kindness and He^{azwj} Assists upon it. So whenever you ride the lean animals, so rest them in their places. So if it was a barren land, hasten from it, and if it was fertile, so rest them in its places’.¹¹⁴

13. عِدَّةٌ مِنْ أَصْحَابِنَا، عَنْ أَحْمَدَ بْنِ أَبِي عَبْدِ اللَّهِ، عَنْ عَثْمَانَ بْنِ عِيسَى، عَنْ عَمْرِو بْنِ شَمْرِ، عَنْ جَابِرٍ: عَنْ أَبِي جَعْفَرٍ عَلَيْهِ السَّلَامُ، قَالَ: «قَالَ رَسُولُ اللَّهِ ﷺ: لَوْ كَانَ الرَّفْقُ خَلْقًا يُرَى، مَا كَانَ مِمَّا خَلَقَ اللَّهُ شَيْءًا أَحْسَنَ مِنْهُ».

A number of our companions, from Ahmad Bin Abu Abdullah, from Usman Bin Isa, from Amro Bin Shimr, from Jabir,

(It has been narrated) from Abu Ja'far^{asws} having said: 'Rasool-Allah^{saww} said: 'Had the kindness been a creature, there would not have been, from what Allah^{azwj} Created, anything more beautiful than it'.¹¹⁵

14. أَبُو عَلِيٍّ الْأَشْعَرِيُّ، عَنْ مُحَمَّدِ بْنِ عَبْدِ الْجَبَّارِ، عَنْ ابْنِ فَضَّالٍ، عَنْ ثَعْلَبَةَ بْنِ مَيْمُونٍ، عَمَّنْ حَدَّثَهُ: عَنْ أَحَدِهِمَا عَلَيْهِ السَّلَامُ، قَالَ: «إِنَّ اللَّهَ رَفِيقٌ يُحِبُّ الرَّفْقَ، وَمَنْ رَفَقَهُ بِكُمْ تَسْلِيلُهُ أَضْغَانَكُمْ، وَمُضَادَّةٌ قُلُوبَكُمْ، وَإِنَّهُ لَيُرِيدُ تَحْوِيلَ الْعَبْدِ عَنِ الْأَمْرِ، فَيَتْرَكُهُ عَلَيْهِ حَتَّى يَحُولَهُ بِالنَّاسِخِ كَرَاهِيَةً تَنَاقُلُ الْحَقُّ عَلَيْهِ».

Abu Ali Al Ashary, from Muhammad Bin Abdul Jabbar, from Ibn Fazzal, from Sa'alba Bin Maymoun, from the one who narrated it,

(It has been narrated) from one of the two (5th or 6th Imam^{asws}) having said: 'Allah^{azwj} is Kind, He^{azwj} Loves the kindness, and from His^{azwj} Kindness with you is the Easing of your grudges and your antagonism in your hearts, and He^{azwj} when Intending the changing of the servant from the matter, so He^{azwj} Leaves it upon him until He^{azwj} Changes it by the Abrogating, Disliking the heaviness of the truth upon him'.¹¹⁶

15. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنِ النَّوْفَلِيِّ، عَنِ السَّكُونِيِّ: عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ، قَالَ: «قَالَ رَسُولُ اللَّهِ ﷺ: مَا اصْطَحَبَ اثْنَانِ إِلَّا كَانَ أَحَدُهُمَا أَجْرًا وَأَحَبُّهُمَا إِلَى اللَّهِ — عَزَّ وَجَلَّ — أَرْفَقَهُمَا بِصَاحِبِهِ».

Ali Bin Ibrahim, from his father, from Al Nowfaly, from Al Sakuny,

(It has been narrated) from Abu Abdullah^{asws} having said: 'Rasool-Allah^{saww} said: 'No two (people) would become companions except that the greatest of the two in Recompense and the more Beloved of the two to Allah^{azwj} Mighty and Majestic would be the kinder of them with his companion'.¹¹⁷

16. أَبُو عَلِيٍّ الْأَشْعَرِيُّ، عَنْ مُحَمَّدِ بْنِ حَسَّانَ، عَنِ الْحُسَيْنِ بْنِ الْحُسَيْنِ، عَنِ الْفَضِيلِ بْنِ عُثْمَانَ، قَالَ: سَمِعْتُ أَبَا عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ يَقُولُ: «مَنْ كَانَ رَفِيقًا فِي أَمْرِهِ، نَالَ مَا يُرِيدُ مِنَ النَّاسِ».

Abu Ali Al Ashary, from Muhammad Bin Hassan, from Al Hassan Bin Al Husayn, from Fuzayl Bin Usman who said,

'I heard Abu Abdullah^{asws} saying: 'The one who was kind during his lifetime would attain whatever he wanted from the people'.¹¹⁸

59- بَابُ التَّوَاضُّعِ

Chapter 59 – The Humbleness

1. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنْ هَارُونَ بْنِ مُسْلِمٍ، عَنْ مَسْعَدَةَ بْنِ صَدَقَةَ: عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ، قَالَ: «أَرْسَلَ النَّجَاشِيُّ إِلَى جَعْفَرِ بْنِ أَبِي طَالِبٍ وَأَصْحَابِهِ، فَدَخَلُوا عَلَيْهِ، وَهُوَ

فِي بَيْتٍ لَهُ، جَالِسٌ عَلَى التُّرَابِ، وَعَلَيْهِ خُلْقَانُ الثِّيَابِ. قَالَ: « فَقَالَ جَعْفَرٌ: فَأَشْفَقْنَا مِنْهُ حِينَ رَأَيْنَاهُ عَلَى تِلْكَ الْحَالِ، فَلَمَّا رَأَى مَا بَنَا وَتَغَيَّرَ وَجْهُنَا، قَالَ: الْحَمْدُ لِلَّهِ الَّذِي نَصَرَ مُحَمَّدًا وَأَقَرَّ عَيْنَهُ، أَلَا أُبَشِّرُكُمْ؟ فَقُلْتُ: بَلَى أَيُّهَا الْمَلِكُ، فَقَالَ: إِنَّهُ جَاءَنِي السَّاعَةُ مِنْ نَحْوِ أَرْضِكُمْ عَيْنٌ مِنْ عِيُونِي هُنَاكَ، فَأَخْبِرَنِي أَنَّ اللَّهَ — عَزَّ وَجَلَّ — قَدْ نَصَرَ نَبِيَّهُ مُحَمَّدًا ﷺ، وَأَهْلَكَ عَدُوَّهُ، وَأَسْرَ فُلَانٌ وَفُلَانٌ، التَّقُوا بَوَادٍ يُقَالُ لَهُ: بَدْرٌ، كَثِيرِ الْأَرَاكِ، لَكَأَنِّي أَنْظُرُ إِلَيْهِ حَيْثُ كُنْتُ أَرْعَى لِسَيِّدِي هُنَاكَ وَهُوَ رَجُلٌ مِنْ بَنِي ضَمْرَةَ.

فَقَالَ لَهُ جَعْفَرٌ: أَيُّهَا الْمَلِكُ، فَمَا لِي أَرَاكَ جَالِسًا عَلَى التُّرَابِ، وَعَلَيْكَ هَذِهِ الْخُلْقَانُ؟ فَقَالَ لَهُ: يَا جَعْفَرُ، إِنَّا نَجِدُ فِيمَا أَنْزَلَ اللَّهُ عَلَى عِيسَى عَلَيْهِ السَّلَامُ أَنَّ مَنْ حَقَّ اللَّهُ عَلَى عِبَادِهِ أَنْ يُحْدِثُوا لَهُ تَوَاضُعًا عِنْدَ مَا يُحْدِثُ لَهُمْ مِنْ نِعْمَةٍ، فَلَمَّا أَحْدَثَ اللَّهُ — عَزَّ وَجَلَّ — لِي نِعْمَةً بِمُحَمَّدٍ ﷺ، أَحْدَثْتُ لِلَّهِ هَذَا التَّوَاضُعَ فَلَمَّا بَلَغَ النَّبِيُّ ﷺ، قَالَ لِأَصْحَابِهِ: إِنَّ الصَّدَقَةَ تَزِيدُ صَاحِبَهَا كَثْرَةً، فَتَصَدَّقُوا؛ يَرْحَمَكُمُ اللَّهُ، وَإِنَّ التَّوَاضُعَ يَزِيدُ صَاحِبَهُ رِفْعَةً، فَتَوَاضَعُوا؛ يَرْفَعَكُمُ اللَّهُ، وَإِنَّ الْعَفْوَ يَزِيدُ صَاحِبَهُ عِزًّا، فَاعْفُوا؛ يُعِزَّكُمُ اللَّهُ. ».

Ali Bin Ibrahim, from his father, from Haroun Bin Muslim, from Mas'ada Bin Sadaqa,

(It has been narrated) from Abu Abdullah^{asws} having said: 'Al-Najjashy sent for Ja'far^{as} Bin Abu Talib^{as} and his^{as} companions. So they came over to him and he was in a chamber of his, seated upon the floor, and upon him were two threadbare clothes. Ja'far^{as} said: 'So we felt compassion from it when we saw him to be upon that state.

So when he saw what (reaction) was with us and the changing of our faces, he said, 'The Praise is for Allah^{azwj} Who Granted victory to Muhammad^{saww} and Delighted his^{saww} eyes. Shall I give you glad tidings?' So I^{as} said, 'Yes, O king'.

So he said, '(News) has come to me this moment from around your land, by a spy from the spies over there, informing me that Allah^{azwj} Mighty and Majestic has Granted victory to His^{azwj} Prophet^{saww} Muhammad^{saww} and Destroyed his^{saww} enemies, and Made captives of so and so, and so and so, when they met (in battle) in a valley of a lot of bushes of Al-Arak called Badr. It is as if I am looking at it where I used to be a shepherd for my master over there, and he was a man from the Clan of Zamra'.

Ja'far^{as} Bin Abu Talib^{as} said to him: 'O king! So what is the matter that I see you to be seated upon the dust, and upon you are these two threadbare (clothes)?' So he said to him^{as}, 'O Ja'far^{as}! We found among what Allah^{azwj} Revealed unto Isa^{as} that: 'It is from a Right of Allah^{azwj} upon His^{azwj} servants that he should be humble to Him^{azwj} during whatever new Bounties He^{azwj} Gives to them. So when Allah^{azwj} Mighty and Majestic Granted a new Bounty to me being (news of victory) of Muhammad^{saww}, I put on these (threadbare clothes) for the humbleness'.

So when it (news) reached the Prophet^{saww}, he^{saww} said to his^{saww} companions: ‘The charity increases its performer by a lot, therefor give charity, Allah^{azwj} will have Mercy on you; and that the humbleness increases its performer by elevation (of status), therefore be humble, Allah^{azwj} will Elevate you; and that the pardoning increases its performer in honour, therefore be forgiving, Allah^{azwj} will Honour you’.¹¹⁹

2. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنْ ابْنِ أَبِي عُمَيْرٍ، عَنْ مُعَاوِيَةَ بْنِ عَمَّارٍ، عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ، قَالَ: سَمِعْتُهُ يَقُولُ: «إِنَّ فِي السَّمَاءِ مَلَكَائِينَ مُوَكَّلِينَ بِالْعِبَادِ، فَمَنْ تَوَاضَعَ لِلَّهِ رَفَعَهُ، وَمَنْ تَكَبَّرَ وَضَعَهُ».

Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Muawiya Bin Ammar,

(It has been narrated) from Abu Abdullah^{asws}, said, ‘I heard him^{asws} saying: ‘There are two Angels in the sky having been allocated with the servants. So the one who is humble to Allah^{azwj}, they raise him (in status), and the one who is arrogant, they drop him’.¹²⁰

3. ابْنُ أَبِي عُمَيْرٍ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ الْحَجَّاجِ، عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ، قَالَ: «أَفْطَرُ رَسُولُ اللَّهِ ﷺ عَشِيَّةَ خَمِيسٍ فِي مَسْجِدِ قُبَا، فَقَالَ: هَلْ مِنْ شَرَابٍ؟ فَأَتَاهُ أَوْسُ بْنُ حَوَلِيٍّ الْأَنْصَارِيُّ بِعَسٍّ مَخِيضٍ بَعْسَلٍ، فَلَمَّا وَضَعَهُ عَلَى فِيهِ نَحَاهُ، ثُمَّ قَالَ: شَرَابَانِ يُكْتَفَى بِأَحَدِهِمَا مَنْ صَاحِبُهُ، لَا أَشْرَبُهُ، وَلَا أُحَرِّمُهُ، وَلَكِنْ أَتَوَاضَعُ لِلَّهِ؛ فَإِنْ مَنْ تَوَاضَعَ لِلَّهِ رَفَعَهُ اللَّهُ، وَمَنْ تَكَبَّرَ خَفَضَهُ اللَّهُ، وَمَنْ اقْتَصَدَ فِي مَعِيشَتِهِ رَزَقَهُ اللَّهُ، وَمَنْ بَذَرَ حَرَمَهُ اللَّهُ، وَمَنْ أَكْثَرَ ذَكَرَ الْمَوْتَ أَحَبَّهُ اللَّهُ».

Ibn Abu Umeyr, from Abdul Rahman Bin Al Hajjaj,

(It has been narrated) from Abu Abdullah^{asws} having said: ‘Rasool-Allah^{saww} broke his^{saww} Fast in the evening of Thursday in Masjid Quba. So he^{saww} said: ‘Is there anything to drink?’ So Aws Bin Howly came to him^{saww} with some buttermilk with honey.

So when he^{saww} placed it upon his^{saww} mouth, set it aside, then said: ‘Two drinks, one can be sufficed from its counterpart. I^{saww} neither drink it nor do I^{saww} prohibit it, but I^{saww} am being humble to Allah^{azwj}, for the one who is humble to Allah^{azwj}, Allah^{azwj} would Elevate him, and the one who is arrogant, Allah^{azwj} would Downgrade him; and the one who is economical in his life, Allah^{azwj} would Grace him; and the one who is a spendthrift, Allah^{azwj} would Deprive him; and the one who is frequent in remembering the death, Allah^{azwj} would Love him’.¹²¹

4. الْحُسَيْنُ بْنُ مُحَمَّدٍ، عَنْ مُعَلَّى بْنِ مُحَمَّدٍ، عَنْ الْحَسَنِ بْنِ عَلِيٍّ الْوَشَّاءِ، عَنْ دَاوُدَ الْحَمَّارِ، عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ، مِثْلَهُ وَقَالَ: «مَنْ أَكْثَرَ ذَكَرَ اللَّهَ، أَظَلَّهُ اللَّهُ فِي جَنَّتِهِ».

Al Husayn Bin Muhammad, from Moalla Bin Muhammad, from Al Hassan Bin Ali A Washa, from Dawood Al Hammar,

(It has been narrated) from Abu Abdullah^{asws}, similar to it, and he^{asws} said: 'The one who frequents the Mention of Allah^{azwj}, Allah^{azwj} would Shade him in the Paradise'.¹²²

5. عِدَّةٌ مِنْ أَصْحَابِنَا، عَنْ أَحْمَدَ بْنِ مُحَمَّدَ بْنِ خَالِدٍ، عَنْ ابْنِ فَضَّالٍ، عَنِ الْعَلَاءِ بْنِ رَزِينٍ، عَنْ مُحَمَّدَ بْنِ مُسْلِمٍ، قَالَ: سَمِعْتُ أَبَا جَعْفَرٍ عَلَيْهِ السَّلَامُ يَقُولُ: «أَتَى رَسُولَ اللَّهِ ﷺ مَلِكٌ، فَقَالَ: إِنَّ اللَّهَ — عَزَّ وَجَلَّ — يُخِيرُكَ أَنْ تَكُونَ عَبْدًا رَسُولًا مُتَوَاضِعًا، أَوْ مَلِكًا رَسُولًا».

قَالَ: «فَنَظَرَ إِلَى جِبْرِئِيلَ، وَأَوْمَأَ بِيَدِهِ: أَنْ تَوَاضَعَ، فَقَالَ: عَبْدًا مُتَوَاضِعًا رَسُولًا، فَقَالَ الرَّسُولُ: مَعَ أَنَّهُ لَا يَنْقُصُكَ مِمَّا عِنْدَ رَبِّكَ شَيْئًا» قَالَ: «وَمَعَهُ مَفَاتِيحُ خَزَائِنِ الْأَرْضِ».

A number of our companions, from Ahmad Bin Muhammad Bin Khalid, from Ibn Fazzal, from Al A'ala Bin Razeyn, from Muhammad Bin Muslim who said,

'I heard Abu Ja'far^{asws} mentioning that an Angel came over to Rasool-Allah^{saww} and he said, 'Allah^{azwj} Mighty and Majestic Gives you^{saww} choice — you^{saww} can either become a servant, a humble Rasool^{saww} or to be an angel and a messenger. So he^{saww} looked at Jibraeel^{as} and gestured with his^{saww} hand in humbleness, so he^{saww} said: 'A servant, a humble Rasool^{saww}'. So he (the Angel) said, 'The Rasool^{saww}, along with that there would be no reduction from what is there for you^{saww} in the Presence of your^{saww} Lord^{azwj} by anything'. He^{asws} said: 'And with him (the Angel) were the keys of the treasures of the earth'.¹²³

6. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنِ النَّوْفَلِيِّ، عَنِ السَّكُونِيِّ، عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ، قَالَ: «مَنْ التَّوَضَّعَ أَنْ تَرْضَى بِالْمَجْلِسِ دُونَ الْمَجْلِسِ، وَأَنْ تُسَلِّمَ عَلَى مَنْ تَلْقَى، وَأَنْ تَتْرَكَ الْمِرَاءَ وَإِنْ كُنْتَ مُحِقًّا، وَلا تَحِبَّ أَنْ تُحَمِّدَ عَلَى التَّقْوَى».

Ali Bin Ibrahim, from his father, from Al Nowfaly, from Al Sakuny,

(It has been narrated) from Abu Abdullah^{asws} having said: 'It is from the humbleness that you are pleased with the seat besides the seat, and that you greet upon the one whom you meet, and that you leave (arguing with) the person and even if you were rightful, and that you do not love if you are praised upon the piety'.¹²⁴

7. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنْ ابْنِ أَبِي عَمِيرٍ، عَنْ عَلِيِّ بْنِ يَقْطِينٍ، عَمَّنْ رَوَاهُ: عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ، قَالَ: «أَوْحَى اللَّهُ — عَزَّ وَجَلَّ — إِلَى مُوسَى عَلَيْهِ السَّلَامُ: أَنْ يَا مُوسَى، أَتَدْرِي لِمَ اصْطَفَيْتُكَ بِكَلَامِي دُونَ خَلْقِي؟ قَالَ: يَا رَبِّ، وَلَمْ ذَاكَ؟ قَالَ: «فَأَوْحَى اللَّهُ — تَبَارَكَ وَتَعَالَى — إِلَيْهِ: يَا مُوسَى، إِنِّي قَلَّبْتُ عِبَادِي ظَهْرًا لِبَطْنٍ، فَلَمْ أَجِدْ فِيهِمْ أَحَدًا أَذِلَّ لِي نَفْسًا مِنْكَ؟ يَا مُوسَى، إِنَّكَ إِذَا صَلَّيْتَ وَضَعْتَ حَدَّكَ عَلَى التُّرَابِ — أَوْ قَالَ: عَلَى الْأَرْضِ —».

Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Ali Bin Yaqteen, from the one who reported it,

(It has been narrated) from Abu Abdullah^{asws} having said: ‘Allah^{azwj} Mighty and Majestic Revealed unto Musa^{as}: “O Musa^{as}! Do you^{as} know why I^{azwj} Chose you^{saww} with My^{azwj} Speech besides My^{azwj} creatures?” He^{as} said: ‘O Lord^{azwj}! And why was that so?’ He^{asws} said: ‘So Allah^{azwj} Blessed and High Revealed unto him^{as}: “O Musa^{as}! I^{azwj} Turned My^{azwj} servants back to front but I^{azwj} did not find anyone among them more humble to Me^{azwj} with his self than you^{as}, O Musa^{as}! You^{as}, when you^{as} pray Salāt, you^{as} place your^{as} cheek upon the dust”, of he^{asws} said: (He^{azwj} Said): “Upon the ground”’.¹²⁵

8. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنْ ابْنِ أَبِي عُمَيْرٍ، عَنْ هِشَامِ بْنِ سَالِمٍ، عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ، قَالَ: «مَرَّ عَلِيُّ بْنُ الْحُسَيْنِ — صَلَوَاتُ اللَّهِ عَلَيْهِمَا — عَلَى الْمُجْدَمِينَ وَهُوَ رَاكِبٌ حِمَارَهُ وَهُمْ يَتَغَدَّوْنَ، فَدَعَا إِلَى الْغَدَاءِ، فَقَالَ: أَمَا إِنِّي لَوْ لَا أَنِّي صَائِمٌ لَفَعَلْتُ، فَلَمَّا صَارَ إِلَى مَنْزِلِهِ أَمَرَ بِطَعَامٍ، فَصَنَعَ، وَأَمَرَ أَنْ يَتَنَوَّقُوا فِيهِ، ثُمَّ دَعَاهُمْ فَتَغَدَّوْا عِنْدَهُ، وَتَغَدَّى مَعَهُمْ».

Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from hisham Bin Salim,

(It has been narrated) from Abu Abdullah^{asws} having said: ‘Ali^{asws} Bin Al-Husayn^{asws} passed by the lepers, and he^{asws} was riding his^{asws} donkey, and they were eating lunch. So they invited him^{asws} to the lunch. So he^{asws} said: ‘But, if I^{asws} wasn’t Fasting, I^{asws} would have done so’.

So when he^{asws} came to his^{asws} house, he^{asws} ordered for some food. So it was made, and he^{asws} ordered that they should be better in it. Then he^{asws} invited them, so they had lunch with him^{asws}, and he^{asws} had lunch with them’.¹²⁶

9. عِدَّةٌ مِنْ أَصْحَابِنَا، عَنْ أَحْمَدَ بْنِ أَبِي عَبْدِ اللَّهِ، عَنْ عُثْمَانَ بْنِ عِيسَى، عَنْ هَارُونَ بْنِ خَارِجَةَ، عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ، قَالَ: «إِنْ مِنَ التَّوَاضُّعِ أَنْ يَجْلِسَ الرَّجُلُ دُونَ شَرَفِهِ».

A number of our companions, from Ahmad Bin Abu Abdullah, from Usman Bin Isa, from Haroun Bin Kharjat,

(It has been narrated) from Abu Abdullah^{asws} having said: ‘It is from the humbleness that the man sits below his nobility’.¹²⁷

10. عَنْهُ، عَنْ ابْنِ فَضَّالٍ وَمُحْسِنِ بْنِ أَحْمَدَ، عَنْ يُونُسَ بْنِ يَعْقُوبَ، قَالَ: نَظَرَ أَبُو عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ إِلَى رَجُلٍ مِنْ أَهْلِ الْمَدِينَةِ قَدْ اشْتَرَى لِعِيَالِهِ شَيْئًا وَهُوَ يَحْمِلُهُ، فَلَمَّا رَأَاهُ الرَّجُلُ اسْتَحْيَا مِنْهُ، فَقَالَ لَهُ أَبُو عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ: «اشْتَرَيْتَ لِعِيَالِكَ، وَحَمَلْتَهُ إِلَيْهِمْ؛ أَمَا وَاللَّهِ، لَوْ لَا أَهْلُ الْمَدِينَةِ لَأَحْبَبْتُ أَنْ أَشْتَرِيَ لِعِيَالِي الشَّيْءَ، ثُمَّ أَحْمِلَهُ إِلَيْهِمْ».

From him, Ibn Fazzal, and Muhassin Bin Ahmad, from Yunus Bin Yaqoub who said,

‘Abu Abdullah^{asws} looked at a man from the people of Al-Medina who had bought something for his dependants, and he was carrying it. So when the man saw him^{asws}, he was embarrassed from him^{asws}. So Abu Abdullah^{asws} said’ I can see that you carry what you have purchased for your family. But, by Allah^{azwj}, had it not been for the people of Al-Medina, I^{asws} would have

loved to buy something for my^{asws} dependants, then carry it to them (myself^{asws}).¹²⁸

11. عَنْهُ، عَنْ أَبِيهِ، عَنْ عَبْدِ اللَّهِ بْنِ الْقَاسِمِ، عَنْ عَمْرِو بْنِ أَبِي الْمَقْدَامِ: عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ، قَالَ: «فِيمَا أَوْحَى اللَّهُ — عَزَّ وَجَلَّ — إِلَى دَاوُدَ عَلَيْهِ السَّلَامُ: يَا دَاوُدُ، كَمَا أَنَّ أَقْرَبَ النَّاسِ مِنَ اللَّهِ الْمُتَوَاضِعُونَ، كَذَلِكَ أَبْعَدُ النَّاسِ مِنَ اللَّهِ الْمُتَكَبِّرُونَ».

From him, from his father, from Abdullah Bin Al Qasim, from Amro Bin Abu Al Miqdam,

(It has been narrated) from Abu Abdullah^{asws} having said: ‘Among what Allah^{azwj} Mighty and Majestic Revealed unto Dawood^{as}, was, ‘O Dawood^{as}! The closest of the people to Allah^{azwj} are the humble ones. Similar to that, the most remote of the people to Allah^{azwj} are the arrogant ones’.¹²⁹

12. عَنْهُ، عَنْ عَلِيِّ بْنِ الْحَكَمِ رَفَعَهُ إِلَى أَبِي بَصِيرٍ، قَالَ: دَخَلْتُ عَلَى أَبِي الْحَسَنِ مُوسَى عَلَيْهِ السَّلَامُ فِي السَّنَةِ الَّتِي قُبِضَ فِيهَا أَبُو عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ، فَقُلْتُ: جُعِلْتُ فِدَاكَ، مَا لَكَ ذَبَحْتَ كَبْشًا، وَنَحَرَ فَلَانًا بَدَنَةً؟

فَقَالَ: «يَا أَبَا مُحَمَّدٍ، إِنَّ نُوحًا عَلَيْهِ السَّلَامُ كَانَ فِي السَّفِينَةِ، وَكَانَ فِيهَا مَا شَاءَ اللَّهُ، وَكَانَتِ السَّفِينَةُ مَأْمُورَةً، فَطَافَتْ بِالْبَيْتِ وَهُوَ طَوَافُ النِّسَاءِ، وَخَلَّى سَبِيلَهَا نُوحٌ عَلَيْهِ السَّلَامُ، فَأَوْحَى اللَّهُ — عَزَّ وَجَلَّ — إِلَى الْجِبَالِ: أَنِّي وَاضِعٌ سَفِينَةَ نُوحٍ عَبْدِي عَلَى جَبَلٍ مِنْكُمْ، فَتَطَاوَلَتْ، وَشَمَخَتْ، وَتَوَاضَعَ الْجُودِيُّ — وَهُوَ جَبَلٌ عِنْدَكُمْ — فَضَرَبَتِ السَّفِينَةُ بِجَوْحِهَا الْجَبَلَ». قَالَ: «فَقَالَ نُوحٌ عَلَيْهِ السَّلَامُ عِنْدَ ذَلِكَ: يَا مَارِي، أَتَقْنِ، وَهُوَ بِالسُّرْيَانِيَّةِ: يَا رَبِّ، أَصْلَحْ».

قَالَ: فَظَنَنْتُ أَنَّ أَبَا الْحَسَنِ عَلَيْهِ السَّلَامُ عَرَضَ بِنَفْسِهِ

From him, from his father, from Ali Bin Al Hakam, raising it to Abu Baseer who said,

‘I went over to Abu Al-Hassan Musa^{asws} during the year in which Abu Abdullah^{asws} had passed away, so I said, ‘May I be sacrificed for you^{asws}! What is the matter that you^{asws} slaughtered a ram, and so and so slaughtered a camel?’ So he^{asws} said: ‘O Abu Muhammad! Nuh^{as} was in the ship, and therein was what Allah^{azwj} so Desired, and the ship was under Command, so it performed the Tawāf of the House (Kabah), and it is the Tawaaf Al-Nisa, and Nuh^{as} had freed its way.

So Allah^{azwj} Mighty and Majestic Revealed unto the mountain: “I^{azwj} shall be Placing the ship of Nuh^{as}, My^{azwj} servant, upon a mountain from you”. So they (the mountains) prolonged themselves to be higher, and the (Mount) Judy humbled itself, and it is a mountain in your presence. So the ship struck the mountain with its keel. So Nuh^{as} said during that: ‘O Māry Atqin’, and it is in Assyrian (meaning): ‘O Lord^{azwj}! Keep it well’. He (the narrator) said, ‘So I thought Abu Al-Hassan^{asws} applying it his^{asws} own case’.¹³⁰

13. عَنْهُ، عَنْ عِدَّةٍ مِنْ أَصْحَابِهِ، عَنْ عَلِيِّ بْنِ أَسْبَاطٍ، عَنْ الْحَسَنِ بْنِ الْجَهْمِ: عَنْ أَبِي الْحَسَنِ عَلَيْهِ السَّلَامُ، قَالَ: قَالَ: «التَّوَاضَعُ أَنْ تُعْطِيَ النَّاسَ مَا تُحِبُّ أَنْ تُعْطَاهُ».

From him, from a number of our companions, from Ali Bin Asbaat, from Al Hassan Bin Al Jahm,

(It has been narrated) from Abu Al-Hassan Al-Reza^{asws} having said: 'The humbleness is that you give the people what you love that it be given to you'.¹³¹

14. وفي حديث آخر، قال: قلت: ما حدُّ التواضع الذي إذا فعله العبد، كان متواضعاً؟ فقال: « التواضع درجات، منها أن يعرف المرء قدر نفسه، فينزلها منزلتها بقلب سليم، لا يحب أن يأتي إلى أحد إلا مثل ما يؤتى إليه، إن رأى سيئة درأها بالحسنة، كاظم الغيظ، عاف عن الناس، والله يحب المحسنين »

And in another Hadeeth, he said, 'I said, 'What is the limit of the humbleness which, when the servant does it, he would be (considered as) humble?' So he^{asws} said: 'The humbleness has levels – from it is that you recognise the person in accordance with himself, so he would lodge him at his status with a peaceful heart, not loving going to anyone except with similar to what he loves to be brought to him. If he sees a sin, he shields it with the good deed, swallowing the anger, pardoning the people. And Allah^{azwj} Loves the good doers'.¹³²

60- بَابُ الْحُبِّ فِي اللَّهِ وَالبُغْضِ فِي اللَّهِ

Chapter 60 – The love regarding Allah^{azwj} and the hatred regarding Allah^{azwj}

1. عدة من أصحابنا، عن أحمد بن محمد بن عيسى وأحمد بن محمد بن خالد؛ وعلي بن إبراهيم، عن أبيه وسهل بن زياد جميعاً، عن ابن محبوب، عن علي بن رئاب، عن أبي عبيدة الحذاء، عن أبي عبد الله عليه السلام، قال: « من أحب لله وأبغض لله وأعطى لله، فهو ممن كمل إيمانه ».

A number of our companions from Ahmad Bin Muhammad Bin Isa, and Ahmad Bin Muhammad Bin Khalid and Ali Bin Ibrahim, from his father, and Sahl Bin Ziyad, altogether, from Ibn Mahboub, from Ali Bin Raib, from Abu Ubeyda Al Haza'a,

(It has been narrated) from Abu Abdullah^{asws} having said: 'The one who loves for the Sake of Allah^{azwj} and hates for the Sake of Allah^{azwj}, so he is from the ones whose Emān is perfect'.¹³³

2. ابن محبوب، عن مالك بن عطية، عن سعيد الأعرج، عن أبي عبد الله عليه السلام، قال: « من أوثق عرى الإيمان أن تحب في الله، وتبغض في الله، وتعطي في الله، وتمنع في الله ».

Ibn Mahboub, from Malik Bin Atiyya, from Saeed Al A'araj,

(It has been narrated) from Abu Abdullah^{asws} having said: 'From the strongest bonds of Emān is that you love regarding Allah^{azwj} and hate

regarding Allah^{azwj}, and you give regarding Allah^{azwj} and you deprive regarding Allah^{azwj}.¹³⁴

3. ابنُ مَحْبُوبٍ، عَنْ أَبِي جَعْفَرٍ — مُحَمَّدُ بْنُ النُّعْمَانِ الْأَحْوَلِ صَاحِبِ الطَّاقِ — عَنْ سَلَامِ بْنِ الْمُسْتَنِيرِ: عَنْ أَبِي جَعْفَرٍ عَلَيْهِ السَّلَامُ، قَالَ: « قَالَ رَسُولُ اللَّهِ ﷺ: وَدَّ الْمُؤْمِنُ لِلْمُؤْمِنِ فِي اللَّهِ مِنْ أَعْظَمِ شُعَبِ الْإِيمَانِ، أَلَا وَ مَنْ أَحَبَّ فِي اللَّهِ وَأَبْغَضَ فِي اللَّهِ وَأَعْطَى فِي اللَّهِ وَمَنَعَ فِي اللَّهِ، فَهُوَ مِنْ أَصْفِيَاءِ اللَّهِ ».

Ibn Mahboub, from Abu Ja'far Muhammad Bin Al Numan Al Ahowl, Sahib Al Taaq, from Sallam Al Mustaneer,

(It has been narrated) from Abu Ja'far^{asws} having said: 'Rasool-Allah^{saww} said: 'Cordiality of the Believer to the Believer regarding Allah^{azwj} is from the greatest of the branches of Emān. Indeed! And the one who loves regarding Allah^{azwj} and hates regarding Allah^{azwj}, and gives regarding Allah^{azwj} and prevents regarding Allah^{azwj}, so he is from the elites of Allah^{azwj}'.¹³⁵

4. الْحُسَيْنُ بْنُ مُحَمَّدٍ، عَنْ مُعَلَّى بْنِ مُحَمَّدٍ، عَنِ الْحَسَنِ بْنِ عَلِيٍّ الْوَشَاءِ، عَنْ عَلِيِّ بْنِ أَبِي حَمْزَةَ، عَنْ أَبِي بصيرٍ: عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ، قَالَ: سَمِعْتُهُ يَقُولُ: « إِنَّ الْمُتَحَابِّينَ فِي اللَّهِ يَوْمَ الْقِيَامَةِ عَلَى مَنَابِرٍ مِنْ نُورٍ قَدْ أَضَاءَ نُورُ وَجُوهِهِمْ وَ نُورُ أَجْسَادِهِمْ وَ نُورُ مَنَابِرِهِمْ كُلُّ شَيْءٍ حَتَّى يَعْرِفُوا بِهِ، فَيَقَالُ: هَؤُلَاءِ الْمُتَحَابُّونَ فِي اللَّهِ ».

Al Husayn Bin Muhammad, from Moalla Bin Muhammad, from Al Hassan Bin Ali Al Washa, from Ali Bin Abu Hamza, from Abu Baseer,

(It has been narrated) from Abu Abdullah^{asws}, said, 'I heard him^{asws} saying: 'The ones who love regarding Allah^{azwj} would be upon Pulpits of light on the Day of Judgement. The light of their faces, and the light of their bodies, and the light of their pulpits would have illuminated everything to the extent that they would be recognised by it, so it would be said, 'They are the ones who loved regarding Allah^{azwj}'.¹³⁶

5. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنْ حَمَّادٍ، عَنْ حَرِيزٍ، عَنْ فُضَيْلِ بْنِ يَسَارٍ، قَالَ: سَأَلْتُ أَبَا عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ عَنِ الْحُبِّ وَالْبُغْضِ: أَمِنْ الْإِيمَانِ هُوَ؟

فَقَالَ: « وَهَلِ الْإِيمَانُ إِلَّا الْحُبُّ وَالْبُغْضُ », ثُمَّ تَلَا هَذِهِ الْآيَةَ: (حَبَبَ إِلَيْكُمُ الْإِيمَانَ وَزَيَّنَهُ فِي قُلُوبِكُمْ وَكَرَّهَ إِلَيْكُمُ الْكُفْرَ وَالْفُسُوقَ وَالْعِصْيَانَ أُولَئِكَ هُمُ الرَّاشِدُونَ)

Ali Bin Ibrahim, from his father, from Hammad, from Hareyz, from Fuzayl Bin Yasaar who said,

'I asked Abu Abdullah^{asws} about the love and the hatred, are these from the Emān?' So he^{asws} said: 'And is the Emān anything but the love and the hatred?' Then he^{asws} recited these Verses [49: 7] but Allah has endeared the Eman to you and has Adorned it in your hearts, and He has made hateful to you the unbelief and transgression and disobedience; these it is that are the followers of a right way'.¹³⁷

6. عِدَّةٌ مِنْ أَصْحَابِنَا، عَنْ أَحْمَدَ بْنِ أَبِي عَبْدِ اللَّهِ، عَنْ مُحَمَّدِ بْنِ عَيْسَى، عَنْ أَبِي الْحَسَنِ عَلِيِّ بْنِ يَحْيَى — فِيمَا أَعْلَمُ — عَنْ عَمْرِو بْنِ مُدْرِكٍ الطَّائِي: عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ، قَالَ: « قَالَ رَسُولُ اللَّهِ ﷺ لِأَصْحَابِهِ: أَيُّ عُرَى الْإِيمَانِ أَوْثَقُ؟ فَقَالُوا: اللَّهُ وَرَسُولُهُ أَعْلَمُ، وَقَالَ بَعْضُهُمْ: الصَّلَاةُ، وَقَالَ بَعْضُهُمْ: الزَّكَاةُ، وَقَالَ بَعْضُهُمْ: الصِّيَامُ، وَقَالَ بَعْضُهُمْ: الْحَجُّ وَالْعُمْرَةُ، وَقَالَ بَعْضُهُمْ: الْجِهَادُ. فَقَالَ رَسُولُ اللَّهِ ﷺ: لِكُلِّ مَا قُلْتُمْ فَضْلٌ وَلَيْسَ بِهِ، وَلَكِنْ أَوْثَقُ عُرَى الْإِيمَانِ الْحُبُّ فِي اللَّهِ، وَالْبُغْضُ فِي اللَّهِ، وَتَوَالِي أَوْلِيَاءِ اللَّهِ، وَالتَّبَرُّ مِنْ أَعْدَاءِ اللَّهِ. »

A number of our companions, from Ahmad Bin Abu Abdullah, from Muhammad Bin Isa, from Abu Al Hassan Ali in Yahya among what he knew from Amro Bin Mudrak Al Taiy,

(It has been narrated) from Abu Abdullah^{asws} having said: ‘Rasool-Allah^{saww} said to his^{saww} companions: ‘Which bond of the Emān is the strongest?’ So they said, ‘Allah^{azwj} and His^{azwj} Rasool^{saww} are more knowing’, and some of them said, ‘The Salāt’, and some of them said, ‘The Zakāt’, and some of them said, ‘The Fasts’, and some of them said, ‘The Hajj and the Umrah’, and some of them said, ‘The Jihād’.

So Rasool-Allah^{saww} said: ‘For everything what you said, there is a merit, and that is not it, but the strongest of the bonds of the Emān is the love regarding Allah^{azwj}, and the hatred regarding Allah^{azwj}, and the Wilayah of the Guardians^{asws} of Allah^{azwj}, and the disavowing from the enemies of Allah^{azwj}’.¹³⁸

7. عَنْهُ، عَنْ مُحَمَّدِ بْنِ عَلِيٍّ، عَنْ عُمَرَ بْنِ جَبَلَةَ الْأَحْمَسِيِّ، عَنْ أَبِي الْجَارُودِ: عَنْ أَبِي جَعْفَرٍ عَلَيْهِ السَّلَامُ، قَالَ: « قَالَ رَسُولُ اللَّهِ ﷺ: الْمُتَحَابُّونَ فِي اللَّهِ يَوْمَ الْقِيَامَةِ عَلَى أَرْضٍ زَبْرَجْدَةٍ خَضْرَاءَ، فِي ظِلِّ عَرْشِهِ عَنْ يَمِينِهِ — وَكُلَّتَا يَدَيْهِ يَمِينٌ — وَجُوهُهُمْ أَشَدُّ بَيَاضًا، وَأَضْوَأُ مِنَ الشَّمْسِ الطَّالِعَةِ، يَغِيْطُهُمْ بِمَنْزِلَتِهِمْ كُلُّ مَلَكٍ مُقَرَّبٍ، وَكُلُّ نَبِيٍّ مُرْسَلٍ، يَقُولُ النَّاسُ: مَنْ هَؤُلَاءِ؟ فَيَقَالُ: هَؤُلَاءِ الْمُتَحَابُّونَ فِي اللَّهِ. »

From him, from Muhammad Bin Ali, from Umar Bin Jabala Al Ahmasy, from Abu Al Jaroud,

(It has been narrated) from Abu Ja’far^{asws} having said: ‘Rasool-Allah^{saww} said: ‘The ones who love regarding Allah^{azwj}, on the Day of Judgement would be upon a land of green emeralds in the Shade of His^{azwj} Throne, by His^{azwj} Right Hand, and both of His^{azwj} Hands are right. Their faces would be intensely white and more illuminating than the emerging sun. Due to their status, they would be the envy of every Angel of Proximity, and every Mursil Prophet^{as}. The people would be saying, ‘Who are they?’ So it would be said, ‘They are the ones who loved regarding Allah^{azwj}’’.¹³⁹

8. عَنْهُ، عَنْ أَبِيهِ، عَنِ النَّضْرِ بْنِ سُوَيْدٍ، عَنْ هِشَامِ بْنِ سَالِمٍ، عَنْ أَبِي حَمَزَةَ الثَّمَالِيِّ: عَنْ عَلِيِّ بْنِ الْحُسَيْنِ عَلَيْهِ السَّلَامُ، قَالَ: « إِذَا جَمَعَ اللَّهُ — عَزَّ وَجَلَّ — الْأَوَّلِينَ وَالْآخِرِينَ، قَامَ مُنَادٍ فَنَادَى يُسْمِعُ النَّاسَ، فَيَقُولُ: أَيْنَ الْمُتَحَابُّونَ فِي اللَّهِ؟ »
 قَالَ: « فَيَقُومُ عَنْقُ مِنَ النَّاسِ، فَيَقَالُ لَهُمْ: اذْهَبُوا إِلَى الْجَنَّةِ بِغَيْرِ حِسَابٍ ».
 قَالَ: « فَتَلْقَاهُمُ الْمَلَائِكَةُ، فَيَقُولُونَ: إِلَى أَيْنَ؟ فَيَقُولُونَ: إِلَى الْجَنَّةِ بِغَيْرِ حِسَابٍ ».
 قَالَ: « فَيَقُولُونَ: فَأَيُّ ضَرْبٍ أَنْتُمْ مِنَ النَّاسِ؟ فَيَقُولُونَ: نَحْنُ الْمُتَحَابُّونَ فِي اللَّهِ ».
 قَالَ: « فَيَقُولُونَ: وَ أَيْ شَيْءٍ كَانَتْ أَعْمَالُكُمْ؟ قَالُوا: كُنَّا نَحِبُّ فِي اللَّهِ، وَنَبْغِضُ فِي اللَّهِ ».
 قَالَ: « فَيَقُولُونَ: نَعَمْ أَجْرُ الْعَامِلِينَ ».

From him, from his father, from Al Nazar Bin Suweyd, from Hisham Bin Salim, from Abu Hamza Al Sumaly,

(It has been narrated) from Ali^{asws} Bin Al-Husayn^{asws} having said: ‘When Allah^{azwj} Gathers the former ones and the later ones, a Caller would stand up and Call out, which the people would hear. So he would be saying: ‘Where are those who loved regarding Allah^{azwj}?’ He^{asws} said: ‘So some necks from the people would arise, and it would be said to them: ‘Go to the Paradise without Reckoning!’

He^{asws} said: ‘So the Angels would meet them and they would be saying: ‘To where?’ So they would be saying, ‘To the Paradise without Reckoning’. So they would be saying: ‘So which group are you from the people?’ So they would be saying, ‘We are the ones who love regarding Allah^{azwj}’. So they would be saying: ‘And which thing was your deeds?’ They would say, ‘We used to love regarding Allah^{azwj} and hate regarding Allah^{azwj}’. So they would be saying: ‘The best is the Recompense of the workers’.¹⁴⁰

9. عَنْهُ، عَنْ عَلِيِّ بْنِ حَسَّانَ، عَمَّنْ ذَكَرَهُ، عَنْ دَاوُدَ بْنِ فَرْقَدٍ: عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ، قَالَ: « ثَلَاثٌ مِنْ عَلَامَاتِ الْمُؤْمِنِ: عِلْمُهُ بِاللَّهِ، وَمَنْ يُحِبُّ، وَمَنْ يَبْغِضُ ».

From him, from Ali Bin Hassan, from the one who mentioned it, from Dawood Bin Farqad,

(It has been narrated) from Abu Abdullah^{asws} having said: ‘There (things) are from the signs of a Momin (the Believer) – His knowledge in Allah^{azwj}, and the one whom he loves, and the one whom he hates’.¹⁴¹

10. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنِ ابْنِ أَبِي عُمَيْرٍ، عَنْ هِشَامِ بْنِ سَالِمٍ وَحَفْصِ بْنِ الْبَخْتَرِيِّ: عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ، قَالَ: « إِنَّ الرَّجُلَ لِيُحِبُّكُمْ وَمَا يَعْرِفُ مَا أَنْتُمْ عَلَيْهِ، فَيَدْخِلُهُ اللَّهُ الْجَنَّةَ بِحَبْكُمُ؛ وَإِنَّ الرَّجُلَ لِيَبْغِضَكُمْ وَمَا يَعْرِفُ مَا أَنْتُمْ عَلَيْهِ، فَيَدْخِلُهُ اللَّهُ الْبَغْضِ كُمْ النَّارَ ».

Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Hisham Bin Salim, and Hafs Bin Al Bakhtary,

(It has been narrated) from Abu Abdullah^{asws} having said: ‘The man would love you all and he does not recognise what you are upon (the Wilayah), so

Allah^{azwj} would Enter him into the Paradise due to his love for you; and the man would hate you all and does not recognise what you are upon (the Wilayah), so Allah^{azwj} would Enter him into the Fire due to his hatred for you'.¹⁴²

11. عَدَّةٌ مِنْ أَصْحَابِنَا، عَنْ أَحْمَدَ بْنِ مُحَمَّدَ بْنِ خَالِدٍ، عَنْ ابْنِ الْعَرَزَمِيِّ، عَنْ أَبِيهِ، عَنْ جَابِرِ الْجَعْفِيِّ، عَنْ أَبِي جَعْفَرٍ عليه السلام، قَالَ: «إِذَا أَرَدْتَ أَنْ تَعْلَمَ أَنَّ فِيكَ خَيْرًا، فَانْظُرْ إِلَى قَلْبِكَ، فَإِنْ كَانَ يُحِبُّ أَهْلَ طَاعَةِ اللَّهِ وَيُبْغِضُ أَهْلَ مَعْصِيَتِهِ، فَفِيكَ خَيْرٌ وَاللَّهُ يُحِبُّكَ؛ وَإِنْ كَانَ يُبْغِضُ أَهْلَ طَاعَةِ اللَّهِ وَيُحِبُّ أَهْلَ مَعْصِيَتِهِ، فَلَيْسَ فِيكَ خَيْرٌ وَاللَّهُ يُبْغِضُكَ، وَالْمَرْءُ مَعَ مَنْ أَحَبَّ».

A number of our companions, from Ahmad Bin Muhammad Bin Khalid, from Ibn Al Arzamy, from his father, from Jabir Al Ju'fy,

(It has been narrated) from Abu Ja'far^{asws} having said: 'Whenever you intend to know that there is goodness in you, so look at your heart. So if it loves the people obedient to Allah^{azwj} and hates the people disobedient to Allah^{azwj}, so there is goodness in you and Allah^{azwj} Loves you. And if it was so that it hates the people obedient to Allah^{azwj} and loves the people disobedient to Him^{azwj}, so there is no goodnes in you and Allah^{azwj} Hates you. And the person would be with the one who he loves'.¹⁴³

12. عَنْهُ، عَنْ أَبِي عَلِيٍّ الْوَاسِطِيِّ، عَنْ الْحُسَيْنِ بْنِ أَبَانَ، عَمَّنْ ذَكَرَهُ: عَنْ أَبِي جَعْفَرٍ عليه السلام، قَالَ: «لَوْ أَنَّ رَجُلًا أَحَبَّ رَجُلًا لِلَّهِ، لَأَتَّابَهُ اللَّهُ عَلَى حَبِّهِ إِيَّاهُ، وَإِنْ كَانَ الْمَحْبُوبُ فِي عِلْمِ اللَّهِ مِنَ أَهْلِ النَّارِ؛ وَلَوْ أَنَّ رَجُلًا أَبْغَضَ رَجُلًا لِلَّهِ، لَأَتَّابَهُ اللَّهُ عَلَى بُغْضِهِ إِيَّاهُ، وَإِنْ كَانَ الْمُبْغِضُ فِي عِلْمِ اللَّهِ مِنَ أَهْلِ الْجَنَّةِ».

From him, from Abu Ali Al Wasity, from Al Husayn Bin Aban, from the one who mentioned,

(It has been narrated) from Abu Ja'far^{asws} having said: 'If a man were to love a man for the Sake of Allah^{azwj}, Allah^{azwj} would Reward him upon his love for him, and even if it was so that the beloved was from the people of the Fire in the Knowledge of Allah^{azwj}; and if a man were to hate a man for the Sake of Allah^{azwj} Allah^{azwj} would Reward him upon his hatred for him, and even if it was so that the hated one was from the people of the Paradise in the Knowledge of Allah^{azwj}'.¹⁴⁴

13. مُحَمَّدٌ بْنُ يَحْيَى، عَنْ أَحْمَدَ بْنِ مُحَمَّدَ بْنِ عِيسَى، عَنْ الْحُسَيْنِ بْنِ سَعِيدٍ، عَنْ النَّضْرِ بْنِ سُوَيْدٍ، عَنْ يَحْيَى الْحَلْبِيِّ، عَنْ بَشِيرِ الْكُنَاسِيِّ، عَنْ أَبِي عَبْدِ اللَّهِ عليه السلام، قَالَ: «قَدْ يَكُونُ حُبُّ فِي اللَّهِ وَرَسُولِهِ وَحُبُّ فِي الدُّنْيَا، فَمَا كَانَ فِي اللَّهِ وَرَسُولِهِ، فَثَوَابُهُ عَلَى اللَّهِ؛ وَمَا كَانَ فِي الدُّنْيَا، فَلَيْسَ بِشَيْءٍ».

Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Al Husayn Bin Saeed, from Al Nazar Bin Suweyd, from Yahya Al Halby, from Bashir Al Kunasy,

(It has been narrated) from Abu Abdullah^{asws} having said: ‘There may happen to be love regarding Allah^{azwj} and His^{azwj} Rasool^{saww} and love regarding the world. So whatever was regarding Allah^{azwj} and His^{azwj} Rasool^{saww}, so its Reward is upon Allah^{azwj}; and whatever was regarding the world, so it is not with anything’.¹⁴⁵

14. عَدَّةٌ مِنْ أَصْحَابِنَا، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ، عَنْ عُثْمَانَ بْنِ عِيسَى، عَنْ سَمَاعَةَ بْنِ مِهْرَانَ: عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ، قَالَ: «إِنَّ الْمُسْلِمِينَ يَلْتَقِيَانِ، فَأَفْضَلُهُمَا أَشَدَّهُمَا حُبًّا لِصَاحِبِهِ».

A number of our companions, from Ahmad Bin Muhammad Bin Khalid, from Usman Bin Isa, from Sama’at Bin Mihran,

(It has been narrated) from Abu Abdullah^{asws} having said: ‘If two Muslims were to meet, so the superior of the two would be the one with more intense love for his companion’.¹⁴⁶

15. عَنْهُ، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ أَبِي نَصْرٍ وَابْنِ فَضَّالٍ، عَنْ صَفْوَانَ الْجَمَّالِ: عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ، قَالَ: «مَا التَّقَى مُؤْمِنَانِ قَطُّ إِلَّا كَانَ أَفْضَلُهُمَا أَشَدَّهُمَا حُبًّا لِأَخِيهِ».

From him, from Ahmad Bin Muhammad Bin Abu Nasr, and Ibn Fazzal, from Safwan Al Jammal,

(It has been narrated) from Abu Abdullah^{asws} having said: ‘No two ‘Momineen’ (Believers) would meet at all except that the superior of the two would be with more intense love for his brother’.¹⁴⁷

16. الْحُسَيْنُ بْنُ مُحَمَّدٍ، عَنْ مُحَمَّدٍ بْنِ عِمْرَانَ السَّبَّيْعِيِّ، عَنْ عَبْدِ اللَّهِ بْنِ جَبَلَةَ، عَنْ إِسْحَاقَ بْنِ عَمَّارٍ: عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ، قَالَ: «كُلُّ مَنْ لَمْ يُحِبَّ عَلَى الدِّينِ وَلَمْ يُغْضَ عَلَى الدِّينِ، فَلَا دِينَ لَهُ».

Al Husayn Bin Muhammad, from Muhammad Bin Imran Al Sabi’e, from Abdullah Bin Jabala, from Is’haq Bin Ammar,

(It has been narrated) from Abu Abdullah^{asws} having said: ‘Everyone who does not love upon the Religion and does not hate upon the Religion, so there is no Religion for him’.¹⁴⁸

Notes

- 1 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 49 H 1
- 2 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 49 H 2
- 3 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 49 H 3
- 4 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 49 H 4
- 5 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 49 H 5
- 6 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 49 H 6
- 7 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 49 H 7
- 8 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 49 H 8
- 9 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 49 H 9
- 10 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 49 H 10
- 11 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 49 H 11
- 12 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 49 H 12
- 13 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 49 H 13
- 14 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 49 H 14
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- 17 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 49 H 17
- 18 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 49 H 18
- 19 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 50 H 1
- 20 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 50 H 2
- 21 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 50 H 3
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- 25 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 51 H 1
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- 27 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 51 H 3
- 28 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 52 H 4
- 29 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 51 H 5
- 30 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 51 H 6
- 31 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 51 H 7
- 32 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 51 H 8
- 33 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 51 H 9
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- 44 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 53 H 1
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كِتَابُ الْإِيمَانِ وَالْكَفْرِ

THE BOOK OF BELIEF (Emān) AND DISBELIEF (Kufr) (5)

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ، وَصَلَّى اللَّهُ عَلَي سَيِّدِنَا مُحَمَّدٍ وَآلِهِ
الطَّاهِرِينَ، وَسَلَامٌ تَسْلِيمًا.

In the Name of Allah^{azwj} the Beneficent, the Merciful. The Praise is for Allah^{azwj} Lord^{azwj} of the Worlds, and Blessing be upon our Chief Muhammad^{saww} and his^{saww} Purified Progeny^{asws}, and greetings with abundant greetings.

61- بَابُ ذَمِّ الدُّنْيَا وَالزُّهْدِ فِيهَا

Chapter 61 – Condemning the world and (adopting) the ascetism in it

1. مُحَمَّدٌ بْنُ يَحْيَى، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ عِيسَى، عَنْ الْحَسَنِ بْنِ مَحْبُوبٍ، عَنْ
الْهَيْثَمِ بْنِ وَقْدِ الْحَزْرِيِّ: عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ، قَالَ: «مَنْ زَهَدَ فِي الدُّنْيَا أَثْبَتَ اللَّهُ الْحِكْمَةَ
فِي قَلْبِهِ، وَأَنْطَقَ بِهَا لِسَانَهُ، وَبَصَرَهُ عَيُوبَ الدُّنْيَا دَاءَهَا وَدَوَاءَهَا، وَأَخْرَجَهُ مِنَ الدُّنْيَا سَالِمًا
إِلَى دَارِ السَّلَامِ».

Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Al Hassan Bin Mahboub, from Al Haysam Bin Waqid Al Hareyri,

(It has been narrated) from Abu Abdullah^{asws} having said: ‘The one who is ascetic in the world, Allah^{azwj} would Affirm the wisdom in his heart, and he would speak with it by his tongue, and he would have an insight into the faults of the world – its ailments, and its cures; and he would exit from the world safely into the House of Peace’.¹

2. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ وَعَلِيِّ بْنِ مُحَمَّدٍ الْقَاسَانِيِّ جَمِيعًا، عَنْ الْقَاسِمِ بْنِ مُحَمَّدٍ،
عَنْ سُلَيْمَانَ بْنِ دَاوُدَ الْمَنْقَرِيِّ، عَنْ حَفْصِ بْنِ غِيَاثٍ: عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ، قَالَ: سَمِعْتُهُ
يَقُولُ: «جَعَلَ الْخَيْرُ كُلَّهُ فِي بَيْتٍ، وَجَعَلَ مِفْتَاحَهُ الزُّهْدَ فِي الدُّنْيَا».
ثُمَّ قَالَ: «قَالَ رَسُولُ اللَّهِ ﷺ: لَا يَجِدُ الرَّجُلُ حُلَاوَةَ الْإِيمَانِ فِي قَلْبِهِ حَتَّى لَا يُيَالِيَ مِنْ
أَكْلِ الدُّنْيَا».

ثُمَّ قَالَ أَبُو عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ: «حَرَامٌ عَلَى قُلُوبِكُمْ أَنْ تَعْرِفَ حُلَاوَةَ الْإِيمَانِ حَتَّى تَزْهَدَ فِي
الدُّنْيَا».

Ali Bin Ibrahim, from his father and Ali Bin Muhammad Al Qasany, altogether from Al Qasim Bin Muhammad, from Suleyman Bin Dawood Al Minqary, from Hafs Bin Giyas,

(It has been narrated) from Abu Abdullah^{asws}, said, 'I heard him^{asws} saying: 'The goodness, all of it, is made to be in a house, and its key has been made to be the ascetism in the world'.

Then he^{asws} said: 'Rasool-Allah^{saww} said: 'The man will not find the sweetness of the Emān in his heart until he does not care of consuming the world'. Then Abu Abdullah^{asws} said: 'It is Prohibited upon your hearts that you recognise the sweetness of the Emān until you are an ascetic (abstinent) in the world'.²

3. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ مُحَمَّدِ بْنِ عَيْسَى، عَنْ يُونُسَ، عَنْ أَبِي أَيُّوبَ الْخَرَّازِ، عَنْ أَبِي حَمْزَةَ: عَنْ أَبِي جَعْفَرٍ عَلَيْهِ السَّلَامُ، قَالَ: « قَالَ أَمِيرُ الْمُؤْمِنِينَ عَلَيْهِ السَّلَامُ: إِنَّ مِنْ أَعْوَنِ الْأَخْلَاقِ عَلَى الدِّينِ الزُّهْدَ فِي الدُّنْيَا ».

Ali Bin Ibrahim, from Muhammad Bin Isa, from Yunus, from Abu Ayoub Al Khazzaz, from Abu Hamza,

(It has been narrated) from Abu Ja'far^{asws} having said: 'Amir Al-Momineen^{asws} said: 'From the most supportive of manners upon the world is the ascetism in the world'.³

4. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ وَعَلِيِّ بْنِ مُحَمَّدٍ، عَنْ الْقَاسِمِ بْنِ مُحَمَّدٍ، عَنْ سُلَيْمَانَ بْنِ دَاوُدَ الْمَنْقَرِيِّ، عَنْ عَلِيِّ بْنِ هَاشِمٍ بْنِ الْبَرِيدِ، عَنْ أَبِيهِ: أَنَّ رَجُلًا سَأَلَ عَلِيَّ بْنَ الْحُسَيْنِ عَلَيْهِ السَّلَامُ عَنِ الزُّهْدِ، فَقَالَ: « عَشْرَةُ أَشْيَاءَ، فَأَعْلَى دَرَجَةِ الزُّهْدِ أَدْنَى دَرَجَةِ الْوَرَعِ، وَأَعْلَى دَرَجَةِ الْوَرَعِ أَدْنَى دَرَجَةِ الْيَقِينِ، وَأَعْلَى دَرَجَةِ الْيَقِينِ أَدْنَى دَرَجَةِ الرِّضَا، أَلَّا وَإِنَّ الزُّهْدَ فِي آيَةٍ مِنْ كِتَابِ اللَّهِ عَزَّ وَجَلَّ: (لِكَيْلَا تَأْسَوْا عَلَى مَا فَاتَكُمْ وَلَا تَفْرَحُوا بِمَا آتَاكُمْ) ».

Ali Bin Ibrahim, from his father, and Ali Bin Muhammad, from Al Qasim Bin Muhammad, from Suleyman Bin Dawood Al Minqary, from Ali Bin Hashim Bin Al Bareyd,

(It has been narrated) from his father that a man asked Ali^{asws} Bin Al-Husayn^{asws} about the ascetism. So he^{asws} said: '(It has) ten levels. So the highest level of the ascetism is the lowest level of the piety, and the highest level of the piety is the lowest level of the conviction, and the highest level of the conviction is the lowest level of the satisfaction. Indeed! And the ascetism in a Verse from the Book of Allah^{azwj} [57: 23] So that you may not despair over what has escaped you, nor be happy at what He has Given you'.⁴

5. وَبِهَذَا الْإِسْنَادِ، عَنْ الْمَنْقَرِيِّ، عَنْ سُفْيَانَ بْنِ عُيَيْنَةَ، قَالَ: سَمِعْتُ أَبَا عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ وَهُوَ يَقُولُ: « كُلُّ قَلْبٍ فِيهِ شَكٌّ أَوْ شِرْكٌ فَهُوَ سَاقِطٌ، وَإِنَّمَا أَرَادُوا بِالزُّهْدِ فِي الدُّنْيَا لَتَفْرُغَ قُلُوبُهُمْ لِلْآخِرَةِ ».

And by this chain, from Al Minqary, from Sufyan Bin Uyayna who said,

‘I heard Abu Abdullah^{asws} and he^{asws} saying ‘Every heart wherein is a doubt or an association (Shirk), so it is fallen; and rather what is intended by the ascetism in the world is to free your hearts for the Hereafter’.⁵

6. عَلِيٌّ، عَنْ أَبِيهِ، عَنْ ابْنِ مَجْزُوبٍ، عَنِ الْعَلَاءِ بْنِ رَزَيْنٍ، عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ: عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ، قَالَ: « قَالَ أَمِيرُ الْمُؤْمِنِينَ عَلَيْهِ السَّلَامُ: إِنَّ عَلَامَةَ الرَّائِبِ فِي ثَوَابِ الْآخِرَةِ زُهْدُهُ فِي عَاجِلِ زَهْرَةِ الدُّنْيَا؛ أَمَّا إِنْ زُهِدَ الزَّاهِدُ فِي هَذِهِ الدُّنْيَا لِيَنْقُصَهُ مِمَّا قَسَمَ اللَّهُ — عَزَّ وَجَلَّ — لَهُ فِيهَا وَإِنْ زُهِدَ، وَإِنْ حَرَصَ الْحَرِيسُ عَلَى عَاجِلِ زَهْرَةِ الْحَيَاةِ الدُّنْيَا لَيَزِيدَهُ فِيهَا وَإِنْ حَرَصَ؛ فَالْمَغْبُونُ مَنْ حَرَمَ حَظَّهُ مِنَ الْآخِرَةِ ».

Ali, from his father, from Ibn Mahboub, from Al A'ala Bin Razeyn, from Muhammad Bin Muslim,

(It has been narrated) from Abu Abdullah^{asws} having said: ‘Amir Al-Momineen^{asws} said: ‘A sign of the one desirous of the Rewards of the Hereafter is his ascetism in the present blossoms of the world. But, the ascetism of the ascetic in this world would not reduce for him from whatever Allah^{azwj} Mighty and Majestic has Apportioned for him regarding it, and even if he was ascetic; and if he was covetous upon the present blossoms of the life of the world, it would not increase him in it, even if he was covetous. The cheated one is the one who is deprived of his share from the Hereafter’.⁶

7. مُحَمَّدُ بْنُ يَحْيَى، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ، عَنْ مُحَمَّدِ بْنِ يَحْيَى الْخَثْعَمِيِّ، عَنْ طَلْحَةَ بْنِ زَيْدٍ: عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ، قَالَ: « مَا أَعْجَبَ رَسُولَ اللَّهِ ﷺ شَيْءٌ مِنَ الدُّنْيَا إِلَّا أَنْ يَكُونَ فِيهَا جَائِعًا خَائِفًا ».

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Muhammad Bin Yahya Al Khash'amy, from Talha Bin Zayd,

(It has been narrated) from Abu Abdullah^{asws} having said: ‘Nothing from the world astounded Rasool-Allah^{saww} except if there happened to be hunger and fear in it’.⁷

8. عِدَّةٌ مِنْ أَصْحَابِنَا، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ خَالِدٍ، عَنِ الْقَاسِمِ بْنِ يَحْيَى، عَنْ جَدِّهِ الْحَسَنِ بْنِ رَاشِدٍ، عَنْ عَبْدِ اللَّهِ بْنِ سِنَانٍ: عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ، قَالَ: « خَرَجَ النَّبِيُّ ﷺ وَهُوَ مَحْزُونٌ، فَاتَاهُ مَلَكٌ، وَمَعَهُ مَفَاتِيحُ خَزَائِنِ الْأَرْضِ، فَقَالَ: يَا مُحَمَّدُ، هَذِهِ مَفَاتِيحُ خَزَائِنِ الْأَرْضِ، يَقُولُ لَكَ رَبُّكَ: افْتَحْ وَخُذْ مِنْهَا مَا شِئْتَ مِنْ غَيْرِ أَنْ تَنْقُصَ شَيْئًا عِنْدِي. فَقَالَ رَسُولُ اللَّهِ ﷺ: الدُّنْيَا دَارٌ مِنْ لَدَارٍ لَهُ، وَلَهَا يَجْمَعُ مَنْ لَاعَقَلَ لَهُ. فَقَالَ الْمَلَكُ: وَالَّذِي بَعَثَكَ بِالْحَقِّ نَبِيًّا، لَقَدْ سَمِعْتُ هَذَا الْكَلَامَ مِنْ مَلِكٍ يَقُولُهُ فِي السَّمَاءِ الرَّابِعَةِ حِينَ أُعْطِيَتْ الْمَفَاتِيحُ ».

A number of our companions, from Ahmad Bin Muhammad Bin Khalid, from Al Qasim Bin Yahya, from his grandfather Al Hassan Bin Rashid, from Abdullah Bin Sinan,

(It has been narrated) from Abu Abdullah^{asws} who said: ‘The Prophet^{saww} came out and he^{saww} was in grief. So an Angel came over to him^{saww}, and with him were keys to the treasures of the earth, and he said: ‘O Muhammad^{saww}! These are keys to the treasures of the earth. Your^{saww} Lord^{azwj} is Saying to you^{saww} ‘Open and take from it whatever you^{saww} so desire to from without there being a reduction of anything in My Presence’.

So Rasool-Allah^{saww} said: ‘The world is a house for the one what has no house for him, and for it there is a collection for the one who has no intellect for him’. So the Angel said: ‘By the One^{azwj} Who Sent you^{saww} with the Truth as a Prophet^{saww}, I had heard this speech from an Angel saying it in the fourth sky, when I was given the keys’.⁸

9. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنْ ابْنِ أَبِي عُمَيْرٍ، عَنْ حَمِيلِ بْنِ دَرَّاجٍ، عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ، قَالَ: «مَرَّ رَسُولُ اللَّهِ ﷺ بِجَدِّي أَسْكَ، مُلْقَى عَلَى مَزْبَلَةٍ مَيْتًا، فَقَالَ لِأَصْحَابِهِ: كَمْ يُسَاوِي هَذَا؟ فَقَالُوا: لَعَلَّهُ لَوْ كَانَ حَيًّا لَمْ يُسَاوِ دَرَهَمًا، فَقَالَ النَّبِيُّ ﷺ: وَالَّذِي نَفْسِي بِيَدِهِ، لِلدُّنْيَا أَهْوَنُ عَلَى اللَّهِ مِنْ هَذَا الْجَدِيِّ عَلَى أَهْلِهِ».

Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Jameel Bin Darraj,

(It has been narrated) from Abu Abdullah^{asws} having said: ‘Rasool-Allah^{saww} passed by an earless goat who had been thrown upon the rubbish heap, dead. So he^{saww} said to his^{saww} companions: ‘How much would this one be worth when alive?’ So they said, Perhaps, if he was alive, it would not equate to a Dirham’. So the Prophet^{saww} said: ‘By the One^{azwj} in Whose Hand is my^{saww} soul! This world is worth less to Allah^{azwj} than this goat is upon its owners’.⁹

10. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ عَلِيِّ بْنِ مُحَمَّدٍ الْقَاسَانِيِّ، عَمَّنْ ذَكَرَهُ، عَنْ عَبْدِ اللَّهِ بْنِ الْقَاسِمِ: عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ، قَالَ: «إِذَا أَرَادَ اللَّهُ بَعْدَ خَيْرٍ زَهْدَهُ فِي الدُّنْيَا، وَفَقَهُهُ فِي الدِّينِ، وَبَصَرَهُ عِيُوبَهَا؛ وَمَنْ أُوْتِيَهُنَّ فَقَدْ أُوْتِيَ خَيْرَ الدُّنْيَا وَالْآخِرَةِ». وَقَالَ: «لَمْ يَطْلُبْ أَحَدٌ الْحَقَّ بَبَابٍ أَفْضَلَ مِنَ الزُّهْدِ فِي الدُّنْيَا، وَهُوَ ضِدٌّ لِمَا طَلَبَ أَعْدَاءُ الْحَقِّ». قُلْتُ: جُعِلَتْ فِدَاكَ، مِمَّاذَا؟

قَالَ: «مِنَ الرِّغْبَةِ فِيهَا» وَقَالَ: «أَلَا مِنْ صَبَّارٍ كَرِيمٍ، فَإِنَّمَا هِيَ أَيَّامٌ قَلِيلٌ، أَلَا إِنَّهُ حَرَامٌ عَلَيْكُمْ أَنْ تَجِدُوا طَعْمَ الْإِيمَانِ حَتَّى تَزْهَدُوا فِي الدُّنْيَا».

قَالَ: وَسَمِعْتُ أَبَا عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ يَقُولُ: «إِذَا تَخَلَّى الْمُؤْمِنُ مِنَ الدُّنْيَا سَمًا، وَوَجَدَ حَلَاوَةَ حُبِّ اللَّهِ، وَكَانَ عِنْدَ أَهْلِ الدُّنْيَا كَأَنَّهُ قَدْ خُوِلَطَ، وَإِنَّمَا خَالَطَ الْقَوْمَ حَلَاوَةَ حُبِّ اللَّهِ، فَلَمْ يَشْتَغِلُوا بغيره».

قَالَ: وَسَمِعْتُهُ يَقُولُ: «إِنَّ الْقَلْبَ إِذَا صَفَا ضَاقَتْ بِهِ الْأَرْضُ حَتَّى يَسْمُو».

Ali Bin Ibrahim, from Ali Bin Muhammad Al Qasany, from the one who mentioned it, from the one who mentioned it, from Abdullah Bin Al Qasim,

(It has been narrated) from Abu Abdullah^{asws} having said: ‘When Allah^{azwj} Intends goodness with a servant, He^{azwj} Causes him to be an ascetic in the world and to have an understanding regarding the Religion, and to have an insight into its faults, and the one who has been Given these, so he has been given the best of the world and the Hereafter’.

And he^{asws} said: ‘No one would (be able to) seek the truth by a door superior than the ascetism in the world, and it is opposite of what the enemies of the truth are seeking’. I said, ‘May I be sacrificed for you^{asws}! What is that from?’ He^{asws} said: ‘From the desire with regards to it’.

And he^{asws} said: ‘Is he not from the prestigious patient ones, as rather, these are (only) a few days (of this worldly life). Indeed! It is Prohibited upon you all that you would find the taste of the Emān until you are ascetic in the world’.

He (the narrator) said, ‘And I heard Abu Abdullah^{asws} saying: ‘When a Believer isolates from the world, he would soar and find the sweetness of the love of Allah^{azwj}, and in the presence of the people of the world he would be as if he is muddled up, and rather the people are isolated from the sweetness of the love of Allah^{azwj}. Therefore, do not pre-occupy yourselves with something else’.

He (the narrator) said, ‘And I heard him^{asws} saying: ‘When a heart is cleansed, the earth will look small for him until he gains real height (of the Irfan – recognition of the Divine Mysteries)’.¹⁰

11. عَلِيٌّ، عَنْ عَلِيِّ بْنِ مُحَمَّدٍ الْقَاسَانِيِّ، عَنِ الْقَاسِمِ بْنِ مُحَمَّدٍ، عَنْ سُلَيْمَانَ بْنِ دَاوُدَ الْمَنْقَرِيِّ، عَنْ عَبْدِ الرَّزَّاقِ بْنِ هَمَّامٍ، عَنْ مَعْمَرِ بْنِ رَاشِدٍ، عَنِ الزُّهْرِيِّ مُحَمَّدَ بْنَ مُسْلِمٍ بْنِ شَهَابٍ، قَالَ: سَمِعْتُ عَلِيَّ بْنَ الْحُسَيْنِ عَلَيْهِ السَّلَامُ: أَيُّ الْأَعْمَالِ أَفْضَلُ عِنْدَ اللَّهِ عَزَّ وَجَلَّ؟

وَالْحَرَصُ، وَهِيَ مَعْصِيَةُ آدَمَ وَحَوَاءَ حِينَ قَالَ اللَّهُ — عَزَّ وَجَلَّ — لَهُمَا: (فَكُلَا مِنْ حَيْثُ شِئْتُمَا وَلَا تَقْرَبَا هَذِهِ الشَّجَرَةَ فَتَكُونَا مِنَ الظَّالِمِينَ) فَأَخَذَا مَا لَحَاجَةً بِهِمَا إِلَيْهِ، فَدَخَلَ ذَلِكَ عَلَى ذُرِّيَّتِهِمَا إِلَى يَوْمِ الْقِيَامَةِ، وَذَلِكَ أَنَّ أَكْثَرَ مَا يَطْلُبُ ابْنُ آدَمَ مَا لَا حَاجَةَ بِهِ إِلَيْهِ. ثُمَّ الْحَسَدُ، وَهِيَ مَعْصِيَةُ ابْنِ آدَمَ حَيْثُ حَسَدَ أَخَاهُ، فَقَتَلَهُ، فَتَشَعَّبَ مِنْ ذَلِكَ حُبُّ النِّسَاءِ، وَحُبُّ الدُّنْيَا، وَحُبُّ الرِّئَاسَةِ، وَحُبُّ الرَّاحَةِ، وَحُبُّ الْكَلَامِ، وَحُبُّ الْعُلُوِّ وَالثَّرْوَةِ، فَصُرْنَ سَبْعَ خِصَالٍ، فَاجْتَمَعْنَ كُلُّهُنَّ فِي حُبِّ الدُّنْيَا، فَقَالَ الْأَنْبِيَاءُ وَالْعُلَمَاءُ بَعْدَ مَعْرِفَةِ ذَلِكَ: حُبُّ الدُّنْيَا رَأْسُ كُلِّ خَطِيئَةٍ؛ وَالدُّنْيَا دُنْيَا: دُنْيَا بِلَاغٍ، وَدُنْيَا مَلْعُونَةٌ.»

Ali, from his father, from Ali Bin Muhammad Al Qasany, from Al Qasim Bin Muhammad, from Suleyman Bin Dawood Al Minqary, from Abdul Razzaq Bin Hammam, from Moamar Bin Rashid, from Al Zuhry Muhammad Bin Muslim Bin Shihad who said,

‘Ali^{asws} Bin Al-Husayn^{asws} was asked, ‘Which of the deeds is superior in the Presence of Allah^{azwj} Might and Majestic?’ So he^{asws} said: ‘There is none from the deeds, after the recognition of Allah^{azwj} Majestic and Mighty, and recognition of His^{azwj} Rasool^{saww} more superior than hatred of the world, and in that are a lot of branches, and the disobedience also has branches (as well)’.

So the first of what Allah^{azwj} was disobeyed with was the arrogance, and it is the disobedience of Iblees^{la} when he^{la} refused, and was arrogant, and he^{la} was from the disbelievers.

And greed, it is the disobedience of Adam^{as} and Hawwa^{as} when Allah^{azwj} Mighty and Majestic Said for them^{as} [2: 35] and eat from it a plenteous (food) wherever you two wish to and do not approach this tree, for then you will become from the unjust. So they^{as} took what there was no need with them to it. Thus, that entered upon their^{as} offspring up to the Day of Judgement, and that is the most of what the son of Adam^{as} sees is what he does not have a need for it.

Then the envy, and it is a disobedience of the son^{la} of Adam^{as} where he envied his^{la} brother^{as}, so he^{la} killed him^{as}. Thus, from that branched out the love of the women, and the love of the world, and love of the government, and love of the relaxation, and love of the speech, and love of the exaltedness and the wealth. So these came to be seven characteristics, being gathered in the love for the world. Therefore, the Prophets^{as}, and the knowledgeable ones^{asws} said after recognising that: ‘The love for the world is the head of the sins’. And the world is two (types of) world – the world of the bare necessities and the condemned world’.¹¹

12. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنْ ابْنِ أَبِي عُمَيْرٍ، عَنْ ابْنِ بُكَيْرٍ: عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ، قَالَ: « قَالَ رَسُولُ اللَّهِ ﷺ: إِنَّ فِي طَلَبِ الدُّنْيَا إِضْرَارًا بِالْآخِرَةِ، وَفِي طَلَبِ الْآخِرَةِ إِضْرَارًا بِالدُّنْيَا، فَأَضَرُّوا بِالدُّنْيَا؛ فَإِنَّهَا أَحَقُّ بِالِإِضْرَارِ ». »

Ali Bin Ibrahim, from his father from Ibn Abu Umeyr, from Ibn Bukeyr, (It has been narrated) from Abu Abdullah^{asws} having said: ‘Rasool-Allah^{saww} said: ‘In seeking of the world there is loss incurred with the Hereafter and in seeking the Hereafter there is loss incurred with the world. So incur losses with the world for it is more appropriate with the losses’.¹²

13. مُحَمَّدُ بْنُ يَحْيَى، عَنْ أَحْمَدَ بْنِ مُحَمَّدَ بْنِ عِيسَى، عَنْ عَلِيِّ بْنِ الْحَكَمِ، عَنْ أَبِي أَيُّوبَ الْخُرَّازِ، عَنْ أَبِي عُبَيْدَةَ الْحَذَّاءِ، قَالَ: قُلْتُ لِأَبِي جَعْفَرٍ عَلَيْهِ السَّلَامُ: حَدِّثْنِي بِمَا أَنْتَفَعُ بِهِ. فَقَالَ: « يَا أَبَا عُبَيْدَةَ، أَكْثَرَ ذِكْرِ الْمَوْتِ؛ فَإِنَّهُ لَمْ يَكُنْ إِنْسَانٌ ذَكَرَ الْمَوْتَ إِلَّا زَهَدَ فِي الدُّنْيَا ». »

Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa from Ali Bin Al Hakam, from Abu Ayoub Al Khazzaz, from Abu Ubeyda Al Haza’a who said,

‘I said to Abu Ja’far^{asws}, ‘(Please) Narrate to me with what I can benefit from’. So he^{asws} said: ‘O Abu Ubeyda! Frequently remember the death, for a human being would not frequent in remembering the death except that he would be an ascetic in the world’.¹³

14. عَنْهُ، عَنْ عَلِيِّ بْنِ الْحَكَمِ، عَنْ الْحَكَمِ بْنِ أَيْمَنَ، عَنْ دَاوُدَ الْبَزْزَارِيِّ، قَالَ: قَالَ أَبُو جَعْفَرٍ عَلَيْهِ السَّلَامُ: « مَلَكٌ يُنَادِي كُلَّ يَوْمٍ: ابْنَ آدَمَ، لِدِ الْمَوْتِ، وَاحْمَعِ لِلْفَنَاءِ، وَابْنَ الْخُرَابِ ». »

From him, from Ali Bin Al Hakam, from Al Hakam Bin Ayman, from Dawood Al Abzary who said,

‘Abu Ja’far^{asws} said: ‘An Angels calls out every day: ‘O son of Adam^{as}! You are begetting for the death, and amassing for the perishing, and building for the ruination’.¹⁴

15. عَنْهُ، عَنْ عَلِيِّ بْنِ الْحَكَمِ، عَنْ عُمَرَ بْنِ أَبَانَ، عَنْ أَبِي حَمْزَةَ: عَنْ أَبِي جَعْفَرٍ عَلَيْهِ السَّلَامُ، قَالَ: « قَالَ عَلِيُّ بْنُ الْحُسَيْنِ صَلَوَاتُ اللَّهِ عَلَيْهِمَا: إِنَّ الدُّنْيَا قَدْ ارْتَحَلَتْ مُدْبِرَةً، وَإِنَّ الْآخِرَةَ قَدْ ارْتَحَلَتْ مُقْبِلَةً، وَلِكُلِّ وَاحِدَةٍ مِنْهُمَا بَنُونَ؛ فَكُونُوا مِنْ أَبْنَاءِ الْآخِرَةِ، وَلَا تَكُونُوا مِنْ أَبْنَاءِ الدُّنْيَا. أَلَا وَكُونُوا مِنَ الزَّاهِدِينَ فِي الدُّنْيَا، الرَّاغِبِينَ فِي الْآخِرَةِ. أَلَا إِنَّ الزَّاهِدِينَ فِي الدُّنْيَا اتَّخَذُوا الْأَرْضَ بَسَاطًا، وَالتُّرَابَ فِرَاشًا، وَالْمَاءَ طَبِيبًا، وَقَرَضُوا مِنَ الدُّنْيَا تَقْرِيبًا أَلَا وَمَنْ اشْتَقَ إِلَى الْجَنَّةِ سَلًا عَنِ الشَّهَوَاتِ، وَمَنْ أَشْفَقَ مِنَ النَّارِ رَجَعَ عَنِ الْمُحَرَّمَاتِ، وَمَنْ زَهَدَ فِي الدُّنْيَا هَانَتْ عَلَيْهِ الْمَصَائِبُ. أَلَا إِنَّ لِلَّهِ عِبَادًا كَمَنْ رَأَى أَهْلَ الْجَنَّةِ فِي الْجَنَّةِ مُخَلَّدِينَ، وَكَمَنْ رَأَى أَهْلَ النَّارِ فِي النَّارِ مُعَذِّبِينَ، شُرُورَهُمْ مَأْمُونَةٌ، وَقُلُوبُهُمْ مُحْزَوْنَةٌ؛ أَنْفُسُهُمْ عَفِيفَةٌ، وَحَوَائِجُهُمْ خَفِيفَةٌ؛ صَبَرُوا أَيَّامًا قَلِيلَةً، فَصَارُوا بِعُقَى رَاحَةٍ طَوِيلَةٍ. أَمَّا اللَّيْلُ فَصَافُونَ أَقْدَامَهُمْ، تَجْرِي دُمُوعُهُمْ عَلَى خُدُودِهِمْ، وَهُمْ يَجَارُونَ إِلَى رَبِّهِمْ، يَسْعَوْنَ فِي فَكَكَ رِقَابِهِمْ. وَأَمَّا النَّهَارُ فَحُلَمَاءُ، عُلَمَاءُ، بَرَّةٌ، أَتْقِيَاءُ، كَانَتْهُمْ الْقِدَاحُ قَدْ بَرَّاهُمْ الْخَوْفُ مِنَ الْعِبَادَةِ، يَنْظُرُ إِلَيْهِمُ النَّاطِرُ، فَيَقُولُ: مَرْضَى — وَمَا بِالْقَوْمِ مِنْ مَرَضٍ — أَمْ خُولُطُوا فَقَدْ خَالَطَ الْقَوْمُ أَمْرٌ عَظِيمٌ مِنَ ذِكْرِ النَّارِ وَمَا فِيهَا ».

From him, from Ali Bin Al Hakam, from Umar Bin Aban, from Abu Hamza,

(It has been narrated) from Abu Ja’far^{asws} having said: ‘Ali^{asws} Bin Al-Husayn^{asws} said: ‘The world is travelling away from you and the Hereafter is travelling towards you, and for each one of the those are (like being) sons (to). So be from the sons of the Hereafter and do not become from the sons of the world; and become from the ascetics in the world desirous for the Hereafter. Indeed! The ascetics in the world are taking the ground as a habitat and the dust as a bedding and the water as a perfume, and have cut off from the world with a cutting off.

Indeed! The one who is desirous to the Paradise would rein himself from the lustful desires, and the one fearful from the Fire would retract from the Prohibitions, and the one ascetic in the world, the difficulties would become easire upon him. Indeed! For Allah^{azwj} there are such servants as if they can see the people of the Paradise being in the Paradise eternally, and like the ones who see the people of the Fire being Punished in the Fire.

Their wickedness is safe (locked away), and their hearts are grieving, their selves are chaste, and their needs are light. They are observing patience for a few days and they would end up with a prolonged rest. As for the night, so they are forming a row with their feet, their tears flowing upon their cheeks,

and they are supplicating to their Lord^{azwj} striving to free their necks (from the Fire).

And as for the day, so they are forbearing, scholarly, righteous, pious, as if like the arrows freed from the fins (slim) due to worship. The beholder would look at them and he would be saying, 'A sickness'; and (but) there is no sickness with the group or any confusion, for the group has indulged in a great matter from the remembrance of the Fire and whatever is in it'.¹⁵

16. عَنْهُ، عَنْ عَلِيِّ بْنِ الْحَكَمِ، عَنْ أَبِي عَبْدِ اللَّهِ الْمُؤْمِنِ، عَنْ جَابِرٍ، قَالَ: دَخَلْتُ عَلَى أَبِي جَعْفَرٍ عليه السلام، فَقَالَ: « يَا جَابِرُ، وَاللَّهِ إِنِّي لَمَحْزُونٌ، وَإِنِّي لَمَشْغُولُ الْقَلْبِ ». قُلْتُ: جَعَلْتُ فِدَاكَ، وَمَا شُغِّلَكَ؟ وَمَا حُزِنُ قَلْبِكَ؟

فَقَالَ: « يَا جَابِرُ، إِنَّهُ مِنْ دَخَلَ قَلْبُهُ صَافِي خَالِصٍ دِينَ اللَّهِ، شَغَلَ قَلْبُهُ عَمَّا سِوَاهُ؛ يَا جَابِرُ، مَا الدُّنْيَا؟ وَمَا عَسَى أَنْ تَكُونَ الدُّنْيَا؟ هَلْ هِيَ إِلَّا طَعَامٌ أَكَلْتَهُ، أَوْ ثَوْبٌ لَبَسْتَهُ، أَوْ امْرَأَةٌ أَصَبْتَهَا؟

يَا جَابِرُ، إِنَّ الْمُؤْمِنِينَ لَمْ يَطْمَئِنُوا إِلَى الدُّنْيَا بِقَائِمِهِمْ فِيهَا، وَلَمْ يَأْمِنُوا قُدُومَهُمُ الْآخِرَةَ. يَا جَابِرُ، الْآخِرَةُ دَارُ قَرَارٍ، وَالدُّنْيَا دَارُ فَنَاءٍ وَزَوَالٍ، وَلَكِنْ أَهْلُ الدُّنْيَا أَهْلُ غَفْلَةٍ، وَكَأَنَّ الْمُؤْمِنِينَ هُمُ الْفُقَهَاءُ، أَهْلُ فِكْرَةٍ وَعِبْرَةٍ، لَمْ يُصِمُّهُمْ عَنْ ذِكْرِ اللَّهِ — جَلَّ اسْمُهُ — مَا سَمِعُوا بِأَذَانِهِمْ، وَلَمْ يُعِمِّمْ عَنْ ذِكْرِ اللَّهِ مَا رَأَوْا مِنَ الزَّيْنَةِ بِأَعْيُنِهِمْ، فَفَازُوا بِثَوَابِ الْآخِرَةِ كَمَا فَازُوا بِذَلِكَ الْعِلْمِ.

وَأَعْلَمُ يَا جَابِرُ، أَنَّ أَهْلَ التَّقْوَى أَيْسَرُ أَهْلَ الدُّنْيَا مَوْئِلَةً، وَأَكْثَرُهُمْ لَكَ مَعُونَةً، تَذَكَّرُ فَيَعِينُونَكَ، وَإِنْ نَسِيتَ ذِكْرَكَ، قَوَّالُونَ بِأَمْرِ اللَّهِ، قَوَّامُونَ عَلَى أَمْرِ اللَّهِ، قَطَعُوا مَحَبَّتَهُمْ بِمَحَبَّةِ رَبِّهِمْ، وَوَحَّشُوا الدُّنْيَا لَطَاعَةِ مَلِكِهِمْ، وَنَظَرُوا إِلَى اللَّهِ — عَزَّ وَجَلَّ — وَإِلَى مَحَبَّتِهِ بِقُلُوبِهِمْ، وَعَلِمُوا أَنَّ ذَلِكَ هُوَ الْمَنْظُورُ إِلَيْهِ لِعَظِيمِ شَأْنِهِ، فَأَنْزَلَ الدُّنْيَا كَمَنْزِلِ نَزْلَتِهِ ثُمَّ ارْتَحَلَتْ عَنْهُ، أَوْ كَمَالِ وَجْدَتِهِ فِي مَنَامِكَ، فَاسْتَيْقَظْتَ وَلَيْسَ مَعَكَ مِنْهُ شَيْءٌ، إِنِّي إِنَّمَا ضَرَبْتُ لَكَ هَذَا مَثَلًا؛ لِأَنَّهَا عِنْدَ أَهْلِ اللَّبِّ وَالْعِلْمِ بِاللَّهِ كَفِيَ الظُّلَالِ.

يَا جَابِرُ، فَاحْفَظْ مَا اسْتَرَعَاكَ اللَّهُ — جَلَّ وَعَزَّ — مِنْ دِينِهِ وَحُكْمَتِهِ، وَلَا تَسْأَلَنَّ عَمَّا لَكَ عِنْدَهُ إِلَّا مَا لَهُ عِنْدَ نَفْسِكَ، فَإِنْ تَكُنَ الدُّنْيَا عَلَى غَيْرِ مَا وَصَفْتُ لَكَ، فَتَحَوَّلْ إِلَى دَارِ الْمُسْتَعْتَبِ، فَلَعَمْرِي لَرُبِّ حَرِيصٍ عَلَى أَمْرٍ قَدْ شَقِيَ بِهِ حِينَ آتَاهُ، وَلَرُبِّ كَارِهِ لَأَمْرٍ قَدْ سَعِدَ بِهِ حِينَ آتَاهُ، وَذَلِكَ قَوْلُ اللَّهِ عَزَّ وَجَلَّ: (وَلِيْمَحْصَ اللَّهُ الَّذِينَ آمَنُوا وَيَمَحَقَ الْكَافِرِينَ) .

From him, from Ali Bin Al Hakam, from Abu Abdullah Al Momine, from Jabir who said,

'I went over to Abu Ja'far^{asws}, so he^{asws} said: 'O Jabir! By Allah^{azwj} I^{asws} am grieved and I^{asws} pre-occupied of heart'. I said, 'May I be sacrificed for you^{asws}! What grieves your^{asws} heart?' O Jabir! The one in whose heart enters

the purity (and) sincerity for the Religion of Allah^{azwj}, it pre-occupies his heart from what is besides it. O Jabir! What is the world and what can the world happen to be? Is it only the food that you eat, or clothes you wear, or a woman you accompany with?

O Jabir! The Believers do not rest assured to the world by their remaining in it, and do not feel secure of their proceeding to the Hereafter. O Jabir! The Hereafter is a house of (permanent) abode and the world is a house of annihilation and decline, but the people of the world are oblivious, and it is as if the Believers, they are the understanding ones, the thinking people, learners. They are not deafened from the Mention of Allah^{azwj}, Majestic is His^{azwj} Name, what they are hearing by their ears, and they are not blinded from the Remembrance of Allah^{azwj}, what they are seeing from the adornments by their eyes.

Thus, they have been successful with (achieving) the Rewards of the Hereafter just as they were successful with (acquiring) that knowledge. And know, O Jabir, that the people of piety are the people with the smallest of provisions of the world, and they (are the) people who provide the most to you. You mention them and they will be assisting you, and if you forget, they would mention you.

They are speaking by the Commands of Allah^{azwj}, steadfast upon the Commands of Allah^{azwj}. Their love (for others) and their desires for the world and their kings is cut-off by their love for their Lord^{azwj}, and they are looking towards Allah^{azwj} Mighty and Majestic and to His^{azwj} Love by their hearts, and they know that the looking towards Him^{azwj} is a great affair.

So (for them) the world is a lodge like a lodge they lodge in, then they depart from it, or like wealth you tend to see in your dream, and then you wake up, and there is nothing from it with you. I^{asws}, rather struck this example for you because it (the world) in the view of the people of understanding and knowledge with Allah^{azwj}, is like a passing shadow.

O Jabir! Protect whatever Allah^{azwj} Mighty and Majestic has Attracted you with from His^{azwj} Religion and His^{azwj} Wisdom, and do not ask about what there is for you in His^{azwj} Presence, except what is there for Him^{azwj} in your soul. So if the world happens to be upon other than what I^{asws} have described to you, so reconsider it as a house of reproach (blame). So the person is sometimes greedy upon a matter and would be miserable with it when it comes to him, and sometimes he dislikes a matter which he would be happy with it when it comes to him, and these are the Words of Allah^{azwj} Mighty and Majestic [3: 141] And that He may Examine those who believe and wipe out the unbelievers'.¹⁶

17. عَنْهُ، عَنْ عَلِيِّ بْنِ الْحَكَمِ، عَنْ مُوسَى بْنِ بَكْرٍ: عَنْ أَبِي إِبْرَاهِيمَ عَلَيْهِ السَّلَامُ، قَالَ: « قَالَ أَبُو ذَرٍّ رَحِمَهُ اللَّهُ: حَزَى اللَّهُ الدُّنْيَا عَنِّي مَذْمُومَةً بَعْدَ رَغِيفَيْنِ مِنَ الشَّعِيرِ: أَتَغْدَى بِأَحَدِهِمَا، وَأَتَعَشَّى بِالْآخَرِ، وَبَعْدَ شَمَلَتِي الصُّوفِ: أَتَزِرُّ بِأَحَدِهِمَا، وَأَتَرْدِي بِالْآخَرِ ».

From him, from Ali Bin Al Hakam, from Musa Bin Bakr,

(It has been narrated) from Abu Ibrahim^{asws} (7th Imam^{asws}) having said: 'Abu Zarra, may Allah^{azwj} have Mercy on him said, 'May Allah^{azwj} Condemn the world on myra behalf after two loaves of barley, Ira can have

lunch with one of them and dinner with the other, and after two woolen clothes I^{as} wear as a trouser with one of them, and as a cloak with the other one'.¹⁷

18. وَعَنْهُ، عَنْ عَلِيِّ بْنِ الْحَكَمِ، عَنِ الْمُثَنَّى، عَنْ أَبِي بَصِيرٍ: عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ، قَالَ: «كَانَ أَبُو ذَرٍّ — رَضِيَ اللَّهُ عَنْهُ — يَقُولُ فِي خُطْبَتِهِ: يَا مُبْتَغِي الْعِلْمِ، كَأَنَّ شَيْئًا مِنَ الدُّنْيَا لَمْ يَكُنْ شَيْئًا، إِلَّا مَا يَنْفَعُ خَيْرَهُ وَيَضُرُّ شَرَّهُ، إِلَّا مِنْ رَحِمِ اللَّهِ. يَا مُبْتَغِي الْعِلْمِ، لَا يَشْغَلُكَ أَهْلٌ وَلَا مَالٌ عَنْ نَفْسِكَ، أَنْتَ يَوْمَ تُفَارِقُهُمْ كَضِيفٍ بَتَ فِيهِمْ، ثُمَّ غَدَوْتَ عَنْهُمْ إِلَى غَيْرِهِمْ، وَالْدُّنْيَا وَالْآخِرَةُ كَمَنْزِلٍ تَحَوَّلَ مِنْهُ إِلَى غَيْرِهِ، وَمَا بَيْنَ الْمَوْتِ وَالْبَعْثِ إِلَّا كَنَوْمَةٍ نَمْتَهَا، ثُمَّ اسْتَيْقَظْتَ مِنْهَا. يَا مُبْتَغِي الْعِلْمِ، قَدِمَ لِمَقَامِكَ بَيْنَ يَدَيِ اللَّهِ عَزَّ وَجَلَّ؛ فَإِنَّكَ مُثَابَرٌ بِعَمَلِكَ، كَمَا تَدِينُ تَدَانُ يَا مُبْتَغِي الْعِلْمِ».

And from him, from Ali Bin Al Hakam, from Al Musna, from Abu Baseer, (It has been narrated) from Abu Abdullah^{asws} having said: 'It was so that Abu Zarra, may Allah^{azwj} be Pleased with himra said in a sermon, 'O seeker of the knowledge. It is as if something from the world does not happen to be a thing except whatever it benefitted by its goodness and is harmed by its evil, except for the one Allah^{azwj} is Merciful to.

O seeker of knowledge! Neither should the family nor the wealth pre-occupy you from yourself. You are like a guest today sleeping among them, then you would be going away from them to the others; and the world and the Hereafter are like a house you transfer from to another; and what is the death and the Resurrection except like a sleep you sleep, then you wake up from it? O seeker of knowledge! Proceed to your place in front of Allah^{azwj} Mighty and Majestic, for you would be Rewarded for your deeds just as you would reap what you have sown, O seeker of knowledge'.¹⁸

19. عَدَّةٌ مِنْ أَصْحَابِنَا، عَنْ أَحْمَدَ بْنِ مُحَمَّدَ بْنِ خَالِدٍ، عَنِ الْقَاسِمِ بْنِ يَحْيَى، عَنْ جَدِّهِ الْحَسَنِ بْنِ رَاشِدٍ: عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ، قَالَ: «قَالَ رَسُولُ اللَّهِ ﷺ: مَا لِي وَلِلدُّنْيَا، إِنَّمَا مَثَلِي وَمَثَلُهَا كَمَثَلِ الرَّكَّابِ، رُفِعَتْ لَهُ شَجَرَةٌ فِي يَوْمٍ صَائِفٍ، فَقَالَ تَحْتَهَا، ثُمَّ رَاحَ وَتَرَكَهَا».

A number of our companions, from Ahmad Bin Muhammad Bin Khalid, from Al Qasim Bin Yahya, from his grandfather Al Hassan Bin Rashid,

(It has been narrated) from Abu Abdullah^{asws} having said: 'Rasool-Allah^{saww} said: 'What is it to me^{saww} and the world. But rather, the likes of me^{saww} and it are like an example of the rider, a tree is raised for him during a day of scorching heat, so he goes underneath it (for shade), then rests, and leaves it'.¹⁹

20. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ مُحَمَّدِ بْنِ عِيسَى، عَنْ يَحْيَى بْنِ عَقْبَةَ الْأَزْدِيِّ: عَنْ أَبِي عَبْدِ اللَّهِ عليه السلام: قَالَ: قَالَ أَبُو جَعْفَرٍ عليه السلام: «مَثَلُ الْحَرِيصِ عَلَى الدُّنْيَا كَمَثَلِ دُودَةِ الْقَزِّ، كُلَّمَا أَزْدَادَتْ عَلَى نَفْسِهَا لَفًا، كَانَ أَبْعَدَ لَهَا مِنَ الْخُرُوجِ حَتَّى تَمُوتَ غَمًّا».

قَالَ: وَقَالَ أَبُو عَبْدِ اللَّهِ عليه السلام: «كَانَ فِيمَا وَعَظَ بِهِ لُقْمَانُ ابْنَهُ: يَا بُنَيَّ، إِنَّ النَّاسَ قَدْ جَمَعُوا قَبْلَكَ لِلْوِلَادَةِ، فَلَمْ يَبْقَ مَا جَمَعُوا، وَلَمْ يَبْقَ مِنْ جَمَعُوا لَهُ، وَإِنَّمَا أَنْتَ عَبْدٌ مُسْتَأْجَرٌ قَدْ أُمِرْتَ بِعَمَلٍ، وَوُعِدْتَ عَلَيْهِ أَجْرًا، فَأَوْفِ عَمَلَكَ، وَاسْتَوْفِ أَجْرَكَ، وَلَا تَكُنْ فِي هَذِهِ الدُّنْيَا بِمَنْزِلَةِ شَاةٍ وَقَعَتْ فِي زَرْعٍ أَحْضَرَ، فَكَلَّتْ حَتَّى سَمِنَتْ، فَكَانَ حَتْفُهَا عِنْدَ سَمْنِهَا، وَلَكِنْ اجْعَلِ الدُّنْيَا بِمَنْزِلَةِ قَنْطَرَةٍ عَلَى نَهَرٍ جُرَتْ عَلَيْهَا وَتَرَكْتَهَا، وَلَمْ تَرْجِعْ إِلَيْهَا آخِرَ الدَّهْرِ، أَخْرَبَهَا وَلَا تَعْمُرْهَا؛ فَإِنَّكَ لَمْ تُؤْمَرْ بِعِمَارَتِهَا.

وَأَعْلَمْ أَنَّكَ سَتَسْأَلُ غَدًا إِذَا وَقَفْتَ بَيْنَ يَدَيِ اللَّهِ — عَزَّ وَجَلَّ — عَنْ أَرْبَعٍ: شَبَابِكَ فِيمَا أَبْلَيْتَهُ؟ وَعُمُرِكَ فِيمَا أَفْنَيْتَهُ؟ وَمَالِكَ مِمَّا اكْتَسَبْتَهُ وَفِيمَا أَنْفَقْتَهُ؟ فَتَاهَبْ لَذَلِكَ، وَأَعِدْ لَهُ جَوَابًا، وَلَا تَأْسَ عَلَى مَا فَاتَكَ مِنَ الدُّنْيَا؛ فَإِنَّ قَلِيلَ الدُّنْيَا لَا يَدُومُ بَقَاؤُهُ، وَكَثِيرُهَا لَا يُؤْمِنُ بِلَاؤُهُ، فَخُذْ حَذْرَكَ، وَجِدْ فِي أَمْرِكَ، وَاكْشِفِ الْغَطَاءَ عَنْ وَجْهِكَ، وَتَعَرَّضْ لِمَعْرُوفِ رَبِّكَ، وَجِدِّدِ التَّوْبَةَ فِي قَلْبِكَ، وَاكْمَشْ فِي فَرَاغِكَ، قَبْلَ أَنْ يُقْصَدَ قَصْدُكَ، وَيُقْضَى قِضَاؤُكَ، وَيُحَالَ بَيْنَكَ وَبَيْنَ مَا تُرِيدُ».

Ali Bin Ibrahim, from Muhammad Bin Isa, from Yahya Bin Uqba Al Azdy,

(It has been narrated) from Abu Abdullah^{asws} having said: ‘Abu Ja’far^{asws} said: ‘And example of the one greedy upon the world is like an example of a silkworm. The more it increases (creating silk) around itself, the more remote it gets from the exiting (from it) until it dies in sorrow.

He (the narrator) said, ‘And Abu Abdullah^{asws} said: ‘Among what Luqman^{as} advised his^{as} son with, was, ‘O my^{as} son! The people who were before you had amassed for their children, but whatever they amassed did not remain, nor did they remain, the ones it had been amassed for, and rather, you are a recompensed servant who has been instructed with a work and promised a recompense upon it.

So fulfil your work and you would be Fulfilled with your Recompense; and do not become in this world at the status of a sheep who falls into a green pasture, so it eats until it fattens, and it is slaughtered (after being) putting on weight. But, make the world to be at the status of a bridge upon a river, passing over it and leaving it, and do not return to it to the end of times. Ruin it and do not repair it, for you have not been ordered with the repairing of it.

And know that you would be Questioned tomorrow when you pause in front of Allah^{azwj} Mighty and Majestic, about four (matters) – your youth, regarding what you wore it down; and your age, regarding what you spent it; and your wealth, from what (means) did you earn it and on what you spent it.

Therefore be alert for that and prepare for it, and do not despair upon what is lost for you from the world, for the little of the world does not remain forever, and its more is not safe from its misfortune.

Therefore, take your share and struggle in your life, and uncover the covering from your face, and expose yourself to the goodness of your Lord^{azwj}, and renew the repentance in your heart, and retract during your being free before your deliberation is deliberated upon and your Ordainment is Ordained (death), and there is a distancing between you and what you intended for'.²⁰

21. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنْ ابْنِ مَحْبُوبٍ، عَنْ بَعْضِ أَصْحَابِهِ، عَنْ ابْنِ أَبِي يَعْفُورٍ، قَالَ: سَمِعْتُ أَبَا عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ يَقُولُ: «فِيمَا نَاجَى اللَّهُ — عَزَّ وَجَلَّ — بِهِ مُوسَى عَلَيْهِ السَّلَامُ: يَا مُوسَى، لَا تَرْكَنْ إِلَى الدُّنْيَا رُكُونَ الظَّالِمِينَ، وَرُكُونٍ مِمَّنْ اتَّخَذَهَا أَبًا وَأُمًّا. يَا مُوسَى، لَوْ وَكَلْتِكَ إِلَى نَفْسِكَ لَتَنَظَّرَ لَهَا، إِذَا لَغَلَبَ عَلَيْكَ حُبُّ الدُّنْيَا وَزَهَرَتْهَا. يَا مُوسَى، نَافَسْ فِي الْخَيْرِ أَهْلَهُ، وَاسْتَبْقِهِمْ إِلَيْهِ؛ فَإِنَّ الْخَيْرَ كَاسِمُهُ، وَاتَّركَ مِنَ الدُّنْيَا مَا بَكَ الْغَنَى عَنْهُ، وَلَا تَنْظُرْ عَيْنَكَ إِلَى كُلِّ مَفْتُونٍ بِهَا وَ مُوَكَّلٍ إِلَى نَفْسِهِ. وَاعْلَمْ أَنَّ كُلَّ فِتْنَةٍ بَدُؤُهَا حُبُّ الدُّنْيَا، وَلَا تَغْبِطْ أَحَدًا بِكَثْرَةِ الْمَالِ؛ فَإِنَّ مَعَ كَثْرَةِ الْمَالِ تَكْثُرُ الذُّنُوبُ لِوَاجِبِ الْحَقُوقِ، وَلَا تَغْبِطَنَّ أَحَدًا بِرِضَى النَّاسِ عَنْهُ حَتَّى تَعْلَمَ أَنَّ اللَّهَ رَاضٍ عَنْهُ، وَلَا تَغْبِطَنَّ مَخْلُوقًا بِطَاعَةِ النَّاسِ لَهُ؛ فَإِنَّ طَاعَةَ النَّاسِ لَهُ وَاتِّبَاعَهُمْ إِيَّاهُ عَلَى غَيْرِ الْحَقِّ هَلَاكٌ لَهُ وَلِمَنْ اتَّبَعَهُ».

Ali Bin Ibrahim, from his father, from Ibn Mahboub, from one of his companions, from Ibn Abu Yafour who said,

'I heard Abu Abdullah^{asws}: 'Among what Allah^{azwj} Mighty and Majestic Whispered to Musa^{as} with, was: "O Musa^{as}! Do not incline towards the world like the inclining of the unjust ones, the ones who take it as a father and a mother. O Musa^{as}! If I^{azwj} were to Leave you^{as} to yourself^{as} for consideration of it, then the love for the world and its blossoms would overcome upon you^{as}.'

O Musa^{as}! Compete regarding the goodness with its people, and precede them to it, for the goodness is like its name and leave from the world what you^{as} are self-sufficient from it, and your^{as} eyes should not look towards every one intrigued by it and has allocated himself to it. And know, that every 'Fitna' (strife) begins by the love for the world; and do not seek anyone with a lot of wealth, for along with the abundance of wealth are a lot of sins for the Obligatory rights.

And do not seek anyone by pleasing the people about him until you know that Allah^{azwj} is Pleased from him, and do not seek people by obeying the people for him, for in obeying the people for him and seeking them for him upon other than the truth, there would be destruction for him and for the one who sought him".²¹

22. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنْ عَبْدِ اللَّهِ بْنِ الْمُغِيرَةِ، عَنْ غِيَاثِ بْنِ إِبْرَاهِيمَ: عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ، قَالَ: «إِنَّ فِي كِتَابِ عَلِيِّ صَلَوَاتُ اللَّهِ عَلَيْهِ: إِنَّمَا مِثْلُ الدُّنْيَا كَمِثْلِ الْحَيَّةِ، مَا أَلَيْنَ مَسَّهَا وَفِي جَوْفِهَا السَّمُّ النَّاقِعُ، يَحْذَرُهَا الرَّجُلُ الْعَاقِلُ، وَيَهْوِي إِلَيْهَا الصَّبِيُّ الْجَاهِلُ».

Ali Bin Ibrahim, from his father, from Abdullah Bin Al Mugheira, from Giyas Bin Ibrahim,

(It has been narrated) from Abu Abdullah^{asws} having said: 'In the Book of Ali^{asws} (he^{asws} said): 'But rather an example of the world is like an example of the snake, which is smooth when touching it but from inside it is drenched in the venom. The intellectual man is cautious from it, and the ignorant children are attracted towards it'.²²

23. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ مُحَمَّدِ بْنِ عَيْسَى، عَنْ يُونُسَ، عَنْ أَبِي حَمِيلَةَ، قَالَ: قَالَ أَبُو عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ: «كَتَبَ أَمِيرُ الْمُؤْمِنِينَ عَلَيْهِ السَّلَامُ إِلَى بَعْضِ أَصْحَابِهِ يَعْظُهُ: أَوْصِيكَ وَنَفْسِي بِنَقْوَى مَنْ لَاتَحِلَّ مَعْصِيَتُهُ، وَلَا يَرْجَى غَيْرُهُ، وَلَا الْغِنَى إِلَّا بِهِ؛ فَإِنَّ مَنْ اتَّقَى اللَّهَ، حَلَّ وَعَزَّ وَقَوِيَ وَشَبَّعَ وَرَوِيَ وَرَفَعَ عَقْلَهُ عَنْ أَهْلِ الدُّنْيَا، فَدَنَّهُ مَعَ أَهْلِ الدُّنْيَا، وَقَلْبُهُ وَعَقْلُهُ مُعَايِنُ الْآخِرَةِ، فَأُطْفَأَ بَضْوَاءُ قَلْبِهِ مَا أَبْصَرَتْ عَيْنَاهُ مِنْ حُبِّ الدُّنْيَا، فَقَدَّرَ حَرَامَهَا، وَجَانَبَ شُبُهَاتَهَا، وَأَضَرَّ — وَاللَّهِ — بِالْحَلَالِ الصَّافِي إِلَّا مَا لَابَدَ لَهُ مِنْ كَسْرَةٍ مِنْهُ يَشُدُّ بِهَا صُلْبَهُ، وَتَوْبَ يُوَارِي بِهِ عَوْرَتَهُ مَنْ أَغْلَظَ مَا يَجِدُ وَأَخْشَنَهُ، وَلَمْ يَكُنْ لَهُ فِيمَا لَابَدَ لَهُ مِنْهُ ثَقَّةٌ وَلَا رَجَاءٌ، فَوَقَعَتْ ثِقَتُهُ وَرَجَاؤُهُ عَلَى خَالِقِ الْأَشْيَاءِ، فَجَدَّ وَاجْتَهَدَ وَاتَّعَبَ بَدَنَهُ حَتَّى بَدَتْ الْأَضْلَاجُ، وَغَارَتِ الْعَيْنَانِ، فَابْدَلَهُ اللَّهُ لَهُ مِنْ ذَلِكَ قُوَّةً فِي بَدَنِهِ وَشِدَّةً فِي عَقْلِهِ، وَمَا ذُخِرَ لَهُ فِي الْآخِرَةِ أَكْثَرُ، فَارْفُضِ الدُّنْيَا؛ فَإِنَّ حُبَّ الدُّنْيَا يَعْمي وَيَصُمُّ وَيَكْمُ وَيَذِلُّ الرِّقَابَ؛ فَتَدَارِكُ مَا بَقِيَ مِنْ عَمْرِكَ، وَلَا تَقُلْ غَدًا أَوْ بَعْدَ غَدٍ؛ فَإِنَّمَا هَلَكٌ مَنْ كَانَ قَبْلَكَ بِإِقَامَتِهِمْ عَلَى الْأَمَانِيِّ وَالتَّسْوِيفِ حَتَّى آتَاهُمْ أَمْرُ اللَّهِ بَعْتَةً وَهُمْ غَافِلُونَ، فَنَقَلُوا عَلَى أَعْوَادِهِمْ إِلَى قُبُورِهِمُ الْمَظْلَمَةِ الضَّيْقَةَ وَقَدْ أَسْلَمَهُمُ الْأَوْلَادُ وَالْأَهْلُونَ، فَانْقَطَعَ إِلَى اللَّهِ بِقَلْبٍ مُنِيبٍ مَنْ رَفُضَ الدُّنْيَا وَعَزَمَ لَيْسَ فِيهِ انْكِسَارٌ وَلَا انْخِرَالٌ؛ أَعَانَا اللَّهُ وَإِيَّاكَ عَلَى طَاعَتِهِ، وَوَقَفْنَا اللَّهَ وَإِيَّاكَ لِمَرْضَاتِهِ».

Ali Bin Ibrahim, from Muhammad Bin Isa, from Yunus, from Abu Jameela who said,

'Abu Abdullah^{asws} said: 'Amir Al-Mominen^{asws} wrote to one of his^{asws} companions advising him: 'I^{asws} hereby advise you, and myself^{asws} with fearing the One^{azwj} the disobedience to Whom is not Permissible. Neither can anyone else be hoped to nor can anyone be self-sufficient except by Him^{azwj}, for the one who fears Allah^{azwj} Majestic and Mighty would be strong, and satiated and quenched, and his intellect would be higher than the people of the world.

So his body would be with the people of the world but his heart and mind would be eyeing the Hereafter. Thus, he would extinguish by the illumination of his heart, whatever his eyes visualize from the love of the world. So he considers its Prohibitions as filthy and keeps aside from its doubtful matters, which would harm (him), by Allah^{azwj}, with the clear Permissible, except what is inevitable for him from its crumbs, intensifying his backbone with it, and a (piece of) cloth to cover his nakedness with from the most coarse of what he can find and its roughest.

And there does not happen to be for him, regarding what is inevitable for him from it, neither any reliability nor hope. So his reliance and his hopes are upon the Creator of the things, therefore he struggles, and strives, and exhausts his body until his ribs are manifested and his two eyes sink. So Allah^{azwj} Exchanges for him, from that, strength in his body, and intensity in his intellect, and whatever He^{azwj} has Treasured for him in the Hereafter is more.

Therefore, reject the world, for the love of the world would blind, and deaf and mute, and would disgrace the necks. So manage whatever is remaining from your life and do not say, 'Tomorrow', or 'After tomorrow', for rather, destroyed were the ones who were before you by their staying upon their aspirations and their procrastinations until the Command of Allah^{azwj} came to them suddenly and they were oblivious.

So they were transferred upon the planks (of wood) into their graves, the dark, the narrow, and the children and the family members had submitted them. So he was cut-off to Allah^{azwj} with a penitent heart from rejecting the world and a determination where was not breakage nor betrayal. May Allah^{azwj} Assist us^{asws} and you upon obeying Him^{azwj}, and may Allah^{azwj} Harmonise us^{asws} and you to His^{azwj} Pleasure'.²³

24. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنْ عَبْدِ اللَّهِ بْنِ الْمُغِيرَةِ وَغَيْرِهِ، عَنْ طَلْحَةَ بْنِ زَيْدٍ: عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ، قَالَ: «مَثَلُ الدُّنْيَا كَمَثَلِ مَاءِ الْبَحْرِ، كُلَّمَا شَرِبَ مِنْهُ الْعَطْشَانُ زَادَ عَطْشًا حَتَّى يَقْتُلَهُ».

Ali Bin Ibrahim, from his father, from Abdullah Bin Al Mugheira, and someone else, from Talha Bin Zayd,

(It has been narrated) from Abu Abdullah^{asws} having said: 'An example of the world is like an example of the water of the ocean. Every time it is drunk from, the thirst increases until it kills him (who drinks it)'.²⁴

25. الْحُسَيْنُ بْنُ مُحَمَّدٍ، عَنْ مُعَلَّى بْنِ مُحَمَّدٍ، عَنِ الْوَشَاءِ، قَالَ: سَمِعْتُ الرُّضَا عَلَيْهِ السَّلَامُ يَقُولُ: «قَالَ عِيسَى بْنُ مَرْيَمَ — صَلَوَاتُ اللَّهِ عَلَيْهِ — لِلْحَوَارِيِّينَ: يَا بَنِي إِسْرَائِيلَ، لَأَتَأْسُوا عَلَى مَا فَاتَكُمْ مِنَ الدُّنْيَا، كَمَا لَيَأْسَى أَهْلُ الدُّنْيَا عَلَى مَا فَاتَهُمْ مِنْ دِينِهِمْ إِذَا أَصَابُوا دُنْيَاهُمْ».

Al Husayn Bin Muhammad, from Moalla Bin Muhammad, from Al Washha who said,

'I heard Al-Reza^{asws} saying: 'Isa^{as} Bin Maryam^{as} said to the disciples: 'O Children of Israel! Do not despair upon what is lost by you from the world,

just as the people of the world do not despair upon what is lost by them from their Religion as long as they secure their world'.²⁵

62- بَابُ

Chapter 62 – A Chapter

1. الْحُسَيْنُ بْنُ مُحَمَّدٍ الْأَشْعَرِيُّ، عَنْ مُعَلَّى بْنِ مُحَمَّدٍ، عَنِ الْحَسَنِ بْنِ عَلِيٍّ الْوَشَّاءِ، عَنْ عَاصِمِ بْنِ حُمَيْدٍ، عَنْ أَبِي عُبَيْدَةَ: عَنْ أَبِي جَعْفَرٍ عَلَيْهِ السَّلَامُ، قَالَ: «إِنَّ اللَّهَ — عَزَّ وَجَلَّ — يَقُولُ: وَعِزَّتِي وَجَلَالِي وَعَظَمَتِي وَعُلُوِّي وَارْتِفَاعُ مَكَانِي، لَا يُؤْثِرُ عَبْدٌ هَوَايَ عَلَى هَوَى نَفْسِهِ إِلَّا كَفَفْتُ عَلَيْهِ ضِيعَتَهُ، وَضَمَنْتُ السَّمَاوَاتِ وَالْأَرْضَ رِزْقَهُ، وَكُنْتُ لَهُ مِنْ وَرَاءِ تِجَارَةٍ كُلِّ تَاجِرٍ».

Al HHusayn Bin Muhammad Al Ashary, from Moalla Bin Muhammad, from Al Hassan Bin Ali Al Washha, from Aasim Bin Humeyd, from Abu Ubeyda,

(It has been narrated) from Abu Ja'far^{asws} having said: 'Allah^{azwj} Mighty and Majestic is Saying: "By My^{azwj} Honour and My^{azwj} Majesty, and My^{azwj} Magnificence, and My^{azwj} Exaltedness, and the Loftiness of My^{azwj} Poisition! No servant would prefer My^{azwj} Desires over his own desires except that I^{azwj} would Suffice upon his losses, and the skies and the earth would guarantee his sustenance, and I^{azwj} would be Backing him in business with every businessman'.²⁶

2. مُحَمَّدُ بْنُ يَحْيَى، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ، عَنْ ابْنِ مَحْبُوبٍ، عَنِ الْعَلَاءِ بْنِ رَزِينَ، عَنْ ابْنِ سَنَانَ، عَنْ أَبِي حَمْزَةَ: عَنْ أَبِي جَعْفَرٍ عَلَيْهِ السَّلَامُ، قَالَ: «قَالَ اللَّهُ عَزَّ وَجَلَّ: وَعِزَّتِي وَجَلَالِي وَعَظَمَتِي وَبَهَائِي وَعُلُوُّ ارْتِفَاعِي لَا يُؤْثِرُ عَبْدٌ هَوَايَ عَلَى هَوَاهُ فِي شَيْءٍ مِنْ أَمْرِ الدُّنْيَا إِلَّا جَعَلْتُ غِنَاهُ فِي نَفْسِهِ، وَهَمَّتْهُ فِي آخِرَتِهِ، وَضَمَنْتُ السَّمَاوَاتِ وَالْأَرْضَ رِزْقَهُ، وَكُنْتُ لَهُ مِنْ وَرَاءِ تِجَارَةٍ كُلِّ تَاجِرٍ».

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Ibn Mahboub, from Al A'ala Bin Razeyn, from Ibn Sinan, from Abu Hamza,

(It has been narrated) from Abu Ja'far^{asws} having said: 'Allah^{azwj} Mighty and Majestic Said: "By My^{azwj} Honour, and My^{azwj} Majesty, and My^{azwj} Magnificence, and My^{azwj} Glory, and the Loftiness of My^{azwj} Exaltedness! No believing servant would prefer My^{azwj} Desires over his own desires with regards to anything from the matters of the world, except that I^{azwj} shall Make richness to be in his soul, and Concern him regarding his Hereafter, and the skies and the earth would guarantee his sustenance, and I^{azwj} would be for him behind a trade with every trader'.²⁷

63- بَابُ الْقَنَاعَةِ

Chapter 63 – The Contentment

1. مُحَمَّدُ بْنُ يَحْيَى، عَنْ أَحْمَدَ بْنِ مُحَمَّدَ بْنِ عِيسَى، عَنْ مُحَمَّدَ بْنِ سِنَانٍ، عَنْ عَمَارِ بْنِ مَرْوَانَ، عَنْ زَيْدِ الشَّحَامِ، عَنْ عَمْرِو بْنِ هِلَالٍ، قَالَ: قَالَ أَبُو جَعْفَرٍ عَلَيْهِ السَّلَامُ: «إِيَّاكَ أَنْ تُطْمِحَ بِصِرِّكَ إِلَى مَنْ هُوَ فَوْقَكَ، فَكَفَى بِمَا قَالَ اللَّهُ — عَزَّ وَجَلَّ — لَنَبِيِّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: (فَلَا تُعْجِبَنَّكَ أَمْوَالُهُمْ وَلَا أَوْلَادُهُمْ) وَقَالَ: (وَلَا تَمْدَنَّ عَيْنَيْكَ إِلَى مَا مَتَّعْنَا بِهِ أَزْوَاجًا مِنْهُمْ زَهْرَةَ الْحَيَاةِ الدُّنْيَا) فَإِنْ دَخَلَكَ مِنْ ذَلِكَ شَيْءٌ، فَادْكُرْ عَيْشَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ؛ فَإِنَّمَا كَانَ قُوَّتُهُ الشَّعِيرَ، وَحُلُوَاهُ التَّمْرَ، وَوُقُودُهُ السَّعْفَ إِذَا وَجَدَهُ».

Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Muhammad Bin Sinan, from Ammar Bin Marwan, from Zay Bin Al Shahham, from Amro Bin Hilal who said,

Abu Ja'far^{asws} said: 'Beware of aspiring your vision towards the one who is above you, and suffice with what Allah^{azwj} Mighty and Majestic Said to His^{azwj} Prophet^{saww} [9: 55] Let not then their property and their children astound you. And He^{azwj} Said [20: 131] And do not stretch your eyes after that with which We have Provided wedded pairs of them, blossoms of the life of the world.

So if anything from that enters into you, then remember the life of Rasool-Allah^{saww}, So rather, his^{asws} provision was the barley and the sweetness of the dates, and his^{saww} fuel was the firewood, when he^{saww} found it'.²⁸

2. الْحُسَيْنُ بْنُ مُحَمَّدِ بْنِ عَامِرٍ، عَنْ مُعَلَّى بْنِ مُحَمَّدٍ؛ وَعَلِيِّ بْنِ مُحَمَّدٍ، عَنْ صَالِحِ بْنِ أَبِي حَمَادٍ جَمِيعًا، عَنْ الْوَشَاءِ، عَنْ أَحْمَدَ بْنِ عَائِدٍ، عَنْ أَبِي خَدِيجَةَ — سَالِمِ بْنِ مُكْرَمٍ —: عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ، قَالَ: «قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: مَنْ سَأَلَنَا أَعْطَيْنَاهُ، وَمَنْ اسْتَغْنَى أَغْنَاهُ اللَّهُ».

Al Husayn Bin Muhammad Bin Aamir, from Moalla Bin Muhammad, and Ali Bin Muhammad, from Salih Bin Abu Hammad, altogether from Al Washha, from Ahmad Bin Aiz, from Abu Khadeeja Ali Bin Mukram,

(It has been narrated) from Abu Abdullah^{asws} having said: 'Rasool-Allah^{saww} said: 'The one who asked us^{saww}, we^{asws} gave it to him, and the one who managed without (asking), Allah^{azwj} Enriched him''.²⁹

3. مُحَمَّدُ بْنُ يَحْيَى، عَنْ أَحْمَدَ بْنِ مُحَمَّدَ بْنِ عِيسَى، عَنْ الْحُسَيْنِ بْنِ مَحْبُوبٍ، عَنْ الْهَيْثَمِ بْنِ وَقْدٍ: عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ، قَالَ: «مَنْ رَضِيَ مِنَ اللَّهِ بِالْيَسِيرِ مِنَ الْمَعَاشِ، رَضِيَ اللَّهُ مِنْهُ بِالْيَسِيرِ مِنَ الْعَمَلِ».

Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Al Hassan Bin Mahboub, from Al Haysam Bin Waqid,

(It has been narrated) from Abu Abdullah^{asws} having said: 'The one who was satisfied from Allah^{azwj} with the less from the livelihood, Allah^{azwj} would be Pleased with him from the less, from the deeds'.³⁰

4. عِدَّةٌ مِنْ أَصْحَابِنَا، عَنْ أَحْمَدَ بْنِ أَبِي عَبْدِ اللَّهِ، عَنْ أَبِيهِ، عَنْ عَبْدِ اللَّهِ بْنِ الْقَاسِمِ، عَنْ عَمْرِو بْنِ أَبِي الْمَقْدَامِ: عَنْ أَبِي عَبْدِ اللَّهِ عليه السلام، قَالَ: «مَكْتُوبٌ فِي التَّوْرَةِ: ابْنُ آدَمَ، كُنْ كَيْفَ شِئْتَ؛ كَمَا تَدِينُ تَدَانُ، مَنْ رَضِيَ مِنَ اللَّهِ بِالْقَلِيلِ مِنَ الرِّزْقِ، قَبِلَ اللَّهُ مِنْهُ الْيَسِيرَ مِنَ الْعَمَلِ؛ وَمَنْ رَضِيَ بِالْيَسِيرِ مِنَ الْحَلَالِ، خَفَّتْ مَوْزَنُهُ، وَزَكَتْ مَكْسَبَتُهُ، وَخَرَجَ مِنْ حَدِّ الْفُجُورِ».

A number of our companions, from Ahmad Bin Abu Abdullah, from his father, from Abdullah Bin Al Qasim, from Amro Bin Abu Al Miqdam,

(It has been narrated) from Abu Abdullah^{asws} having said: 'It is written in the Torah: "O son of Adam^{as}! Become howsoever you desire to. Just as you sow, so shall you reap"! The one who was pleased from Allah^{azwj} with the little from the sustenance,

Allah^{azwj} would Accept the less deeds from him. The one who was pleased with the less from the Permissible (means), his expenditure would be light, and his earnings would be pure, and he would be outside from the boundary of the immoralities'.³¹

5. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ مُحَمَّدِ بْنِ عَيْسَى، عَنْ مُحَمَّدِ بْنِ عَرَفَةَ: عَنْ أَبِي الْحَسَنِ الرِّضَا عليه السلام، قَالَ: «مَنْ لَمْ يَقْنَعْهُ مِنَ الرِّزْقِ إِلَّا الْكَثِيرُ، لَمْ يَكْفِهِ مِنَ الْعَمَلِ إِلَّا الْكَثِيرُ؛ وَمَنْ كَفَاهُ مِنَ الرِّزْقِ الْقَلِيلُ، فَإِنَّهُ يَكْفِيهِ مِنَ الْعَمَلِ الْقَلِيلُ».

Ali Bin Ibrahim, from Muhammad Bin Isa, from Muhammad Bin Arafat,

(It has been narrated) from Abu Al Hassan Al-Reza^{asws} having said: 'The one who is not content from the sustenance except with a lot, would not be sufficed with from the deeds except a lot; and the one who suffices from the little sustenance, so he would be sufficed from the little deeds'.³²

6. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنْ ابْنِ أَبِي عَمِيرٍ، عَنْ هِشَامِ بْنِ سَالِمٍ: عَنْ أَبِي عَبْدِ اللَّهِ عليه السلام، قَالَ: «كَانَ أَمِيرُ الْمُؤْمِنِينَ — صَلَوَاتُ اللَّهِ عَلَيْهِ — يَقُولُ: ابْنُ آدَمَ، إِنْ كُنْتَ تُرِيدُ مِنَ الدُّنْيَا مَا يَكْفِيكَ، فَإِنْ أَيْسَرَ مَا فِيهَا يَكْفِيكَ؛ وَإِنْ كُنْتَ إِنَّمَا تُرِيدُ مَا لَا يَكْفِيكَ، فَإِنْ كُلَّ مَا فِيهَا لَا يَكْفِيكَ».

Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Hisham Bin Salim,

(It has been narrated) from Abu Abdullah^{asws} having said: 'Amir Al-Momineen^{asws} was saying: 'If you want from the world what would suffice you, so the least of what is in it would suffice you, and if you, rather, wanted what would not suffice you, so everything what is in it would not suffice you'.³³

7. مُحَمَّدُ بْنُ يَحْيَى، عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ مُحَمَّدٍ الْأَسَدِيِّ، عَنْ سَالِمِ بْنِ مُكْرَمٍ: عَنْ أَبِي عَبْدِ اللَّهِ عليه السلام، قَالَ: «اشْتَدَّتْ حَالُ رَجُلٍ مِنْ أَصْحَابِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، فَقَالَتْ لَهُ امْرَأَتُهُ: لَوْ أَتَيْتَ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَسَأَلْتَهُ، فَجَاءَ إِلَى النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، فَلَمَّا

رَأَى النَّبِيَّ ﷺ، قَالَ: مَنْ سَأَلَنَا أُعْطِينَاهُ، وَمَنْ اسْتَغْنَى أَغْنَاهُ اللَّهُ، فَقَالَ الرَّجُلُ: مَا يَعْني غَيْرِي، فَرَجَعَ إِلَى امْرَأَتِهِ، فَأَعْلَمَهَا، فَقَالَتْ: إِنَّ رَسُولَ اللَّهِ ﷺ بَشَرٌ، فَأَعْلَمَهُ، فَاتَاهُ، فَلَمَّا رَأَى رَسُولُ اللَّهِ ﷺ، قَالَ: مَنْ سَأَلَنَا أُعْطِينَاهُ، وَمَنْ اسْتَغْنَى أَغْنَاهُ اللَّهُ، حَتَّى فَعَلَ الرَّجُلُ ذَلِكَ ثَلَاثًا، ثُمَّ ذَهَبَ الرَّجُلُ، فَاسْتَعَارَ مِعْوَلًا، ثُمَّ أَتَى الْجَبَلَ، فَصَعَدَهُ فَقَطَعَ حَطَبًا، ثُمَّ جَاءَ بِهِ، فَبَاعَهُ بِنِصْفِ مِدٍّ مِنْ دَقِيقٍ، فَرَجَعَ بِهِ، فَأَكَلَهُ، ثُمَّ ذَهَبَ مِنَ الْغَدِ، فَجَاءَ بِأَكْثَرِ مِنْ ذَلِكَ، فَبَاعَهُ، فَلَمْ يَزَلْ يَعْمَلُ وَيُجْمَعُ حَتَّى اشْتَرَى مِعْوَلًا، ثُمَّ جَمَعَ حَتَّى اشْتَرَى بَكْرَيْنِ وَغُلَامًا، ثُمَّ أَتَى حَتَّى أَيْسَرَ، فَجَاءَ إِلَى النَّبِيِّ ﷺ، فَأَعْلَمَهُ كَيْفَ جَاءَ يَسْأَلُهُ، وَكَيْفَ سَمِعَ النَّبِيُّ ﷺ، فَقَالَ النَّبِيُّ ﷺ: قُلْتُ لَكَ: مَنْ سَأَلَنَا أُعْطِينَاهُ، وَمَنْ اسْتَغْنَى أَغْنَاهُ اللَّهُ.»

Muhammad Bin Yahya, from Muhammad Bin Al Husayn, from Abdul Rahman Bin Muhammad Al Asady, from Alim Bin Mukram,

(It has been narrated) from Abu Abdullah^{asws} having said: ‘The (financial) state of a man from the companions of the Prophet^{saww} became difficult, so his wife said to him, ‘If only you would go to Rasool-Allah^{saww} and ask him^{saww}’. So he came over to the Prophet^{saww}. So when the Prophet^{saww} saw him, said: ‘The one who asks us^{saww}, we^{saww} give to him, but the one who manages without (asking), Allah^{azwj} would Enrich him’.

So the man said, ‘He^{saww} did not mean anyone apart from me’. So he returned to his wife and let her know. So she said ‘Rasool-Allah^{saww} is a ‘Bashr’ (person), so let him^{saww} know of it’. So he went over to him^{saww}. So when Rasool-Allah^{saww} saw him, he^{saww} said: ‘The one who asks us^{saww}, we^{saww} give to him, and the one who manages without (asking), Allah^{azwj} would Enrich him’, to the extent that the man did that three times.

Then the man went away, and he borrowed a pick-axe, then went to the mountain and ascended it, and cut some firewood. Then he came with it and sold it for half a Mudd (750 gms.) of flour and he returned with it. So he ate it, then went (again) the next day and came with a lot of that, and he sold it. So he did not cease working and gathering (money) until he bought a pick-axe. Then he gathered (money) until he bought two young camels and a slave. Then he was enriched to the extent that he was affluent.

So he came over to the Prophet^{saww} and let him^{saww} know how he had come to ask him, and how the Prophet^{saww} made him hear (the advice). So the Prophet^{saww} said: ‘I^{saww} told you, the one who asks us^{saww}, we give it to him, but the one who manages (without asking), Allah^{azwj} would Enrich him’.”³⁴

8. عِدَّةٌ مِنْ أَصْحَابِنَا، عَنْ أَحْمَدَ بْنِ مُحَمَّدَ بْنِ خَالِدٍ، عَنْ عَلِيِّ بْنِ الْحَكَمِ، عَنِ الْحُسَيْنِ بْنِ الْفُرَاتِ، عَنْ عَمْرِو بْنِ شَمْرِ، عَنْ جَابِرٍ: عَنْ أَبِي جَعْفَرٍ عَلَيْهِ السَّلَامُ، قَالَ: « قَالَ رَسُولُ اللَّهِ ﷺ: مَنْ أَرَادَ أَنْ يَكُونَ أَغْنَى النَّاسِ، فَلْيَكُنْ بِمَا فِي يَدِ اللَّهِ أَوْثَقَ مِنْهُ بِمَا فِي يَدِ غَيْرِهِ.»

A number of our companions, from Ahmad Bin Muhammad Bin Khalid, from Ali Bin Al Hakam Bin Al Husayn Bin Al Furat, from Amro Bin Shimir, from Jabir,

(It has been narrated) from Abu Ja'far^{asws} having said: 'Rasool-Allah^{saww} said: 'The one who wants to be needless of the people, so let him rely upon what is in the Hands of Allah^{azwj} rather than what is in the hands of the people'.³⁵

9. عَنْهُ، عَنْ ابْنِ فَضَّالٍ، عَنْ عَاصِمِ بْنِ حُمَيْدٍ، عَنْ أَبِي حَمْزَةَ، عَنْ أَبِي جَعْفَرٍ أَوْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ، قَالَ: «مَنْ قَنَعَ بِمَا رَزَقَهُ اللَّهُ، فَهُوَ مِنْ أَغْنَى النَّاسِ».

From him, from Ibn Fazzal, from Aasim Bin Humeyd, from Abu Hamza, (It has been narrated) from Abu Ja'far^{asws}, or Abu Abdullah^{asws} having said: 'The one who is content with what Allah^{azwj} has Graced him, so he is from the richest of the people'.³⁶

10. عَنْهُ، عَنْ ابْنِ فَضَّالٍ، عَنْ ابْنِ بُكَيْرٍ، عَنْ حَمْزَةَ بْنِ حُمْرَانَ، قَالَ: شَكََا رَجُلٌ إِلَى أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ أَنَّهُ يَطْلُبُ فَيُصِيبُ وَلَا يَقْنَعُ، وَتَنَازَعَهُ نَفْسُهُ إِلَى مَا هُوَ أَكْثَرُ مِنْهُ؟ وَقَالَ: عَلَّمَنِي شَيْئًا أَنْتَفِعَ بِهِ.

فَقَالَ أَبُو عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ: «إِنْ كَانَ مَا يَكْفِيكَ يُغْنِيكَ، فَأَدْنِ مَا فِيهَا يُغْنِيكَ؛ وَإِنْ كَانَ مَا يَكْفِيكَ لَا يُغْنِيكَ، فَكُلْ مَا فِيهَا لَا يُغْنِيكَ».

From, from Ibn Fazzal, from Ibn Bakeyr, from Hamza Bin Humran who said,

'A man complained to Abu Abdullah^{asws} that he seeks, so he attains but is not content and his heart contends with him to what is more than it, and he said, 'Teach me something I can be content with it'. So Abu Abdullah^{asws} said: 'If it was what suffices you, it would enrich you what is the least of what is in it, and if it was what does not suffice you, it would not enrich you, so (even) whatever is in it (the world) would not suffice you'.³⁷

11. عَنْهُ، عَنْ عِدَّةٍ مِنْ أَصْحَابِنَا، عَنْ حَنَانِ بْنِ سَدِيرٍ رَفَعَهُ، قَالَ: قَالَ أَمِيرُ الْمُؤْمِنِينَ عَلَيْهِ السَّلَامُ: «مَنْ رَضِيَ مِنَ الدُّنْيَا بِمَا يُجْزِيهِ، كَانَ أَيْسَرُ مَا فِيهَا يَكْفِيهِ؛ وَمَنْ لَمْ يَرْضَ مِنَ الدُّنْيَا بِمَا يُجْزِيهِ، لَمْ يَكُنْ فِيهَا شَيْءٌ يَكْفِيهِ».

From him, from a number of our companions, from Hanan Bin Sadeyr, raising it, said,

'Amir Al-Momineen^{asws} said: 'The one who is pleased from the world with whatever his apportionment is, the least of what is in it would suffice him; and the one who is not pleased from the world with what his apportionment is, there is nothing in it which would suffice him'.³⁸

64- بَابُ الْكَفَافِ

Chapter 64 – The Subsistence

ع1. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنْ غَيْرِ وَاحِدٍ، عَنْ عَاصِمِ بْنِ حُمَيْدٍ، عَنْ أَبِي عُبَيْدَةَ الْحَدَّاءِ، قَالَ: سَمِعْتُ أَبَا جَعْفَرٍ عَلَيْهِ السَّلَامُ يَقُولُ: «قَالَ رَسُولُ اللَّهِ ﷺ: قَالَ اللَّهُ عَزَّ وَجَلَّ: إِنَّ مِنْ أَعْظَمِ أَوْلِيَائِي عِنْدِي رَجُلًا خَفِيفَ الْحَالِ، ذَا حِظٍّ مِنْ صَلَاةٍ، أَحْسَنَ عِبَادَةٍ رَبِّهِ

بِالْغَيْبِ، وَكَانَ غَامِضاً فِي النَّاسِ، جُعِلَ رِزْقُهُ كِفَافاً، فَصَبَرَ عَلَيْهِ، عَجَلَتْ مَنِيَّتُهُ، فَقُلْ تَرَاهُ، وَقُلْ بَوَاكِيهِ».

Ali Bin Ibrahim, from his father, from someone else, from Aasim Bin Humeyd, from Abu Ubeyda Al Haza'a who said,

'I heard Abu Ja'far^{asws} saying: 'Rasool-Allah^{saww} said: 'Allah Mighty and Majestic Said: "The most blissful in My^{azwj} Presence is a man of light state, with a share from Salāt of good worship of his Lord^{azwj} in the secrecy, and he would be hidden among the people, making his livelihood to be at subsistence level. So he is patient upon it, his death being hastened, and few are his inheritors and few are his mourners'.³⁹

2. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنِ النَّوْفَلِيِّ، عَنِ السَّكُونِيِّ: عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ، قَالَ: «قَالَ رَسُولُ اللَّهِ ﷺ: طُوبَى لِمَنْ أَسْلَمَ، وَكَانَ عَيْشُهُ كِفَافاً».

Ali Bin Ibrahim, from his father, from Al Nowfaly, from Al Sakuny,

(It has been narrated) from Abu Abdullah^{asws} having said: 'Rasool-Allah^{saww} said: 'Toba' (a Blessed tree in Paradise) is for the one becomes a Muslim and his life was at subsistence level'.⁴⁰

3. النَّوْفَلِيُّ، عَنِ السَّكُونِيِّ: عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ، قَالَ: «قَالَ رَسُولُ اللَّهِ ﷺ: اللَّهُمَّ ارْزُقْ مُحَمَّدًا وَآلَ مُحَمَّدٍ وَمَنْ أَحَبَّ مُحَمَّدًا وَآلَ مُحَمَّدٍ الْعَفَافَ وَالْكَفَافَ، وَارْزُقْ مَنْ أَبْغَضَ مُحَمَّدًا وَآلَ مُحَمَّدٍ الْمَالَ وَالْوَلَدَ».

Al Nowfaly, from Al Sakuny,

(It has been narrated) from Abu Abdullah^{asws} having said: 'Rasool-Allah^{saww} said: 'O Allah^{azwj}! Grace Muhammad^{saww} and the Progeny^{asws} of Muhammad^{saww}, and the one who loves Muhammad^{saww} and the Progeny^{asws} of Muhammad^{saww}, the chastity, and the subsistence, and Grace the one who hates Muhammad^{saww} and the Progeny^{asws} of Muhammad^{asws} (with) wealth and children'.⁴¹

4. عِدَّةٌ مِنْ أَصْحَابِنَا، عَنْ أَحْمَدَ بْنِ مُحَمَّدَ بْنِ خَالِدٍ، عَنْ يَعْقُوبَ بْنِ يَزِيدَ، عَنْ إِبْرَاهِيمَ بْنِ مُحَمَّدٍ النَّوْفَلِيِّ: رَفَعَهُ إِلَى عَلِيِّ بْنِ الْحُسَيْنِ صَلَّوَاتُ اللَّهِ عَلَيْهِمَا، قَالَ: «مَرَّ رَسُولُ اللَّهِ ﷺ بِرَاعِي إِبِلٍ، فَبَعَثَ يَسْتَسْقِيهِ، فَقَالَ: أَمَّا مَا فِي ضُرُوعِهَا فَضُبُوحُ الْحَيِّ، وَأَمَّا مَا فِي آئِنَتِنَا فَغُبُوقُهُمْ، فَقَالَ رَسُولُ اللَّهِ ﷺ: اللَّهُمَّ أَكْثِرْ مَالَهُ وَوَلَدَهُ».

ثُمَّ مَرَّ بِرَاعِي غَنَمٍ، فَبَعَثَ إِلَيْهِ يَسْتَسْقِيهِ، فَحَلَبَ لَهُ مَا فِي ضُرُوعِهَا، وَأَكْفَأَ مَا فِي إِيْنَائِهِ فِي إِيْنَاءِ رَسُولِ اللَّهِ ﷺ، وَبَعَثَ إِلَيْهِ بِشَاةٍ، وَقَالَ: هَذَا مَا عِنْدَنَا، وَإِنْ أَحْبَبْتَ أَنْ نَزِيدَكَ زِدْنَاكَ؟ قَالَ: «فَقَالَ رَسُولُ اللَّهِ ﷺ: اللَّهُمَّ ارْزُقْهُ الْكَفَافَ».

فَقَالَ لَهُ بَعْضُ أَصْحَابِهِ: يَا رَسُولَ اللَّهِ، دَعَوْتَ لِلَّذِي رَدَّكَ بِدُعَاءٍ عَامَتَنَا نَحْبُهُ، وَدَعَوْتَ لِلَّذِي أَسْعَفَكَ بِحَاجَتِكَ بِدُعَاءٍ كُلُّنَا نَكْرَهُهُ؟

فَقَالَ رَسُولُ اللَّهِ ﷺ: إِنَّ مَا قَلَّ وَكَفَى خَيْرٌ مِمَّا كَثُرَ وَاللَّهِ، اللَّهُمَّ ارْزُقْ مُحَمَّدًا وَآلَ مُحَمَّدٍ الْكَفَافَ».

A number of our companions, from Ahmad Bin Muhammad Bin Khalid, from Yaquob Bin Yazeed, from Ibrahim Bin Muhammad Al Nowfaly,

(It has been narrated) raising it to Ali^{asws} Bin Al-Husayn^{asws} having said: ‘Rasool-Allah^{saww} passed by a camel shepherd, so he^{saww} sent to him to quench him^{saww}, but he said, ‘As for what is in their udders, so it is for their morning, and as for what is in our containers, so it is for their evening’. So Rasool-Allah^{saww} said: ‘O Allah^{azwj}! Increase his wealth and his children’.

Then he^{saww} passed by a sheep shepherd. So he^{saww} sent for him to quench him^{saww}. So he milked for him^{saww} whatever was in its udders, and added to whatever was in his container into the container of Rasool-Allah^{saww}, and sent a sheep over to him^{saww} and said: ‘This is what is with us, and if you^{saww} so love it that we increase it for you^{saww}, we shall increase it for you^{saww}’. So Rasool-Allah^{saww} said: ‘O Allah^{azwj}! Grace him at the subsistence level’.

So one of his^{saww} companions said to him^{saww}, ‘O Rasool-Allah^{saww}! You^{saww} supplicated for the one who repulsed you^{saww} with a supplication which the generality of us would love, and you^{saww} supplicated to the one who relieved you^{saww} of your^{saww} need with a supplication which we all would dislike’. So Rasool-Allah^{saww} said: ‘What is little and just enough is better than what is more and diverting. O Allah^{azwj}! Grace Muhammad^{saww} and the Progeny^{asws} of Muhammad^{saww}, the subsistence’.⁴²

5. عَنْهُ، عَنْ أَبِيهِ، عَنْ أَبِي الْبَحْتَرِيِّ: عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ، قَالَ: «إِنَّ اللَّهَ — عَزَّ وَجَلَّ — يَقُولُ: يَحْزَنُ عَبْدِي الْمُؤْمِنُ إِنْ قَتَرْتُ عَلَيْهِ، وَذَلِكَ أَقْرَبُ لِي مِنِّي، وَيَفْرَحُ عَبْدِي الْمُؤْمِنُ إِنْ وَسَّعْتُ عَلَيْهِ، وَذَلِكَ أَبْعَدُ لِي مِنِّي».

From him, from his father, from Abu Al Bakhtary,

(It has been narrated) from Abu Abdullah^{asws} having said: ‘Allah^{azwj} Mighty and Majestic is Saying: “My^{azwj} believing servant grieves when I^{saww} drip a drop upon him, and that makes him closer to Me^{azwj}; and My^{azwj} believing servant is happy when I^{azwj} Expand upon him, and that makes him remote from Me^{azwj}”’,⁴³

6. الْحُسَيْنُ بْنُ مُحَمَّدٍ، عَنْ أَحْمَدَ بْنِ إِسْحَاقَ، عَنْ بَكْرِ بْنِ مُحَمَّدٍ الْأَزْدِيِّ: عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ، قَالَ: «قَالَ رَسُولُ اللَّهِ ﷺ: قَالَ اللَّهُ عَزَّ وَجَلَّ: إِنَّ مِنْ أَغْبَطَ أَوْلِيَائِي عِنْدِي عَبْدًا مُؤْمِنًا، ذَا حَظٍّ مِنْ صَلَاحٍ، أَحْسَنَ عِبَادَةِ رَبِّهِ، وَعَبَدَ اللَّهَ فِي السَّرِيرَةِ، وَكَانَ غَامِضًا فِي النَّاسِ، فَلَمْ يُشِرْ إِلَيْهِ بِأَلْصَابِعٍ، وَكَانَ رِزْقُهُ كَفَافًا، فَصَبَرَ عَلَيْهِ، فَعَجَّلَتْ بِهِ الْمَنِيَّةُ، فَقُلْتُ تَرَاهُ، وَقُلْتُ بَوَاكِيهِ».

Al Husayn Bin Muhammad, from Ahmad Bin Is’haq, from Bakr Bin Muhammad Al Azdy,

(It has been narrated) from Abu Abdullah^{asws} having said: ‘Rasool-Allah^{saww} said: ‘Allah^{azwj} Mighty and Majestic Said: “The most blissful of My^{azwj} friends in My^{azwj} Presence is a believing servant with a share from

righteousness, good worship of his Lord^{azwj}, and he worships Allah^{azwj} in the secrecy, and he was hidden among the people, so he was not pointed at by the fingers, and his sustenance was at subsistence level. So he was patient upon it, and the death hastened to him, and few were his inheritors, and few were his mourners'.⁴⁴

65- بَابُ تَعْجِيلِ فِعْلِ الْخَيْرِ

Chapter 65 – Hastening the doing of the good

1. مُحَمَّدٌ بْنُ يَحْيَى، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ عِيسَى، عَنْ عَلِيِّ بْنِ النُّعْمَانِ، قَالَ: حَدَّثَنِي حَمْزَةُ بْنُ حُمْرَانَ، قَالَ: سَمِعْتُ أَبَا عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ يَقُولُ: «إِذَا هُمْ أَحَدُكُمْ بِخَيْرٍ فَلَا يُؤْخِرْهُ، فَإِنَّ الْعَبْدَ رُبَّمَا صَلَّى الصَّلَاةَ أَوْ صَامَ الْيَوْمَ، فَيُقَالُ لَهُ: اْعْمَلْ مَا شِئْتَ بَعْدَهَا، فَقَدْ غَفَرَ اللَّهُ لَكَ».

Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Ali Bin Al Numan who said,

'Hamza Bin Humran narrated to me saying, 'I heard Abu Abdullah^{asws} saying: 'Whenever one of you intends the goodness, so he should not delay it, for the servant sometimes prays the Salāt or Fasts for the day, and it is said to him: 'Do whatever you so desire to after it, for Allah^{azwj} has Forgiven (your sins) for you'.⁴⁵

2. عَنْهُ، عَنْ عَلِيِّ بْنِ الْحَكَمِ، عَنْ أَبِي حَمِيلَةَ، قَالَ: قَالَ أَبُو عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ: «افْتَتَحُوا نَهَارَكُمْ بِخَيْرٍ، وَأَمَلُوا عَلَى حَفَظَتِكُمْ فِي أَوَّلِهِ خَيْرًا، وَفِي آخِرِهِ خَيْرًا؛ يُغْفَرَ لَكُمْ مَا بَيْنَ ذَلِكَ إِنْ شَاءَ اللَّهُ».

From him, from Ali Bin Al Hakam, from Abu Jameela who said,

'Abu Abdullah^{asws} said: 'Begin your days with goodness, and dictate upon your preservers (Two recording Angels), goodness at the beginning of the day, and goodness at the end of it, He^{azwj} would Forgive (your sins) for you in what is between that, Allah^{azwj} Willing'.⁴⁶

3. عَنْهُ، عَنْ ابْنِ أَبِي عُمَيْرٍ، عَنْ مُرَازِمِ بْنِ حَكِيمٍ، عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ، قَالَ: «كَانَ أَبِي يَقُولُ: إِذَا هَمَمْتَ بِخَيْرٍ فَبَادِرْ، فَإِنَّكَ لَتَدْرِي مَا يَحْدُثُ».

From him, from Ibn Abu Umeyr, from Murazim Bin Hakeym,

(It has been narrated) from Abu Abdullah^{asws} having said: 'My^{asws} father^{asws} was saying: 'Whenever you are intending with a goodness, so hasten, for you do not know what might occur'.⁴⁷

4. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنْ ابْنِ أَبِي عُمَيْرٍ، عَنْ ابْنِ أُذَيْنَةَ، عَنْ زُرَّارَةَ، عَنْ أَبِي جَعْفَرٍ عَلَيْهِ السَّلَامُ، قَالَ: «قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: إِنْ اللَّهُ يُحِبُّ مِنَ الْخَيْرِ مَا يُعَجَّلُ».

Ali Bin Ibrahim, from his father from Ibn Abu Umeyr, from Ibn Azina, from Zurara,

(It has been narrated) from Abu Ja'far^{asws} having said: 'Rasool-Allah^{saww} said: 'Allah^{azwj} Loves from the goodness what is hastened (with)'.⁴⁸

5. عِدَّةٌ مِنْ أَصْحَابِنَا، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ خَالِدٍ، عَنْ عَلِيِّ بْنِ الْحَكَمِ، عَنْ أَبَانَ بْنِ عُمَانَ، عَنْ بَشِيرِ بْنِ يَسَارٍ: عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ، قَالَ: «إِذَا أَرَدْتَ شَيْئًا مِنَ الْخَيْرِ فَلَا تُؤَخِّرْهُ، فَإِنَّ الْعَبْدَ يَصُومُ الْيَوْمَ الْحَارَّ يُرِيدُ مَا عِنْدَ اللَّهِ، فَيُعْتِقَهُ اللَّهُ بِهِ مِنَ النَّارِ، وَلَا تَسْتَقِلَّ مَا يَتَقَرَّبُ بِهِ إِلَى اللَّهِ — عَزَّ وَجَلَّ — وَلَوْ شَقَّ تَمْرَةٌ.»

A number of companions, from Ahmad Bin Muhammad Bin Khalid, from Ali Bin Al Hakam, from Aban Bin Usman, from Bashir,

(It has been narrated) from Abu Abdullah^{asws} having said: ‘Whenever you intend something from the goodness, so do not delay it, for the servant would Fast on the hot day intending what is in the Presence of Allah^{azwj}, so Allah^{azwj} would Free him from the Fire due to it, and you should not belittle what you could get closer with to Allah^{azwj} Mighty and Majestic, and even though it may be part of a date’.⁴⁹

6. عَنْهُ، عَنْ ابْنِ فَضَّالٍ، عَنْ ابْنِ بُكَيْرٍ، عَنْ بَعْضِ أَصْحَابِنَا: عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ، قَالَ: «مَنْ هَمَّ بِخَيْرٍ فَلْيُعَجِّلْهُ وَلَا يُؤَخِّرْهُ، فَإِنَّ الْعَبْدَ رُبَّمَا عَمِلَ الْعَمَلَ، فَيَقُولُ اللَّهُ تَبَارَكَ وَتَعَالَى: قَدْ غَفَرْتُ لَكَ، وَلَا أَكْتُبُ عَلَيْكَ شَيْئًا أَبَدًا؛ وَمَنْ هَمَّ بِسَيِّئَةٍ فَلَا يَعْمَلْهَا، فَإِنَّهُ رُبَّمَا عَمِلَ الْعَبْدَ السَّيِّئَةَ، فَيَرَاهُ الرَّبُّ سُبْحَانَهُ، فَيَقُولُ: لَا وَعِزَّتِي وَجَلَالِي، لَا أَغْفِرُ لَكَ بَعْدَهَا أَبَدًا.»

From him, from Ibn Fazzal, from Ibn Bukeyr, from one of his companions,

(It has been narrated) from Abu Abdullah^{asws} having said: ‘The one who intends a goodness, so let him hasten it and not delay it, for sometimes the servant performs the deed, so Allah^{azwj} Blessed and High is Saying: “I^{azwj} have Forgiven (your sins) for you and will not Write anything against you, ever!”; and the one who intends an evil, so he should not hasten it, for sometimes the servant would perform the evil, so Allah^{azwj}, Glorious is He^{azwj}, Sees him, and He^{azwj} is Saying: “No, by My^{azwj} Honour and My^{azwj} Majesty, I^{azwj} will not Forgive (your sins) for you after it, ever!”’.⁵⁰

7. عَلِيٌّ، عَنْ أَبِيهِ، عَنْ ابْنِ أَبِي عُمَيْرٍ، عَنْ هِشَامِ بْنِ سَالِمٍ: عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ، قَالَ: «إِذَا هَمَمْتَ بِشَيْءٍ مِنَ الْخَيْرِ فَلَا تُؤَخِّرْهُ، فَإِنَّ اللَّهَ — عَزَّ وَجَلَّ — رُبَّمَا أَطَّلَعَ عَلَى الْعَبْدِ وَهُوَ عَلَى شَيْءٍ مِنَ الطَّاعَةِ، فَيَقُولُ: وَعِزَّتِي وَجَلَالِي، لَا أُعَذِّبُكَ بَعْدَهَا أَبَدًا؛ وَإِذَا هَمَمْتَ بِسَيِّئَةٍ فَلَا تَعْمَلْهَا، فَإِنَّهُ رُبَّمَا أَطَّلَعَ اللَّهُ عَلَى الْعَبْدِ وَهُوَ عَلَى شَيْءٍ مِنَ الْمَعْصِيَةِ، فَيَقُولُ: وَعِزَّتِي وَجَلَالِي، لَا أَغْفِرُ لَكَ بَعْدَهَا أَبَدًا.»

Ali, from his father, from Ibn Abu Umeyr, from Hisham Bin Salim,

(It has been narrated) from Abu Abdullah^{asws} having said: ‘Whenever you intend for anything from the goodness, so do not delay it, for Allah^{azwj} Mighty and Majestic would Notify upon the servant while he is upon something from the obedience, so He^{azwj} is Saying: ‘By My^{azwj} Honour and My^{azwj} Majesty! I^{azwj} will not Punish you after it, ever!’ And when he intends for an evil, but he does not do it, so sometimes Allah^{azwj} would Notify upon the servant while he is upon something from the disobedience, so He^{azwj} is Saying: “By My^{azwj}

Honour and My ^{azwj} Majesty! I^{azwj} will not Forgive (your sins) for you after it, ever!”⁵¹

8. أَبُو عَلِيٍّ الْأَشْعَرِيُّ، عَنْ مُحَمَّدِ بْنِ عَبْدِ الْجَبَّارِ، عَنْ ابْنِ فَضَّالٍ، عَنْ أَبِي حَمِيلَةَ، عَنْ مُحَمَّدِ بْنِ حُمْرَانَ: عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ، قَالَ: «إِذَا هَمَّ أَحَدُكُمْ بِخَيْرٍ أَوْ صِلَةٍ، فَإِنَّ عَنْ يَمِينِهِ وَشِمَالِهِ شَيْطَانَيْنِ، فليبادر، لايَكْفَاهُ عَنْ ذَلِكَ».

Abu Ali Al Ashary, from Muhammad Bin Abdul Jabbar, from Ibn Fazzal, from Abu Jameela, from Muhammad Bin Humran,

(It has been narrated) from Abu Abdullah^{asws} said: ‘Whenever one of you intends a goodness, or a maintenance of relationship, so upon his right and upon his left would be Satans^{la}, therefore, let him hasten and not refrain from that’.⁵²

9. مُحَمَّدُ بْنُ يَحْيَى، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ، عَنْ مُحَمَّدِ بْنِ سَنَانَ، عَنْ أَبِي الْجَارُودِ، قَالَ: سَمِعْتُ أَبَا جَعْفَرٍ عَلَيْهِ السَّلَامُ يَقُولُ: «مَنْ هَمَّ بِشَيْءٍ مِنَ الْخَيْرِ فَلْيَعْجَلْهُ، فَإِنَّ كُلَّ شَيْءٍ فِيهِ تَأْخِيرٌ، فَإِنَّ لِلشَّيْطَانِ فِيهِ نَظْرَةً».

Muhammad Bin yahya, from Ahmad Bin Muhammad, from Muhammad Bin Sinan, from Abu Al Jaroud who said,

‘I heard Abu Ja’far^{asws} saying: ‘The one who intends for formatting from the goodness, so let him hasten it, for in everything where is a delay, so for the Satans^{la} therein is a respite’.⁵³

10. مُحَمَّدُ بْنُ يَحْيَى، عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ، عَنْ عَلِيِّ بْنِ أَسْبَاطٍ، عَنْ الْعَلَاءِ، عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ، قَالَ: سَمِعْتُ أَبَا جَعْفَرٍ عَلَيْهِ السَّلَامُ يَقُولُ: «إِنَّ اللَّهَ ثَقُلَ الْخَيْرَ عَلَى أَهْلِ الدُّنْيَا كَثَقْلَهُ فِي مَوَازِينِهِمْ يَوْمَ الْقِيَامَةِ، وَإِنَّ اللَّهَ — عَزَّ وَجَلَّ — خَفَّفَ الشَّرَّ عَلَى أَهْلِ الدُّنْيَا كَخَفَفْتَهُ فِي مَوَازِينِهِمْ يَوْمَ الْقِيَامَةِ».

Muhammad Bin Yahya, from Muhammad Bin Al Husayn, from Ali Bin Asbaat, from Al A’ala, from Muhammad Bin Muslim who said,

‘I heard Abu Ja’far^{asws} saying: ‘Allah^{azwj} Weighs down the goodness upon the people of the world like its weighing down would be in their Scales on the Day of Judgement; and Allah^{azwj} Mighty and Majestic Lightens the evil upon the people of the world like its lightness would be in their Scales on the Day of Judgement’.⁵⁴

66- بَابُ الْإِنْصَافِ وَالْعَدْلِ

Chapter 66 – The fairness and the justice

1. مُحَمَّدُ بْنُ يَحْيَى، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ عِيسَى، عَنْ عَلِيِّ بْنِ الْحَكَمِ، عَنْ الْحَسَنِ بْنِ حَمْزَةَ، عَنْ جَدِّهِ، عَنْ أَبِي حَمْزَةَ الثَّمَالِيِّ: عَنْ عَلِيِّ بْنِ الْحُسَيْنِ صَلَّوَاتُ اللَّهِ عَلَيْهِمَا، قَالَ: «كَانَ رَسُولُ اللَّهِ ﷺ يَقُولُ فِي آخِرِ خُطْبَتِهِ: طُوبَى لِمَنْ طَابَ خُلُقُهُ، وَطَهَّرَتْ

سَجِيَّتَهُ، وَصَلَحَتْ سَرِيرَتُهُ، وَحَسَنَتْ عَلَانِيَتُهُ، وَأَنْفَقَ الْفَضْلَ مِنْ مَالِهِ، وَأَمْسَكَ الْفَضْلَ مِنْ قَوْلِهِ، وَأَنْصَفَ النَّاسَ مِنْ نَفْسِهِ».

Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Ali Bin Al Hakam, from Al Hassan Bin Hamza, from his grandfather, from Abu Hamza Al Sumaly,

(It has been narrated) from Ali^{asws} Bin Al-Husayn^{asws} having said: ‘Rasool-Allah^{saww} said at the end of his^{saww} sermon: ‘Toba’ (a Blessed tree in Paradise) is for the one who makes good his manners, and cleans up his temper, and corrects his secretive deeds, and improves his unconcealed deeds, and spends the excess from his wealth, and withholds the excess from his words, and is fair with the people from himself’.⁵⁵

2. عَنْهُ، عَنْ مُحَمَّدِ بْنِ سِنَانٍ، عَنْ مُعَاوِيَةَ بْنِ وَهَبٍ: عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ، قَالَ: «مَنْ يَضْمَنُ لِي أَرْبَعَةَ بَارِعَةٍ آيَاتٍ فِي الْجَنَّةِ؟ أَنْفَقَ وَلَا تَخَفُ فَقْرًا، وَأَفْشَى السَّلَامَ فِي الْعَالَمِ، وَاتْرَكَ الْمِرَاءَ وَإِنْ كُنْتُ مُحِقًّا، وَأَنْصَفَ النَّاسَ مِنْ نَفْسِكَ».

From him, from Muhammad Bin Sinan, from Muawiya Bin Wahab,

(It has been narrated) from Abu Abdullah^{asws} having said: ‘The one who guarantees four (matters) to me^{asws}, (I^{asws} will guarantee) four houses (for him) in the Paradise – Spends (in charity) and does not fear the poverty, and discloses the greetings in the world, and leaves the disputing even if he was right, and be fair with the people from himself’.⁵⁶

3. عَنْهُ، عَنِ الْحَسَنِ بْنِ عَلِيٍّ بْنِ فَضَّالٍ، عَنْ عَلِيِّ بْنِ عَقْبَةَ، عَنْ جَارُودِ أَبِي الْمُنْذِرِ، قَالَ: سَمِعْتُ أَبَا عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ يَقُولُ: «سَيِّدُ الْأَعْمَالِ ثَلَاثَةٌ: إِنْصَافُ النَّاسِ مِنْ نَفْسِكَ حَتَّى لَا تَرْضَى شَيْئًا إِلَّا رَضِيتَ لَهُمْ مِثْلَهُ، وَمُوَاسَاةُ الْآخِ فِي الْمَالِ، وَذِكْرُ اللَّهِ عَلَى كُلِّ حَالٍ؛ لَيْسَ سُبْحَانَ اللَّهِ، وَالْحَمْدُ لِلَّهِ، وَلَا إِلَهَ إِلَّا اللَّهُ، وَاللَّهُ أَكْبَرُ فَقَطُّ، وَلَكِنْ إِذَا وَرَدَ عَلَيْكَ شَيْءٌ أَمَرَ اللَّهُ — عَزَّ وَجَلَّ — بِهِ، أَخَذْتَ بِهِ، وَإِذَا وَرَدَ عَلَيْكَ شَيْءٌ نَهَى اللَّهُ — عَزَّ وَجَلَّ — عَنْهُ، تَرَكَتَهُ».

From him, from Al Hassan Bin Ali Bin Fazzal, from Ali Bin Uqba, from Jaroud Abu Al Munzir who said,

‘I heard Abu Abdullah^{asws} saying: ‘The chief of the deeds are three – Fairness with the people from yourself until you are not pleased with something except you are pleased for with the like of it; and your equalising with the brother in the wealth; and remembering Allah^{azwj} upon every state. (This is) not (saying), ‘Glory be to Allah^{azwj}, and the Praise is for Allah^{azwj}, and there is no god except for Allah^{azwj}, and Allah^{azwj} is the Greatest’, only, but, when something comes up to you which Allah^{azwj} Mighty and Majestic has Commanded with, you take to it, or when something comes upon you which Allah^{azwj} Mighty and Majestic has Forbidden from, you leave it’.⁵⁷

4. عِدَّةٌ مِنْ أَصْحَابِنَا، عَنْ أَحْمَدَ بْنِ مُحَمَّدَ بْنِ خَالِدٍ، عَنْ إِبْرَاهِيمَ بْنِ مُحَمَّدٍ الثَّقَفِيِّ، عَنْ عَلِيِّ بْنِ الْمُعَلَّى، عَنْ يَحْيَى بْنِ أَحْمَدَ، عَنْ أَبِي مُحَمَّدٍ الْمِثْمِيِّ، عَنْ رُوْمِيِّ بْنِ زُرَّارَةَ،

عَنْ أَبِيهِ: عَنْ أَبِي جَعْفَرٍ عَلَيْهِ السَّلَامُ، قَالَ: « قَالَ أَمِيرُ الْمُؤْمِنِينَ عَلَيْهِ السَّلَامُ فِي كَلَامٍ لَهُ: أَلَا إِنَّهُ مَنْ يُنْصِفُ النَّاسَ مِنْ نَفْسِهِ، لَمْ يَزِدْهُ اللَّهُ إِلَّا عِزًّا ». »

A number of our companions, from Ahmad Bin Muhammad Bin Khalid, from Ibrahim Bin Muhammad Al Saqafy, from Ali Bin Al Moalla, from Yahya Bin Ahmad, from Abu Muhammad Al Maysami, from Rowmiyyi Bin Zurara, from his father,

(It has been narrated) from Abu Ja'far^{asws} having said: 'Amir Al-Momineen^{asws} said in a speech of his^{asws}: 'Indeed! The one is fair with the people from himself, Allah^{azwj} would not Increase him in anything except for honour'.⁵⁸

5. عَنْهُ، عَنْ عُثْمَانَ بْنِ عِيسَى، عَنْ عَبْدِ اللَّهِ بْنِ مُسْكَانَ، عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ: عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ، قَالَ: « ثَلَاثَةٌ هُمْ أَقْرَبُ الْخَلْقِ إِلَى اللَّهِ — عَزَّ وَجَلَّ — يَوْمَ الْقِيَامَةِ حَتَّى يَفْرُغَ مِنَ الْحِسَابِ: رَجُلٌ لَمْ تَدْعُهُ قُدْرَةٌ فِي حَالِ غَضَبِهِ إِلَى أَنْ يَحِيفَ عَلَى مَنْ تَحْتَ يَدِهِ؛ وَرَجُلٌ مَشَى بَيْنَ اثْنَيْنِ، فَلَمْ يَمِلْ مَعَ أَحَدِهِمَا عَلَى الْآخَرِ بِشَعِيرَةٍ؛ وَرَجُلٌ قَالَ بِالْحَقِّ فِيمَا لَهُ وَعَلَيْهِ ». »

Rom him, from Usman Bin Isa, from Abdullah Bin Muskan, from Muhammad Bin Muslim,

(It has been narrated) from Abu Abdullah^{asws} having said: 'Three (types), they would be the closest of the people to Allah^{azwj} Mighty and Majestic on the Day of Judgement until He^{azwj} is Free from the Reckoning – a man whose power does not invite him, during the state of his anger, to wrong the one who in under his hand; and a man who walks (mediates) between two, but he does not incline with one of them against the other with (even) a barley seed; and a man who speaks with the truth in what is for him, and (what is) against him'.⁵⁹

6. عَنْهُ، عَنْ أَبِيهِ، عَنِ النَّضْرِ بْنِ سُوَيْدٍ، عَنْ هِشَامِ بْنِ سَالِمٍ، عَنْ زُرَّارَةَ، عَنْ الْحَسَنِ الْبَزَّازِ: عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ، قَالَ فِي حَدِيثٍ لَهُ: « أَلَا أُخْبِرُكُمْ بِأَشَدِّ مَا فَرَضَ اللَّهُ عَلَى خَلْقِهِ؟ » فَذَكَرَ ثَلَاثَةَ أَشْيَاءَ، أَوَّلُهَا: « إِنْصَافُ النَّاسِ مِنْ نَفْسِكَ ». »

From him, from his father, from Al Nazar Bin Suweyd, from Hisham Bin Salim, from Zurara, from Al Hassan Al Bazzaz,

(It has been narrated) from Abu Abdullah^{asws} in a Hadeeth of his^{asws}: 'Shall I^{asws} inform you with the most difficult of what Allah^{azwj} has Imposed upon His^{azwj} creatures?', and he^{asws} mentioned three things, the first of these being: 'Fairness with the people from yourself'.⁶⁰

7. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنِ النَّوْفَلِيِّ، عَنِ السَّكُونِيِّ: عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ، قَالَ: « قَالَ رَسُولُ اللَّهِ ﷺ: سَيِّدُ الْأَعْمَالِ إِنْصَافُ النَّاسِ مِنْ نَفْسِكَ، وَمُؤَاسَاةُ الْأَخِ فِي اللَّهِ، وَذِكْرُ اللَّهِ عَلَى كُلِّ حَالٍ ». »

Ali Bin Ibrahim, from his father, from Al Nowfaly, from Al Sakuny,

(It has been narrated) from Abu Abdullah^{asws} having said: ‘Rasool-Allah^{saww} said: ‘The chief of the deeds is fairness with the people from yourself, and equalising with the brother for the Sake of Allah^{azwj}, and mentioning Allah^{azwj} Mighty and Majestic upon every state’.⁶¹

8. عَلِيٌّ، عَنْ أَبِيهِ، عَنْ ابْنِ مَحْبُوبٍ، عَنْ هِشَامِ بْنِ سَالِمٍ، عَنْ زُرَّارَةَ، عَنْ الْحَسَنِ الْبَزَّازِ، قَالَ: قَالَ لِي أَبُو عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ: «أَلَا أُخْبِرُكَ بِأَشَدِّ مَا فَرَضَ اللَّهُ عَلَى خَلْقِهِ؟» قُلْتُ: بَلَى، قَالَ: «إِنْصَافُ النَّاسِ مِنْ نَفْسِكَ، وَمُؤَاسَاةُ أَخَاكَ، وَذِكْرُ اللَّهِ فِي كُلِّ مَوْطِنٍ؛ أَمَا إِنِّي لَا أَقُولُ: سُبْحَانَ اللَّهِ، وَالْحَمْدُ لِلَّهِ، وَلَا إِلَهَ إِلَّا اللَّهُ، وَاللَّهُ أَكْبَرُ، وَإِنْ كَانَ هَذَا مِنْ ذَاكَ، وَلَكِنْ ذَكَرَ اللَّهُ — جَلَّ وَعَزَّ — فِي كُلِّ مَوْطِنٍ إِذَا هَجَمْتَ عَلَى طَاعَةٍ، أَوْ عَلَى مَعْصِيَةٍ».

Ali, from his father, from Ibn Mahboub, from Hisham Bin Salim, from Zurara, from Al Hassan Al Bazzaz who said,

‘Abu Abdullah^{asws} said to me: ‘Shall I^{asws} inform you with the most difficult of what Allah^{azwj} Imposed upon His^{azwj} creatures?’ I said, ‘Yes’. He^{asws} said: ‘Fairness with the people from yourself, and your equalizing your brother, and mentioning Allah^{azwj} in every place. But, I^{asws} am not saying, (that you should be saying), ‘Glory be to Allah^{azwj}, and the Praise is for Allah^{azwj}, and there is no god except for Allah^{azwj}, and Allah^{azwj} is the Greatest’, and even though this is from that, but remembering Allah^{azwj} Majestic and Mighty in every place, when you are confronted upon obedience of upon disobedience’.⁶²

9. ابْنُ مَحْبُوبٍ، عَنْ أَبِي أُسَامَةَ، قَالَ: قَالَ أَبُو عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ: «مَا ابْتَلَى الْمُؤْمِنُ بِشَيْءٍ أَشَدَّ عَلَيْهِ مِنْ خِصَالٍ ثَلَاثٍ يُحْرِمُهَا».

قِيلَ: وَمَا هُنَّ؟

قَالَ: «الْمُؤَاسَاةُ فِي ذَاتِ يَدِهِ، وَالْإِنْصَافُ مِنْ نَفْسِهِ، وَذِكْرُ اللَّهِ كَثِيرًا؛ أَمَا إِنِّي لَا أَقُولُ: «سُبْحَانَ اللَّهِ، وَالْحَمْدُ لِلَّهِ، وَلَا إِلَهَ إِلَّا اللَّهُ»، وَلَكِنْ ذَكَرَ اللَّهُ عِنْدَ مَا أَحَلَّ لَهُ، وَذَكَرَ اللَّهُ عِنْدَ مَا حَرَّمَ عَلَيْهِ».

Ibn Mahboub, from Abu Asama who said,

‘Abu Abdullah^{asws} said: ‘The Believer is not Tested with anything more difficult upon him than three characteristics depriving him’. It was said, ‘And what are these?’ He^{asws} said: ‘The equalisation regarding what is in his hands, and the fairness from himself, and remembering Allah^{azwj} a lot. But, I^{asws} am not saying (that one should be saying), ‘Glory be to Allah^{azwj}, and the Praise for Allah^{azwj}, and there is no god except for Allah^{azwj}’, but remembering Allah^{azwj} during what is Permissible for him, and remembering Allah^{azwj} during what is Prohibited upon him’.⁶³

10. عِدَّةٌ مِنْ أَصْحَابِنَا، عَنْ أَحْمَدَ بْنِ أَبِي عَبْدِ اللَّهِ، عَنْ يَحْيَى بْنِ إِبْرَاهِيمَ بْنِ أَبِي الْبَلَادِ، عَنْ أَبِيهِ، عَنْ جَدِّهِ أَبِي الْبَلَادِ رَفَعَهُ، قَالَ: جَاءَ أَعْرَابِيٌّ إِلَى النَّبِيِّ ﷺ وَهُوَ يُرِيدُ بَعْضَ غَزَوَاتِهِ، فَأَخَذَ بَغْرَزَ رَاحِلَتِهِ، فَقَالَ: يَا رَسُولَ اللَّهِ، عَلَّمَنِي عَمَلًا أَدْخُلُ بِهِ الْجَنَّةَ، فَقَالَ: «مَا

أَحَبَّتْ أَنْ يَأْتِيَهُ النَّاسُ إِلَيْكَ، فَأَتَاهُ إِلَيْهِمْ؛ وَمَا كَرِهَتْ أَنْ يَأْتِيَهُ النَّاسُ إِلَيْكَ، فَلَا تَأْتِهِ إِلَيْهِمْ،
خَلَّ سَبِيلَ الرَّاحِلَةِ.»

A number of our companions, from Ahmad bin Abu Abdullah, from Yahya Bin Ibrahim Bin Abu Al Balaad, from his father, from his grandfather Abu Al Balaad, raising it,

‘He^{asws} said: ‘A Bedouin came over to the Prophet^{saww} and he^{saww} wanted (to go on to) one of his^{saww} military expeditions. So he grabbed one of the reins of his^{saww} riding animal, and he said, ‘O Rasool-Allah^{saww}! Teach me a deed by which I can enter the Paradise’. So he^{saww} said: ‘Whatever you love the people to come to you with, so go to them with it, and whatever you dislike the people coming to you with, so do not go to them with it’. He freed the way of the riding animal’.⁶⁴

11. أَبُو عَلِيٍّ الْأَشْعَرِيُّ، عَنْ الْحَسَنِ بْنِ عَلِيٍّ الْكُوفِيِّ، عَنْ عُبَيْسِ بْنِ هِشَامٍ، عَنْ عَبْدِ الْكَرِيمِ، عَنْ الْحَلْبِيِّ: عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ، قَالَ: «الْعَدْلُ أَحْلَى مِنَ الْمَاءِ يُصَيِّبُهُ الظَّمَانُ؛ مَا أَوْسَعَ الْعَدْلُ إِذَا عُدِلَ فِيهِ وَإِنْ قَلَّ.»

Abu Ali Al Ashary, from Al Hassan Bin Ali Al Kufy, from Ubays Bin Hisham, from Abdul Kareem, from Al Halby,

(It has been narrated) from Abu Abdullah^{asws} having said: ‘The justice is sweeter than the water poured upon the thirsty one. How extensive is the justice when there is justice in it (in a matter), and even if it is little’.⁶⁵

12. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنْ ابْنِ مَجْزُوبٍ، عَنْ بَعْضِ أَصْحَابِهِ: عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ، قَالَ: «مَنْ أَنْصَفَ النَّاسَ مِنْ نَفْسِهِ، رَضِيَ بِهِ حَكَمًا لغيرِهِ.»

Ali Bin Ibrahim, from his father, from Ibn Mahboub, from one of his companions,

(It has been narrated) from Abu Abdullah^{asws} having said: ‘The one who is fair with the people from himself, would be pleased with judging for others’.⁶⁶

13. مُحَمَّدُ بْنُ يَحْيَى، عَنْ أَحْمَدَ بْنِ مُحَمَّدَ بْنِ عِيسَى، عَنْ مُحَمَّدِ بْنِ سِنَانٍ، عَنْ يُونُسَ بْنِ عِمْرَانَ بْنِ مِيثَمٍ، عَنْ يَعْقُوبَ بْنِ شُعَيْبٍ: عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ، قَالَ: «أَوْحَى اللَّهُ — عَزَّ وَجَلَّ — إِلَى آدَمَ عَلَيْهِ السَّلَامُ: أَنِّي سَأَجْمَعُ لَكَ الْكَلَامَ فِي أَرْبَعِ كَلِمَاتٍ.
قَالَ: يَا رَبِّ، وَمَا هُنَّ؟

قَالَ: وَاحِدَةٌ لِي، وَوَاحِدَةٌ لَكَ، وَوَاحِدَةٌ فِيمَا بَيْنِي وَبَيْنَكَ، وَوَاحِدَةٌ فِيمَا بَيْنَكَ وَبَيْنَ النَّاسِ.

قَالَ: يَا رَبِّ بَيْنَهُنَّ لِي حَتَّى أَعْلَمَهُنَّ قَالَ: أَمَّا الَّتِي لِي، فَتَعْبُدُنِي لِاتِّشْرِكُ بِي شَيْئًا؛ وَأَمَّا الَّتِي لَكَ، فَأَجْزِيكَ بِعَمَلِكَ أَحْوَجَ مَا تَكُونُ إِلَيْهِ؛ وَأَمَّا الَّتِي بَيْنِي وَبَيْنَكَ، فَعَلَيْكَ الدُّعَاءُ وَعَلَيَّ الْجَوَابَةُ؛ وَأَمَّا الَّتِي بَيْنَكَ وَبَيْنَ النَّاسِ، فَتَرْضَى لِلنَّاسِ مَا تَرْضَى لِنَفْسِكَ، وَتَكْرَهُ لَهُمْ مَا تَكْرَهُ لِنَفْسِكَ.»

Muhammad in Yahya, from Ahmad Bin Muhammad Bin Isa, from Muhammad Bin Sinan, from Yunus Bin Imran Bin Maysam, from Yaqoub Bin Shuayb,

(It has been narrated) from Abu Abdullah^{asws} having said: ‘Allah^{azwj} Mighty and Majestic Revealed unto Adam^{as}: ‘I^{azwj} shall Gather the Speech for you in four Sentences’. He^{as} said: ‘O Lord^{azwj}! And what are these?’ He^{azwj} Said: “One for Me^{azwj}, and one for You^{as}, and one regarding what is between Me^{azwj} and you^{as}, and one regarding what is between you^{as} and the people”. He^{as} said: ‘O Lord^{azwj}! Explain these to me^{as} until I^{as} know these’. He^{azwj} Said: “As for that which is for Me^{azwj}, so worship Me^{azwj}, nor associating anything with Me^{azwj}; and as for that which is for you^{as}, so I^{azwj} shall Recompense you for your^{as} deeds with what would you^{as} would happen to be the most needy to; and as for that which is between Me^{azwj} and you^{as}, so upon you^{as} is the supplication and upon Me^{azwj} is the Answering; and as for that which is between you^{as} and the people, so you^{as} should be pleased with the people what you^{as} would be pleased with yourself^{as}, and dislike for them what you^{as} would dislike for yourself^{as}’⁶⁷

14. أَبُو عَلِيٍّ الْأَشْعَرِيُّ، عَنْ مُحَمَّدِ بْنِ عَبْدِ الْجَبَّارِ، عَنْ ابْنِ فَضَّالٍ، عَنْ غَالِبِ بْنِ عُمَانَ، عَنْ رَوْحِ ابْنِ أُخْتِ الْمُعَلَّى: عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ، قَالَ: « أَتَقُوا اللَّهَ وَاعْدِلُوا، فَإِنَّكُمْ تَعْيَبُونَ عَلَى قَوْمٍ لَا يَعْدِلُونَ ».

Abu Ali Al Ashary, from Muhammad Bin Abdul Jabbar, from Ibn Fazzal, from Ghalib Bin Usman, from Rawh Ibn Ukht Al Moalla,

(It has been narrated) from Abu Abdullah^{asws} having said: ‘Fear Allah^{azwj} and do justice, for you would be finding faults upon a people who are not doing justice’⁶⁸

15. عَنْهُ، عَنْ ابْنِ مَحْبُوبٍ، عَنْ مُعَاوِيَةَ بْنِ وَهَبٍ: عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ، قَالَ: « الْعَدْلُ أَحْلَى مِنَ الشَّهَدِ، وَالَّذِينَ مِنَ الزُّبْدِ، وَأَطْيَبُ رِيحاً مِنَ الْمِسْكِ ».

From him, from Ibn Mahboub, from Muawiya Bin Wahab,

(It has been narrated) from Abu Abdullah^{asws} having said: ‘The justice is sweeter than the honey, and softer than the butter, and more aromatic than the musk’⁶⁹

16. عِدَّةٌ مِنْ أَصْحَابِنَا، عَنْ أَحْمَدَ بْنِ مُحَمَّدَ بْنِ خَالِدٍ، عَنْ إِسْمَاعِيلَ بْنِ مِهْرَانَ، عَنْ عُمَانَ بْنِ جَبَلَةَ: عَنْ أَبِي جَعْفَرٍ عَلَيْهِ السَّلَامُ، قَالَ: « قَالَ رَسُولُ اللَّهِ ﷺ: ثَلَاثُ خِصَالٍ مَنْ كُنَّ فِيهِ أَوْ وَاحِدَةٌ مِنْهُنَّ، كَانَ فِي ظِلِّ عَرْشِ اللَّهِ يَوْمَ لَا ظِلَّ إِلَّا ظِلُّهُ: رَجُلٌ أَعْطَى النَّاسَ مِنْ نَفْسِهِ مَا هُوَ سَائِلُهُمْ؛ وَرَجُلٌ لَمْ يَقْدَمْ رَجُلًا وَلَمْ يُؤَخَّرْ رَجُلًا حَتَّى يَعْلَمَ أَنَّ ذَلِكَ لِلَّهِ رِضًا؛ وَرَجُلٌ لَمْ يَعِْبْ أَخَاهُ الْمُسْلِمَ بَعْيبٍ حَتَّى يَنْفِي ذَلِكَ الْعَيْبَ عَنْ نَفْسِهِ؛ فَإِنَّهُ لَا يَنْفِي مِنْهَا عَيْبًا إِلَّا بَدَأَ لَهُ عَيْبٌ، وَكَفَى بِالْمَرْءِ شُغْلًا بِنَفْسِهِ عَنِ النَّاسِ ».

A number of our companions, from Ahmad Bin Muhammad Bin Khalid, from Ismail Bin Mihran, from Usman Bin Jabala,

(It has been narrated) from Abu Ja'far^{asws} having said: 'Rasool-Allah^{saww} said: 'Three characteristics, the one who has these in him, or even one of these, he would be in the Shade of the Throne of Allah^{azwj} on the Day when nothing will have the Shade (protection from the heat) – one does not prevent another man from a forward position or move backward except after knowing that his own moving forward is what Allah^{azwj} Wants. A Muslim does not blame his Muslim brethren for a shortcoming until he removes such shortcoming from his own self; as soon one removes one defect from his soul another shortcoming and defect (becomes) known to him. To occupied with correcting one's own self is a full time occupation (to correct himself rather than finding faults with others)'.⁷⁰

17. عَنْهُ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ حَمَّادٍ الْكُوفِيِّ، عَنْ عَبْدِ اللَّهِ بْنِ إِبْرَاهِيمَ الْغِفَارِيِّ، عَنْ جَعْفَرِ بْنِ إِبْرَاهِيمَ الْجَعْفَرِيِّ، عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ، قَالَ: « قَالَ رَسُولُ اللَّهِ ﷺ: مَنْ وَاسَى الْفَقِيرَ مِنْ مَالِهِ، وَأَنْصَفَ النَّاسَ مِنْ نَفْسِهِ، فَذَلِكَ الْمُؤْمِنُ حَقًّا ».

From him, from Abdul Rahman Bin Hammad Al Kufy, from Abdullah Bin Ibrahim Al Ghiffary, from Ja'far Bin Ibrahim Al Ja'fary,

(It has been narrated) from Abu Abdullah^{asws} having said: 'Rasool-Allah^{saww} said: 'The one who consoles the poor one from his wealth, and is fair with the people from himself, so he is a true Momin (Believer)'.⁷¹

18. مُحَمَّدُ بْنُ يَحْيَى، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ، عَنْ مُحَمَّدِ بْنِ سِنَانٍ، عَنْ خَالِدِ بْنِ نَافِعٍ بِيَّاعِ السَّابِرِيِّ، عَنْ يُوسُفَ الْبَزَّازِ، قَالَ: سَمِعْتُ أَبَا عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ يَقُولُ: « مَا تَدَارَأُ اثْنَانِ فِي أَمْرٍ قَطُّ، فَأَعْطَى أَحَدُهُمَا النِّصْفَ صَاحِبَهُ فَلَمْ يَقْبَلْ مِنْهُ، إِلَّا أُدِيلَ مِنْهُ ».

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Muhammad Bin Sinan, from Khalid Bin Nafi'e Baya'a Al Sabiry, from Yusuf Al Bazzaz who said,

'I heard Abu Abdullah^{asws} saying: 'No two would dispute regarding a matter at all, so one of them gives the half to his companion, but he does not accept from it, except he would be more just than him'.⁷²

19. مُحَمَّدُ بْنُ يَحْيَى، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ، عَنْ ابْنِ مَحْبُوبٍ، عَنْ أَبِي أَيُّوبَ، عَنْ مُحَمَّدِ بْنِ قَيْسٍ: عَنْ أَبِي جَعْفَرٍ عَلَيْهِ السَّلَامُ، قَالَ: « إِنَّ لِلَّهِ جَنَّةً لَا يَدْخُلُهَا إِلَّا ثَلَاثَةٌ، أَحَدُهُمْ مَنْ حَكَمَ فِي نَفْسِهِ بِالْحَقِّ ».

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Ibn Mahboub, from Abu Ayoub, from Muhammad Bin Qays,

(It has been narrated) from Abu Ja'far^{asws} having said 'Allah^{azwj} has a Garden which none shall enter except for three; one of them being the one who judges regarding himself with the truth'.⁷³

20. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنْ ابْنِ أَبِي عُمَيْرٍ، عَنْ حَمَّادٍ، عَنْ الْحَلْبِيِّ: عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ، قَالَ: «الْعَدْلُ أَحْلَى مِنَ الْمَاءِ يَصْبِيهِ الظُّمَأُنُ؛ مَا أَوْسَعَ الْعَدْلُ إِذَا عُدِلَ فِيهِ وَإِنْ قَلَّ».

Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from hammad, from Al Halby,

(It has been narrated) from Abu Abdullah^{asws} having said: 'The justice is sweeter than the water poured upon the thirsty one. How extensive is the justice when justice is done in it (a matter), and even though it may be little'.⁷⁴

67- بَابُ الْإِسْتِغْنَاءِ عَنِ النَّاسِ

Chapter 67 – The self-sufficiency from the people

1. مُحَمَّدٌ بْنُ يَحْيَى، عَنْ أَحْمَدَ بْنِ مُحَمَّدَ بْنِ عِيسَى، عَنِ الْحَسَنِ بْنِ مَحْبُوبٍ، عَنْ عَبْدِ اللَّهِ بْنِ سِنَانٍ: عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ، قَالَ: « شَرَفُ الْمُؤْمِنِ قِيَامُ اللَّيْلِ، وَعِزُّهُ اسْتِغْنَاؤُهُ عَنِ النَّاسِ ».

Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Al Hassan Bin Mahboub, from Abdullah Bin Sinan,

(It has been narrated) from Abu Abdullah^{asws} having said: 'The nobility of the Believer is standing at night (for Salāt), and his honour is his self-sufficiency from the people'.⁷⁵

2. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ وَعَلِيِّ بْنِ مُحَمَّدٍ الْقَاسَانِيِّ جَمِيعًا، عَنِ الْقَاسِمِ بْنِ مُحَمَّدٍ، عَنْ سُلَيْمَانَ بْنِ دَاوُدَ الْمَنْقَرِيِّ، عَنْ حَفْصِ بْنِ غِيَاثٍ، قَالَ: قَالَ أَبُو عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ: « إِذَا أَرَادَ أَحَدُكُمْ أَنْ لَا يَسْأَلَ رَبَّهُ شَيْئًا إِلَّا أَعْطَاهُ، فَلْيَبْتَاسْ مِنَ النَّاسِ كُلِّهِمْ، وَلَا يَكُنْ لَهُ رَجَاءٌ إِلَّا عِنْدَ اللَّهِ، فَإِذَا عَلِمَ اللَّهُ — عَزَّ وَجَلَّ — ذَلِكَ مِنْ قَلْبِهِ، لَمْ يَسْأَلِ اللَّهُ شَيْئًا إِلَّا أَعْطَاهُ ».

Ali Bin Ibrahim, from his father, and Ali Bin Muhammad Al Qasany, altogether from Al Qasim Bin Muhammad, from Suleyman Bin Dawood Al Minqary, from Hafs Bin Giyas who said,

'Abu Abdullah^{asws} said: 'When one of you intends that he should not ask Allah^{azwj} for anything except that He^{azwj} would Give it to him, so let him despair from the people, all of them, and there should not happen to be any hope for him except with Allah^{azwj}. So when Allah^{azwj} Mighty and Majestic Knows that from his heart, he would not ask Allah^{azwj} for anything from except that He^{azwj} would Give it to him'.⁷⁶

3. وَبِهَذَا الْإِسْنَادِ، عَنِ الْمَنْقَرِيِّ، عَنْ عَبْدِ الرَّزَّاقِ، عَنْ مَعْمَرٍ، عَنِ الزُّهْرِيِّ: عَنْ عَلِيِّ بْنِ الْحُسَيْنِ صَلَوَاتُ اللَّهِ عَلَيْهِمَا، قَالَ: « رَأَيْتُ الْخَيْرَ كُلَّهُ قَدْ اجْتَمَعَ فِي قَطْعِ الطَّمَعِ عَمَّا فِي أَيْدِي النَّاسِ، وَمَنْ لَمْ يَرْجُ النَّاسَ فِي شَيْءٍ، وَرَدَّ أَمْرَهُ إِلَى اللَّهِ — عَزَّ وَجَلَّ — فِي جَمِيعِ أُمُورِهِ، اسْتَجَابَ اللَّهُ — عَزَّ وَجَلَّ — لَهُ فِي كُلِّ شَيْءٍ ».

And by this chain, from Minqary, from Abdul Razzaq, from Moamar, from Al Zahry,

(It has been narrated) from Ali^{asws} Bin Al-Husayn^{asws} having said: 'I^{asws} saw the goodness, all of it having gathered in cutting off the greed from what is in the hands of the people; and the one who does not hope to the people regarding anything and refers his matter to Allah^{azwj} Mighty and Majestic in

the entirety of his matters, Allah^{azwj} Mighty and Majestic would Answer to him with regards to everything'.⁷⁷

4. مُحَمَّدُ بْنُ يَحْيَى، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ، عَنْ عَلِيِّ بْنِ الْحَكَمِ، عَنِ الْحُسَيْنِ بْنِ أَبِي الْعَلَاءِ، عَنْ عَبْدِ الْأَعْلَى بْنِ أَعِينٍ، قَالَ: سَمِعْتُ أَبَا عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ يَقُولُ: « طَلَبُ الْحَوَائِجِ إِلَى النَّاسِ اسْتِلَابٌ لِلْعِزِّ، وَ مَذْهَبُ الْحَيَاءِ وَالْيَأْسُ مِمَّا فِي أَيْدِي النَّاسِ عِزٌّ لِلْمُؤْمِنِ فِي دِينِهِ، وَالطَّمَعُ هُوَ الْفَقْرُ الْحَاضِرُ ».

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Ali Bin Al Hakam, from Al Husayn Bin Abu Al A'ala, from Abdul A'ala Bin Ayn who said,

'I heard Abu Abdullah^{asws} saying: 'Seeking the needs to the people would dispossession of the honour and the departing of the bashfulness; and placing no hope in what is in the hands of people is dignity for a Momin in his religion, and greed is poverty at hand'.⁷⁸

5. عِدَّةٌ مِنْ أَصْحَابِنَا، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ خَالِدٍ، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ أَبِي نَصْرِ، قَالَ: قُلْتُ لِأَبِي الْحَسَنِ الرِّضَا عَلَيْهِ السَّلَامُ: جَعَلْتُ فِدَاكَ، اكِتُبْ لِي إِلَى إِسْمَاعِيلَ بْنِ دَاوُدَ الْكَاتِبِ لَعَلِّي أُصِيبُ مِنْهُ قَالَ: « أَنَا أَضِنُّ بِكَ أَنْ تَطْلُبَ مِثْلَ هَذَا وَشِبْهَهُ، وَلَكِنْ عَوَّلْ عَلَى مَالِي ».

A number of our companions, from Ahmad Bin Muhammad Bin Khalid, from Ahmad Bin Muhammad Bin Abu Nasr who said,

'I said to Abu Al-Hassan Al-Reza^{asws}, 'May I be sacrificed for you^{asws}! (Please) write (a letter) for me to Ismail Bin Dawood, the scribe, so that I can attain (some work)

from him'. He^{asws} said: 'I^{asws} resent for you that you should be seeking (from) the likes of this one and his like, but you can count upon my^{asws} wealth'.⁷⁹

6. عَنْهُ، عَنْ أَبِيهِ، عَنْ حَمَّادِ بْنِ عِيسَى، عَنْ مُعَاوِيَةَ بْنِ عَمَّارٍ، عَنْ نَجْمِ بْنِ حُطَيْمٍ الْغَنَوِيِّ: عَنْ أَبِي جَعْفَرٍ عَلَيْهِ السَّلَامُ، قَالَ: « الْيَأْسُ مِمَّا فِي أَيْدِي النَّاسِ عِزٌّ لِلْمُؤْمِنِ فِي دِينِهِ؛ أَوْ مَا سَمِعْتُ قَوْلَ حَاتِمٍ:

إِذَا مَا عَزَمْتَ الْيَأْسَ أَلْفَيْتَهُ الْغِنَى إِذَا عَرَفْتَهُ النَّفْسَ وَالطَّمَعُ الْفَقْرُ ».

From him, from his father, from Hammad Bin Isa, from Muawiya Bin Ammar, from Najam Bin Huteym Al Ghanawy,

(It has been narrated) from Abu Ja'far^{asws} having said: 'The despair from what is in the hands of the people is a honour for the Believer in his Religion, or have you not heard the words of Hatim, 'When I was determined upon the despair (from the people), I found richness when I recognised the self; and the greed, it is the poverty'.⁸⁰

7. مُحَمَّدُ بْنُ يَحْيَى، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ عِيسَى، عَنْ مُحَمَّدِ بْنِ سَنَانَ، عَنْ عَمَّارِ السَّابَّاطِيِّ: عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ، قَالَ: « كَانَ أَمِيرُ الْمُؤْمِنِينَ — صَلَوَاتُ اللَّهِ عَلَيْهِ — يَقُولُ:

لِيَجْتَمِعَ فِي قَلْبِكَ الْإِفْتِقَارُ إِلَى النَّاسِ وَالْإِسْتِغْنَاءُ عَنْهُمْ؛ فَيَكُونَ إِفْتِقَارُكَ إِلَيْهِمْ فِي لَيْنِ كَلَامِكَ وَحُسْنِ بَشْرِكَ، وَيَكُونَ اسْتِغْنَاؤُكَ عَنْهُمْ فِي نَزَاهَةِ عَرْضِكَ وَبَقَاءِ عَزِّكَ.»

Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Muhammad Bin Sinan, from Ammar Al Sabaty,

(It has been narrated) from Abu Abdullah^{asws} having said: ‘Amir Al-Momineen^{asws} was saying: ‘In your heart you must have both hope in people and independence from them. Your hope and need in people must be in the form of speaking to them softly and with delightful appearance. You independence from them must be in the form of maintaining dignity and safety of your respect’.

عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنْ عَلِيِّ بْنِ مَعْبُدٍ، قَالَ: حَدَّثَنِي عَلِيُّ بْنُ عَمْرٍو، عَنْ يَحْيَى بْنِ عُمَرَ، عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ، قَالَ: «كَانَ أَمِيرُ الْمُؤْمِنِينَ — صَلَوَاتُ اللَّهِ عَلَيْهِ — يَقُولُ: «ثُمَّ ذَكَرَ مِثْلَهُ.

Ali Bin Ibrahim, from his father, from Ali Bin Ma’bar who said, ‘Ali Bin Umar narrated to me, from Yahya Bin Imran,

(It has been narrated) from Abu Abdullah^{asws} having said ‘Amir Al-Momineen^{asws} was saying. . . — then mentioned similar to it’.⁸¹

68- بَابُ صِلَةِ الرَّحِمِ

Chapter 68 – Goodly relationship with the relatives

1. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنْ ابْنِ أَبِي عُمَيْرٍ، عَنْ جَمِيلِ بْنِ دَرَّاجٍ، قَالَ: سَأَلْتُ أَبَا عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ عَنْ قَوْلِ اللَّهِ جَلَّ ذِكْرُهُ: (وَاتَّقُوا اللَّهَ الَّذِي تَسَاءَلُونَ بِهِ وَالْأَرْحَامَ إِنَّ اللَّهَ كَانَ عَلَيْكُمْ رَقِيبًا) قَالَ: فَقَالَ: «هِيَ أَرْحَامُ النَّاسِ، إِنَّ اللَّهَ — عَزَّ وَجَلَّ — أَمَرَ بِصِلَتِهَا وَعَظَمَهَا؛ أَلَا تَرَى أَنَّهُ جَعَلَهَا مِنْهُ.»

Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Jameel Bin Darraj who said,

‘I asked Abu Abdullah^{asws} about the Words of Allah^{azwj}, Majestic is His^{azwj} Mention [4: 1] and fear Allah, by Whom you are asking by Him and the kinship; surely Allah was Ever-Watchful over you. So he^{asws} said: ‘These are the relationships of the people. Allah^{azwj} Mighty and Majestic Commanded with its goodly maintenance, and its magnification. Do you not see that He^{azwj} Made it to be from Him^{azwj}?’⁸²

2. مُحَمَّدُ بْنُ يَحْيَى، عَنْ أَحْمَدَ بْنِ مُحَمَّدَ بْنِ عِيسَى، عَنْ عَلِيِّ بْنِ النُّعْمَانِ، عَنْ إِسْحَاقَ بْنِ عَمَّارٍ، قَالَ: بَلَغَنِي عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ أَنَّ رَجُلًا أَتَى النَّبِيَّ ﷺ، فَقَالَ: يَا رَسُولَ اللَّهِ، أَهْلُ بَيْتِي أَبَوَا إِلَّا تَوَثَّبْتُ عَلَيَّ وَقَطَّيْعَةً لِي وَشَتِيمَةً، فَأَرْفُضُهُمْ؟ قَالَ: «إِذَا يَرْفُضُكُمْ اللَّهُ جَمِيعًا». قَالَ: فَكَيْفَ أَصْنَعُ؟ قَالَ: «تَصِلُ مَنْ قَطَعَكَ، وَتُعْطِي مَنْ حَرَمَكَ، وَتَعْفُو عَمَّنْ ظَلَمَكَ؛ فَإِنَّكَ إِذَا فَعَلْتَ ذَلِكَ كَانَ لَكَ مِنَ اللَّهِ عَلَيْهِمْ ظَهِيرٌ.»

Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Ali Bin Al Numan, from Is'haq Bin Ammar who said,

'It reached me from Abu Abdullah^{asws} that a man came over to the Prophet^{saww} and he said, 'O Rasool-Allah^{saww}! My family members refuse except to leap upon me and cut me off and accuse me. So, shall I reject them?' He^{saww} said: 'Then Allah^{azwj} would Reject you entirely'. He said, 'So how shall I deal with it?' He^{saww} said: 'Maintain good relationship with the one who cuts you off, and give to the one who deprives you, and excuse the one who oppresses you, for when you do that, there would be for you, from Allah^{azwj}, a Backing'.⁸³

3. وَعَنْهُ، عَنْ أَحْمَدَ بْنِ مُحَمَّدَ بْنِ عِيسَى، عَنْ أَحْمَدَ بْنِ مُحَمَّدَ بْنِ أَبِي نَصْرٍ، عَنْ مُحَمَّدَ بْنِ عَبْدِ اللَّهِ، قَالَ: قَالَ أَبُو الْحَسَنِ الرِّضَا عَلَيْهِ السَّلَامُ: «يَكُونُ الرَّجُلُ يَصِلُ رَحِمَهُ، فَيَكُونُ قَدْ بَقِيَ مِنْ عُمُرِهِ ثَلَاثُ سِنِينَ، فَيُصِيرُهَا اللَّهُ ثَلَاثِينَ سَنَةً، وَيَفْعَلُ اللَّهُ مَا يَشَاءُ».

And from him, from Ahmad Bin Muhammad Bin Isa, from Ahmad Bin Muhammad Bin Abu Nasr, from Muhammad Bin Ubeydullah who said,

'Abu Al-Hassan Al-Reza^{asws} said: 'The man happens to maintain goodly relations with his relatives, and it so happens that there remains three years from his life, and Allah^{azwj} Makes it to become thirty years, and Allah^{azwj} Does whatever He^{azwj} so Desires to'.⁸⁴

4. وَعَنْهُ، عَنْ عَلِيِّ بْنِ الْحَكَمِ، عَنْ خَطَّابِ الْأَعْوَرِ، عَنْ أَبِي حَمْزَةَ، قَالَ: قَالَ أَبُو جَعْفَرٍ عَلَيْهِ السَّلَامُ: «صَلَةُ الْأَرْحَامِ تُزَكِّي الْأَعْمَالَ، وَتُنْمِي الْأَمْوَالَ، وَتَدْفَعُ الْبَلَوَى، وَتُسِّرُ الْحِسَابَ، وَتُنَسِّي فِي الْأَجَلِ».

From him, from Ali Bin Al Hakam, from Khattab Al Awr, from Abu Hamza who said,

'Abu Ja'far^{asws} said: 'Goodly relationships with the relatives purifies the deeds, and increases the wealth, and repels the afflictions, and eases the Reckoning, and delays the death'.⁸⁵

5. عَنْهُ، عَنْ الْحَسَنِ بْنِ مَحْبُوبٍ، عَنْ عَمْرِو بْنِ أَبِي الْمَقْدَامِ، عَنْ جَابِرٍ: عَنْ أَبِي جَعْفَرٍ عَلَيْهِ السَّلَامُ، قَالَ: «قَالَ رَسُولُ اللَّهِ ﷺ: أُوصِي الشَّاهِدَ مِنْ أُمَّتِي وَالْغَائِبَ مِنْهُمْ وَمَنْ فِي أَصْلَابِ الرِّجَالِ وَأَرْحَامِ النِّسَاءِ إِلَى يَوْمِ الْقِيَامَةِ أَنْ يَصِلَ الرَّحِمَ وَإِنْ كَانَتْ مِنْهُ عَلَى مَسِيرَةِ سَنَةٍ؛ فَإِنَّ ذَلِكَ مِنَ الدِّينِ».

And from him, from Al Hassan Bin Mahboub, from Amro Bin Abu Al Miqdam,

(It has been narrated) from Jabir, from Abu Ja'far^{asws} having said: 'Rasool-Allah^{saww} said: 'I^{saww} hereby bequeath the present ones of my^{saww} community and the absent ones from them, and the ones in the backbones of the men and the wombs of the women up to the Day of Judgement that they should maintain goodly relationships with the relatives, and even if there was one from them upon a travel distance of a year, for that is from the Religion'.⁸⁶

6. وَعَنْهُ عَنْ عَلِيِّ بْنِ الْحَكَمِ، عَنْ حَفْصٍ، عَنْ أَبِي حَمْزَةَ: عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ، قَالَ: «صَلَةُ الْأَرْحَامِ تَحْسِنُ الْخُلُقَ، وَتَسْمَحُ الْكَفَّ، وَتَطْيِبُ النَّفْسَ، وَتَزِيدُ فِي الرِّزْقِ، وَتَنْسِي فِي الْأَجَلِ».

And from him, from Ali Bin al Hakam, from Hafsa, from Abu Hamza,

(It has been narrated) from Abu Abdullah^{asws} having said: 'Goodly relationships with the relatives improves the manners, and allows the palm (to be generous), and betters the self, and increases in the sustenance, and delays in the death'.⁸⁷

7. الْحُسَيْنُ بْنُ مُحَمَّدٍ، عَنْ مُعَلَّى بْنِ مُحَمَّدٍ، عَنِ الْحَسَنِ بْنِ عَلِيٍّ الْوَشَاءِ، عَنْ عَلِيِّ بْنِ أَبِي حَمْزَةَ، عَنْ أَبِي بصير: عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ، قَالَ: سَمِعْتُهُ يَقُولُ: «إِنَّ الرَّحِمَ معلقة بِالْعَرْشِ تَقُولُ: اللَّهُمَّ صَلِّ مَنْ وَصَلَنِي، وَاقْطَعْ مَنْ قَطَعَنِي، وَهِيَ رَحِمُ آلِ مُحَمَّدٍ، وَهُوَ قَوْلُ اللَّهِ عَزَّ وَجَلَّ: (الَّذِينَ يَصِلُونَ مَا أَمَرَ اللَّهُ بِهِ أَنْ يُوصَلَ) وَرَحِمُ كُلِّ ذِي رَحِمٍ».

Al Husayn Bin Muhammad, from Moallah Bin Muhammad, from Ali Hassan Bin Ali Al Washa, from Ali Bin Abu Hamza, from Abu Baseer,

(It has been narrated) from Abu Abdullah^{asws}, said, 'I heard him^{asws} saying: 'The kinship (of the Progeny^{asws} of Muhammad^{saww}) would attach itself with the Throne saying, 'O Allah^{azwj}! Maintain with the one who maintained me and Cut off the one who cut me off, and it is the relationship with the Progeny^{asws} of Muhammad^{saww}, and these are the Words of Allah^{azwj} Mighty and Majestic [13: 21] And those who join what Allah has Bidden to be joined – and the relative is every one with the relationship'.⁸⁸

8. مُحَمَّدُ بْنُ يَحْيَى، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ، عَنِ ابْنِ مَجْبُوبٍ، عَنْ مَالِكِ بْنِ عَطِيَّةٍ، عَنْ يُونُسَ بْنِ عَمَّارٍ، قَالَ: قَالَ أَبُو عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ: «أَوَّلُ نَاطِقٍ مِنَ الْحَوَارِجِ يَوْمَ الْقِيَامَةِ الرَّحِمُ تَقُولُ: يَا رَبِّ مَنْ وَصَلَنِي فِي الدُّنْيَا، فَصَلِّ الْيَوْمَ مَا بَيْنَكَ وَبَيْنَهُ؛ وَمَنْ قَطَعَنِي فِي الدُّنْيَا، فَاقْطَعْ الْيَوْمَ مَا بَيْنَكَ وَبَيْنَهُ».

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Ibn Mahboub, from Malik Bin Atiyya, from Yunus Bin Ammar who said,

'Abu Abdullah^{asws} said: 'The first one of the body parts to speak on the Day of Judgement would be the womb (i. e. , kinship) saying, 'O Lord^{azwj}! The one maintained me in the world, so Maintain what is between You^{azwj} and him, and the one cut me off in the world, so Cut him off today what is between You^{azwj} and him'.⁸⁹

9. عَنْهُ، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ أَبِي نَصْرٍ: عَنْ أَبِي الْحَسَنِ الرُّضَا عَلَيْهِ السَّلَامُ، قَالَ: «قَالَ أَبُو عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ: صَلِّ رَحِمَكَ وَلَوْ بِشَرْبَةِ مِنْ مَاءٍ، وَأَفْضَلُ مَا تُوصَلُ بِهِ الرَّحِمُ كَفُّ الْأَذَى عَنْهَا، وَصَلَةُ الرَّحِمِ مَنْسَأَةٌ فِي الْأَجَلِ، مَحَبَّةٌ فِي الْأَهْلِ».

From him, from Ahmad Bin Muhammad Bin Abu Nasr,

(It has been narrated) from Abu Al-Hassan Al-Reza^{asws} having said: 'Be good to your relatives and even if it is by a drink of water; and the most

superior of what you can be good with the relative is restraining the harm from them; and goodly relationships with the relatives is a delayer regarding the death, and brings about love in the family'.⁹⁰

10. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنْ حَمَّادِ بْنِ عِيسَى، عَنْ حَرِيزِ بْنِ عَبْدِ اللَّهِ، عَنْ الْفَضِيلِ بْنِ يَسَارٍ، قَالَ: قَالَ أَبُو جَعْفَرٍ عَلَيْهِ السَّلَامُ: «إِنَّ الرَّحِمَ مُعَلَّقَةٌ يَوْمَ الْقِيَامَةِ بِالْعَرْشِ تَقُولُ: اللَّهُمَّ صَلِّ مِنْ وَصَلَنِي، وَاقْطَعْ مِنْ قَطَعَنِي.»

Ali Bin Ibrahim, from his father, from Hammad Bin Isa, from Hareyz Bin Abdullah, from Fuzayl Bin Yasaar who said,

'Abu Ja'far^{asws} said: 'The womb (kinship of the Progeny^{asws} of Muhammad^{saww}) would attach itself to the Throne on the Day of Judgement, saying, 'O Allah^{azwj}! Maintain with the one who maintained me, and Cut off from the one who cut me off'.⁹¹

11. مُحَمَّدٌ بْنُ يَحْيَى، عَنْ أَحْمَدَ بْنِ مُحَمَّدَ بْنِ عِيسَى، عَنْ مُحَمَّدَ بْنِ إِسْمَاعِيلَ بْنِ بَزِيعٍ، عَنْ حَنَّانِ بْنِ سَدِيرٍ، عَنْ أَبِيهِ: عَنْ أَبِي جَعْفَرٍ عَلَيْهِ السَّلَامُ، قَالَ: «قَالَ أَبُو ذَرٍّ رَضِيَ اللَّهُ عَنْهُ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: حَافَتَا الصِّرَاطِ يَوْمَ الْقِيَامَةِ الرَّحِمُ وَالْأَمَانَةُ، فَإِذَا مَرَّ الْوَصُولُ لِلرَّحِمِ الْمُؤَدِّي لِلْأَمَانَةِ، نَفَذَ إِلَى الْجَنَّةِ، وَإِذَا مَرَّ الْخَائِنُ لِلْأَمَانَةِ الْقَطُوعُ لِلرَّحِمِ، لَمْ يَنْفَعِهِ مَعَهُمَا عَمَلٌ، وَتَكَفَّأَ بِهِ الصِّرَاطُ فِي النَّارِ.»

Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Muhammad Bin Ismail Bin Bazie, from Hannan Bin Sadeyr, from his father,

(It has been narrated) from Abu Ja'far^{asws} having said: 'Abu Zarra said: 'Ira heard Rasool-Allah^{saww} saying: 'On the two edges of the Bridge on the Day of Judgement would be the kinship and the entrustment. So when the maintainer of the relationships and the fulfiller of the entrustments passes by, would pass throught to the Paradise, and when the betrayer of the entrustment, the cutter of the relationships passes by, the deeds would not benefit him along with these two, and the Bridge would fling him into the Fire'.⁹²

12. عِدَّةٌ مِنْ أَصْحَابِنَا، عَنْ أَحْمَدَ بْنِ مُحَمَّدَ بْنِ خَالِدٍ، عَنْ أَبِيهِ، عَنْ ابْنِ أَبِي عُمَيْرٍ، عَنْ حَفْصِ بْنِ قُرْطٍ، عَنْ أَبِي حَمْزَةَ: عَنْ أَبِي جَعْفَرٍ عَلَيْهِ السَّلَامُ، قَالَ: «صَلَةُ الْأَرْحَامِ تَحَسِّنُ الْخُلُقَ، وَتَسْمَحُ الْكُفَّ، وَتَطْيِبُ النَّفْسَ، وَتَزِيدُ فِي الرِّزْقِ، وَتُنْسِي فِي الْأَجَلِ.»

A number of our companions, from Ahmad Bin Muhammad bin Khalid, from his father, from Ibn Abu Umeyr, from Hafs Bin Qurti, from Abu Hamza,

(It has been narrated) from Abu Ja'far^{asws} having said: 'Goodly relations with the relatives improves the manners, and allows the palm (to be generous), and betters the self, and increases in the sustenance, and delays in the death'.⁹³

13. عَنْهُ، عَنْ عُثْمَانَ بْنِ عِيسَى، عَنْ حَطَّابِ الْأَعْوَرِ، عَنْ أَبِي حَمْزَةَ، قَالَ: قَالَ أَبُو جَعْفَرٍ عَلَيْهِ السَّلَامُ: «صَلَةُ الْأَرْحَامِ تَزَكِّي الْأَعْمَالَ، وَتَدْفَعُ الْبَلْوَى، وَتَنْمِي الْأَمْوَالَ، وَتُنْسِي لَهُ فِي عَمَرِهِ، وَتَوْسِعُ فِي رِزْقِهِ، وَتَحَبِّبُ فِي أَهْلِ بَيْتِهِ؛ فَلْيَتَّقِ اللَّهَ، وَلْيَصِلْ رَحِمَهُ.»

From him, from Usman Bin Isa, from Khattab Al Awr, from Abu Hamza who said,

‘Abu Ja’far^{asws} said: ‘Goodly relationship purifies the deeds, and repels the afflictions, and increases the wealth, and delays the death for him in his lifetime, and expands in his sustenance, and brings about love among his family members, so let him fear Allah^{azwj} and let him be good with his relatives’.⁹⁴

14. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ؛ وَمُحَمَّدُ بْنُ إِسْمَاعِيلَ، عَنِ الْفَضْلِ بْنِ شَاذَانَ جَمِيعاً، عَنْ ابْنِ أَبِي عُمَيْرٍ، عَنْ إِبْرَاهِيمَ بْنِ عَبْدِ الْحَمِيدِ، عَنِ الْحَكَمِ الْحَنَاطِ، قَالَ: قَالَ أَبُو عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ: «صِلَةُ الرَّحِمِ وَحَسَنُ الْجَوَارِ يَعْمرَانِ الدِّيَارَ، وَيَزِيدَانِ فِي الْأَعْمَارِ».

Ali Bin Ibrahim, from his father, and Muhammad Bin Ismail, from Al Fazl Bin Shazaan, altogether, from Ibn Abu Umeys, from Ibrahim Bin Abdul Hameed, from Al Hakam Al Hannat who said,

‘Abu Abdullah^{asws} said: ‘Goodness with the relatives and goodness with the neighbours both build the houses (households) and increase in the lifespans’.⁹⁵

15. عِدَّةٌ مِنْ أَصْحَابِنَا، عَنْ سَهْلِ بْنِ زِيَادٍ، عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ الْأَشْعَرِيِّ، عَنْ عَبْدِ اللَّهِ بْنِ مَيْمُونٍ الْقَدَّاحِ، عَنْ أَبِي عُبَيْدَةَ الْحَدَّاءِ: عَنْ أَبِي جَعْفَرٍ عَلَيْهِ السَّلَامُ، قَالَ: «قَالَ رَسُولُ اللَّهِ ﷺ: إِنَّ أَعْجَلَ الْخَيْرِ ثَوَاباً صِلَةُ الرَّحِمِ».

A number of our companions, from Sahl Bin Ziyad, from Ja’far Bin Muhammad Al Ashary, from Abdullah Bin Maymoun Al Qaddah, from Abu Ubeyda Al Haza’a,

(It has been narrated) from Abu Ja’far^{asws} having said: ‘Rasool-Allah^{saww} said: ‘The quickest of the Rewards for a good deed is for maintaining good relationships with the relatives’.⁹⁶

16. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنِ النَّوْفَلِيِّ، عَنِ السَّكُونِيِّ: عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ، قَالَ: «قَالَ رَسُولُ اللَّهِ ﷺ: مَنْ سَرَّهُ النَّسَاءُ فِي الْأَجَلِ وَالزِّيَادَةُ فِي الرِّزْقِ، فَلْيَصِلْ رَحِمَهُ».

Ali Bin Ibrahim, from Al Nowfaly, from Al Sakuny,

(It has been narrated) from Abu Abdullah^{asws} having said: ‘Rasool-Allah^{saww} said: ‘The one who is happy with the delay in his death and the increase in the sustenance, so let him maintain good relationship with the relatives’.⁹⁷

17. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنْ صَفْوَانَ بْنِ يَحْيَى، عَنْ إِسْحَاقَ بْنِ عَمَّارٍ، قَالَ: قَالَ أَبُو عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ: «مَا نَعْلَمُ شَيْئاً يَزِيدُ فِي الْعُمُرِ إِلَّا صِلَةُ الرَّحِمِ، حَتَّى إِنْ الرَّجُلُ يَكُونُ أَجَلُهُ ثَلَاثَ سِنِينَ، فَيَكُونُ وَصُولاً لِلرَّحِمِ، فَيَزِيدُ اللَّهُ فِي عُمُرِهِ ثَلَاثِينَ سَنَةً، فَيَجْعَلُهَا ثَلَاثًا وَثَلَاثِينَ سَنَةً، وَيَكُونُ أَجَلُهُ ثَلَاثًا وَثَلَاثِينَ سَنَةً، فَيَكُونُ قَاطِعاً لِلرَّحِمِ، فَيَنْقُصُهُ اللَّهُ ثَلَاثِينَ سَنَةً، وَيَجْعَلُ أَجَلَهُ إِلَى ثَلَاثِ سِنِينَ».

الحسين بن محمد، عن معلى بن محمد، عن الحسن بن علي الوشاء، عن أبي الحسن الرضا عليه السلام، مثله.

Ali Bin Ibrahim, from his father, from Safwan Bin Yahya, from Is'haq Bin Ammar who said,

'Abu Abdullah^{asws} said: 'We^{asws} do not know of anything which increases in the life-span except for the goodly relations with the relatives. The man might happen to have three years term (left of his life), and he maintains good relations with the relatives, so Allah^{azwj} would Increase thirty years in his life-span, and Make it to be thirty three years; and (or) his (remaining) life-span might be thirty three years and he cuts off the relationships, so Allah^{azwj} would Cut-off thirty years and Make his (remaining) term to be three years'.

Al Husayn Bin Muhammad, from Moalla Bin Muhammad, from Al Hassan Bin Ali Al Washha,

(It has been narrated) from Abu Al Hassan Al Reza^{asws} – similar to it.⁹⁸

18. علي بن إبراهيم، عن أبيه، عن بعض أصحابه، عن عمرو بن شمر، عن جابر: عن أبي جعفر عليه السلام، قال: «لما خرج أمير المؤمنين عليه السلام يريد البصرة نزل بالربذة، فأتاه رجل من محارب، فقال: يا أمير المؤمنين، إني تحملت في قومي حمالة، وإني سألت في طوائف منهم المؤاساة والمعونة، فسبقت إلي ألسنتهم بالنكد، فمرهم يا أمير المؤمنين بمعونتي، وحثهم على مؤاساتي، فقال: أين هم؟ فقال: هؤلاء فريق منهم حيث ترى.»

قال: «فص راحلته فادلفت كأنها ظليم، فدف بعض أصحابه في طلبها، فلأيا بلأى ما لحقت، فانتهى إلى القوم، فسلم عليهم، وسألهم ما يمنعهم من مؤاساة صاحبهم، فشكوه وشكاهم، فقال أمير المؤمنين عليه السلام: وصل امرؤ عشيرته؛ فإنهم أولى بیره وذات يده، ووصلت العشيرة أخاها إن عثر به دهر وأدبرت عنه دنيا؛ فإن المتواصلين المتبازلين ماجورون، وإن المتقاطعين المتدابرين موزورون.»

قال: «ثم بعث راحلته، وقال: حل.»

Ali Bin Ibrahim, from his father, from one of his companions, from Amro Bin Shimr, from Jabir,

(It has been narrated) from Abu Ja'far^{asws} having said: 'When Amir Al-Momineen^{asws} went out intending Basra (the battle of the Camel), he^{asws} encamped at Al-Rabza. So a man from the fighters came over to him^{asws}, and he said, 'O Amir Al-Momineen^{asws}! I bore the burdens (responsibilities) of my people and I asked among their groups for the sympathy and the assistance but their tongues preceded to me with the temper. So order them, O Amir Al-Momineen^{asws} for assisting me and urge them upon sympathising with me'. So he^{asws} said: 'Where are they?' So he said, 'There, a group of them is where you^{asws} see'.

So he spurred on his riding animal and galloped it as if it was a male ostrich, and some of his^{asws} companions galloped (their animals) in seeking it (his^{asws} ride) in hot pursuit but could not catch up. So he^{asws} ended up to the

group of people and greeted them and asked them what prevent them from sympathising with their companion. So they complained about him, and he complained about them.

So Amir Al-Momineen^{asws} said: ‘A person should help his clan, for they are closest with the righteousness, and that is in his hands, and the clan should help its brother if the time is hard with him and the world turns away from him. So the maintainers of the relationships, the helpers would be Recompensed, and that the cutters-off of relationships, the ones who turn around would be burdened (with sins)’. Then he^{asws} went away with his^{asws} riding animal and said: ‘Resolved’.⁹⁹

19. مُحَمَّدٌ بْنُ يَحْيَى، عَنْ أَحْمَدَ بْنِ مُحَمَّدَ بْنِ عِيسَى، عَنْ عَثْمَانَ بْنِ عِيسَى، عَنْ يَحْيَى: عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ، قَالَ: « قَالَ أَمِيرُ الْمُؤْمِنِينَ عَلَيْهِ السَّلَامُ: لَنْ يَرْغَبَ الْمَرْءُ عَنْ عَشِيرَتِهِ وَإِنْ كَانَ ذَا مَالٍ وَوَلَدٍ، وَعَنْ مَوَدَّتِهِمْ وَكَرَامَتِهِمْ وَدِفَاعِهِمْ بِأَيْدِيهِمْ وَأَلْسِنَتِهِمْ، هُمْ أَشَدُّ النَّاسِ حَيْطَةً مِنْ وَرَائِهِ وَأَعْظَفُهُمْ عَلَيْهِ وَأَلَمَّهُمْ لَشَعْنُهُ إِنْ أَصَابَتْهُ مُصِيبَةٌ أَوْ نَزَلَ بِهِ بَعْضُ مَكَارِهِ الْأُمُورِ؛ وَمَنْ يَقْبِضْ يَدَهُ عَنْ عَشِيرَتِهِ، فَإِنَّمَا يَقْبِضُ عَنْهُمْ يَدًا وَاحِدَةً، وَيَقْبِضُ عَنْهُمْ أَيْدٍ كَثِيرَةً؛ وَمَنْ يَلِنْ حَاشِيَتَهُ، يَعْرِفُ صَدِيقَهُ مِنَ الْمَوَدَّةِ؛ وَمَنْ بَسَطَ يَدَهُ بِالْمَعْرُوفِ إِذَا وَجَدَهُ، يَخْلِفَ اللَّهُ لَهُ مَا أَنْفَقَ فِي دُنْيَاهُ، وَيُضَاعَفَ لَهُ فِي آخِرَتِهِ؛ وَلِسَانُ الصَّدَقِ لِلْمَرْءِ لِيَجْعَلَهُ اللَّهُ فِي النَّاسِ خَيْرًا مِنَ الْمَالِ يَأْكُلُهُ وَيُورَثُهُ، لَا يَزِدَادَنَّ أَحَدُكُمْ كِبَرًا وَعَظَمًا فِي نَفْسِهِ وَنَأْيًا عَنْ عَشِيرَتِهِ إِنْ كَانَ مُوسِرًا فِي الْمَالِ، وَلَا يَزِدَادَنَّ أَحَدُكُمْ فِي أَخِيهِ زُهْدًا وَلَا مِنْهُ بَعْدًا إِذَا لَمْ يَرِ مِنْهُ مَرُوءَةٌ وَكَانَ مُعَوِّزًا فِي الْمَالِ، وَلَا يَغْفُلُ أَحَدُكُمْ عَنِ الْقَرَابَةِ بِهَا الْخَصَاصَةُ أَنْ يَسُدَّهَا بِمَا لَا يَنْفَعُهُ إِنْ أَمْسَكَهُ، وَلَا يَضُرَّهُ إِنْ اسْتَهْلَكَهُ ».

Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Usman Bin Isa, from Yahya,

(It has been narrated) from Abu Abdullah^{asws} having said: ‘Amir Al-Momineen^{asws} said: ‘The person should never turn away from his clan even if he was with wealth and children, and away from their cordiality, and their honour, and their defending (him) by their hands and their tongues. They would be the most intense of the people to watch out for him from behind him and the most compassionate upon him to escort him if a difficulty were to hit him, or if one of the abhorrences of his matters were to descend upon him.

The one who withholds his hand from his claim, so rather he would be withholding one hand from them, and there would be withheld from him, a lot of hands, and the one who is soft with his inner circle would recognise the cordiality from his friends; and the one who extends his hand with the goodness when he finds it, Allah^{azwj} would Replace it for him whatever he spends regarding his world, and He^{azwj} would Multiply it for him in his Hereafter.

And a truthful tongue of a person, Allah^{azwj} Allah^{azwj} Makes it for him among the people is better than the wealth he consumes and he inherits. Not one of you should exceed in arrogance and greatness regarding himself and

distance himself from his clan even if he was affluent regarding the wealth; and not one of you should exceed in ascetism regarding his brother, nor be remote from him when he does not see magnanimity from him, and he was needy regarding the wealth; and not one of you should be oblivious from the relatives. With it (the kinship) is the speciality, if one was to cut it what would not benefit him if he were to withhold it, nor would it harm him if he were to consume it'.¹⁰⁰

20. عَدَّةٌ مِنْ أَصْحَابِنَا، عَنْ أَحْمَدَ بْنِ أَبِي عَبْدِ اللَّهِ، عَنْ عُثْمَانَ بْنِ عِيسَى، عَنْ سُلَيْمَانَ بْنِ هِلَالٍ، قَالَ: قُلْتُ لِأَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ: إِنَّ آلَ فُلَانٍ يَبْرُ بَعْضُهُمْ بَعْضًا وَيَتَوَاصِلُونَ، فَقَالَ: «إِذَا تَنَمَّى أَمْوَالُهُمْ وَيَنُمُونَ، فَلَا يَزَالُونَ فِي ذَلِكَ حَتَّى يَتَقَاطَعُوا، فَإِذَا فَعَلُوا ذَلِكَ انْقَشَعَ عَنْهُمْ».

A number of our companions, from Ahmad Bin Abu Abdullah, from Usman Bin Isa, from Suleyman Bin Hilal who said,

'I said to Abu Abdullah^{asws} that the family of so and so, some of them are being righteous with the others and helping out. So he^{asws} said: 'Then their wealth would develop and grow, and they would not cease to be in that until they cut-off (the kinship). So if they were to do that, it would vanish from them'.¹⁰¹

21. عَنْهُ، عَنْ غَيْرِ وَاحِدٍ، عَنْ زِيَادِ الْقَنْدِيِّ، عَنْ عَبْدِ اللَّهِ بْنِ سَنَانَ: عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ، قَالَ: «قَالَ رَسُولُ اللَّهِ ﷺ: إِنَّ الْقَوْمَ لَيَكُونُونَ فَجْرَةً وَلَا يَكُونُونَ بَرَّةً، فَيَصِلُونَ أَرْحَامَهُمْ، فَتَنَمَّى أَمْوَالُهُمْ، وَتَطُولُ أَعْمَارُهُمْ، فَكَيْفَ إِذَا كَانُوا أَبْرَارًا بَرَّةً».

From him, from someone else, from Ziyad Al Qandy, from Abdullah Bin Sinan,

(It has been narrated) from Abu Abdullah^{asws} having said: 'Rasool-Allah^{saww} said: 'The group of the people happens to be immoral and they do not happen to be righteous, so they are maintaining their kinships, and are developing their wealth and prolonging their life-spans. So how would it be if they were righteous, doing righteous deeds?'¹⁰²

22. وَعَنْهُ، عَنْ الْقَاسِمِ بْنِ يَحْيَى، عَنْ جَدِّهِ الْحَسَنِ بْنِ رَاشِدٍ، عَنْ أَبِي بصيرٍ: عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ، قَالَ: «قَالَ أَمِيرُ الْمُؤْمِنِينَ عَلَيْهِ السَّلَامُ: صَلُّوا أَرْحَامَكُمْ وَلَوْ بِالتَّسْلِيمِ، يَقُولُ اللَّهُ تَبَارَكَ وَتَعَالَى: (وَاتَّقُوا اللَّهَ الَّذِي تَسَاءَلُونَ بِهِ وَالْأَرْحَامَ إِنَّ اللَّهَ كَانَ عَلَيْكُمْ رَقِيبًا)».

From him, from Al Qasim Bin Yahya, from his grandfather Al Hassan Bin Rashid, from Abu Baseer,

(It has been narrated) from Abu Abdullah^{asws} having said: 'Amir Al-Momineen^{asws} said: 'Maintain your kinship even though it be with the greetings. Allah^{azwj} Blessed and High is Saying [4: 1] and fear Allah, by Whom you are asking by Him and the kinship; surely Allah was Ever-Watchful over you'.¹⁰³

23. مُحَمَّدٌ بْنُ يَحْيَى، عَنْ أَحْمَدَ بْنِ مُحَمَّدَ بْنِ عِيسَى، عَنْ عَلِيِّ بْنِ الْحَكَمِ، عَنْ صَفْوَانَ الْجَمَّالِ، قَالَ: وَقَعَ بَيْنَ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ وَبَيْنَ عَبْدِ اللَّهِ بْنِ الْحَسَنِ كَلَامٌ حَتَّى وَقَعَتِ الضَّوْضَاءُ بَيْنَهُمْ، وَاجْتَمَعَ النَّاسُ، فَافْتَرَقَا عَشِيَّتَهُمَا بِذَلِكَ، وَغَدَوْتُ فِي حَاجَةٍ، فَإِذَا أَنَا بِأَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ عَلَى بَابِ عَبْدِ اللَّهِ بْنِ الْحَسَنِ وَهُوَ يَقُولُ: « يَا جَارِيَّةُ، قُولِي لِأَبِي مُحَمَّدٍ يَخْرُجْ ». قَالَ: فَخَرَجَ، فَقَالَ: يَا أَبَا عَبْدِ اللَّهِ، مَا بَكَرَ بِكَ؟ فَقَالَ: « إِنِّي تَلَوْتُ آيَةً مِنْ كِتَابِ اللَّهِ — عَزَّ وَجَلَّ — الْبَارِحَةَ، فَأَقْلَقْتَنِي ». قَالَ: وَمَا هِيَ؟ قَالَ: « قَوْلُ اللَّهِ جَلَّ وَعَزَّ ذِكْرُهُ: (الَّذِينَ يَصِلُونَ مَا أَمَرَ اللَّهُ بِهِ أَنْ يُوصَلَ وَيَخْشَوْنَ رَبَّهُمْ وَيَخَافُونَ سُوءَ الْحِسَابِ) » فَقَالَ: صَدَقْتَ لَكَأَنِّي لَمْ أَقْرَأْ هَذِهِ الْآيَةَ مِنْ كِتَابِ اللَّهِ قَطُّ، فَاعْتَنَقَا وَبَكِيَا

Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Ali Bin Al Hakam, from Safwan Al Jammal who said,

‘There occurred (heated) words between Abu Abdullah^{asws} and Abdullah Bin Al-Hassan and the clamour occurred between them, and the people gathered. So they both separated with their respective adherents due to that, and in the morning I went regarding the need, and there was Abu Abdullah^{asws} at the door of Abdullah Bin Al-Hassan, and he^{asws} was saying: ‘O maid! Tell Abu Muhammad to come out’.

He (the narrator) said, ‘So he came out as said, ‘O Abu Abdullah^{asws}, what made you^{asws} come so early?’ So he^{asws} said: ‘I^{asws} recited a Verse from the Book of Allah^{azwj} Mighty and Majestic yesterday so it worried me^{asws}’. He said, ‘And what is it?’ He^{asws} said ‘The Words of Allah^{azwj}, Majestic and Mighty is His^{azwj} Mention [13: 21]

And those who join what Allah has Bidden to be joined and have awe of their Lord and they are fearing the evil Reckoning’. So he said, ‘You^{asws} speak the truth. It is as if I never read this Verse from the Book of Allah^{azwj} Majestic and Mighty at all’. So they both hugged and wept’.¹⁰⁴

24. وَعَنْهُ، عَنْ عَلِيِّ بْنِ الْحَكَمِ، عَنْ عَبْدِ اللَّهِ بْنِ سِنَانٍ، قَالَ: قُلْتُ لِأَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ: إِنَّ لِي ابْنَ عَمٍّ أَصْلَهُ فَيَقْطَعُنِي، وَأَصْلَهُ فَيَقْطَعُنِي حَتَّى لَقَدْ هَمَمْتُ لِقَطِيعَتِهِ إِيَّايَ أَنْ أَقْطَعُهُ، أَتَأْذَنُ لِي قَطْعُهُ؟

قَالَ: « إِنَّكَ إِذَا وَصَلْتَهُ وَقَطَعْتَ، وَصَلَكُمَا اللَّهُ — عَزَّ وَجَلَّ — جَمِيعًا، وَإِنْ قَطَعْتَهُ وَقَطَعْتَ، قَطَعَكُمَا اللَّهُ ». »

From him, from Ali Bin Al Hakam, from Abdullah Bin Sinan who said,

‘I said to Abu Abdullah^{asws}, ‘There is a cousin of mine I maintain kinship with, but he cuts me off, and I maintain kinship with him but he cuts me off, to the extent that I have thought that if he were to cut me off (again), I will cut him off. Do you^{asws} permit me to cut him off?’ He^{asws} said: ‘When you maintain it to him and he cuts you off, Allah^{azwj} Mighty and Majestic Maintains it with both of you together, and if you cut him off and he cuts you off, Allah^{azwj} would Cut off both of you’.¹⁰⁵

25. عَنْهُ، عَنْ عَلِيِّ بْنِ الْحَكَمِ، عَنْ دَاوُدَ بْنِ فَرْقَدٍ، قَالَ: قَالَ لِي أَبُو عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ: «إِنِّي أُحِبُّ أَنْ يَعْلَمَ اللَّهُ أَنِّي قَدْ أَذَلَّتْ رَقَبَتِي فِي رَحِمِي، وَإِنِّي لَأُبَادِرُ أَهْلَ بَيْتِي أَصْلَهُمْ قَبْلَ أَنْ يَسْتَغْنُوا عَنِّي».

From him, from Ali Bin Al Hakam, from Dawood Bin Farqad who said, 'Abu Abdullah^{asws} said to me: 'I^{asws} would love it for Allah^{azwj} to Know that I^{asws} have humbled my^{asws} neck regarding my kinship and I^{asws} hasten to my^{asws} family members to helping them before they become self-sufficient of me^{asws}'. 106

26. عَنْهُ، عَنِ الْوَشَّاءِ، عَنْ مُحَمَّدِ بْنِ الْفُضَيْلِ الصَّرَفِيِّ، عَنِ الرُّضَا عَلَيْهِ السَّلَامُ، قَالَ: «إِنَّ رَحِمَ آلِ مُحَمَّدٍ الْأَئِمَّةَ عَلَيْهِ السَّلَامُ لَمُعَلَّقَةٌ بِالْعَرْشِ تَقُولُ: اللَّهُمَّ صَلِّ مَنْ وَصَلَنِي، وَقَطَعْ مَنْ قَطَعَنِي، ثُمَّ هِيَ جَارِيَةٌ بَعْدَهَا فِي أَرْحَامِ الْمُؤْمِنِينَ» ثُمَّ تَلَا هَذِهِ الْآيَةَ: (وَاتَّقُوا اللَّهَ الَّذِي تَسَاءَلُونَ بِهِ وَالْأَرْحَامَ)

From him, from Al Washha, from Muhammad Bin Fuzayl Al Sayrafi, (It has been narrated) from Al Reza^{asws} having said: 'The kinship of the Progeny^{asws} of Muhammad^{saww}, the Imams^{asws}, would attach with the Throne saying: 'O Allah^{azwj}! Maintain Relationship with the one who maintained (relationship with) me, and Cut off the one who cut me off'.

Then if flows, after it, in the relationships of the Believers'. Then he^{asws} recited this Verse [4: 1] and fear Allah, by Whom you are asking by Him and the kinship'. 107

27. عِدَّةٌ مِنْ أَصْحَابِنَا، عَنْ أَحْمَدَ بْنِ أَبِي عَبْدِ اللَّهِ، عَنْ ابْنِ فَضَّالٍ، عَنْ ابْنِ بُكَيْرٍ، عَنْ عُمَرَ بْنِ يَزِيدٍ، قَالَ: سَأَلْتُ أَبَا عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ عَنْ قَوْلِ اللَّهِ عَزَّ وَجَلَّ: (الَّذِينَ يَصِلُونَ مَا أَمَرَ اللَّهُ بِهِ أَنْ يُوصَلَ) فَقَالَ: «قَرَابَتِكَ».

A number of our companions, from Ahmad Bin Abu Abdullah, from Ibn Fazal, from Ibn Bukeyr, from Umar Bin Yazeed who said,

'I asked Abu Abdullah^{asws} about the Words of Allah^{azwj} Mighty and Majestic [13: 21] And those who join what Allah has Bidden to be joined. He^{asws} said: 'Your relatives'. 108

28. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنْ ابْنِ أَبِي عُمَيْرٍ، عَنْ حَمَادِ بْنِ عَثْمَانَ وَهَشَامِ بْنِ الْحَكَمِ وَدُرُسْتِ بْنِ أَبِي مَنْصُورٍ، عَنْ عُمَرَ بْنِ يَزِيدٍ، قَالَ: قُلْتُ لِأَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ: (الَّذِينَ يَصِلُونَ مَا أَمَرَ اللَّهُ بِهِ أَنْ يُوصَلَ)؟

قَالَ: «نَزَلَتْ فِي رَحِمِ آلِ مُحَمَّدٍ — عَلَيْهِ وَآلِهِ السَّلَامُ — وَقَدْ تَكُونُ فِي قَرَابَتِكَ». ثُمَّ قَالَ: «فَلَا تَكُونَنَّ مِمَّنْ يَقُولُ لِلشَّيْءِ: إِنَّهُ فِي شَيْءٍ وَاحِدٍ».

Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Hammad Bin Usman, and Hisham Bin Al Hakam, and Dorost Bin Abu Mansour, from Umar Bin Yazeed who said,

‘I said to Abu Abdullah^{asws} [13: 21] And those who join what Allah has Bidden to be joined. He^{asws} said: ‘It was Revealed regarding the kinship of the Progeny^{asws} of Muhammad^{saww}, and has come to be regarding your relatives’. Then he^{asws} said: ‘Therefore, do not become from the ones who are saying for the thing, that it is regarding the one (and the same) thing’.¹⁰⁹

29. عِدَّةٌ مِنْ أَصْحَابِنَا، عَنْ أَحْمَدَ بْنِ أَبِي عَبْدِ اللَّهِ، عَنْ مُحَمَّدِ بْنِ عَلِيٍّ، عَنْ أَبِي جَمِيلَةَ، عَنْ الْوَصَّافِيِّ: عَنْ عَلِيِّ بْنِ الْحُسَيْنِ عَلَيْهِ السَّلَامُ، قَالَ: « قَالَ رَسُولُ اللَّهِ ﷺ: مَنْ سَرَّهُ أَنْ يَمُدَّ اللَّهُ فِي عُمُرِهِ، وَأَنْ يَنْسُطَ لَهُ فِي رِزْقِهِ، فَلْيَصِلْ رَحِمَهُ؛ فَإِنَّ الرَّحِمَ لَهَا لِسَانٌ يَوْمَ الْقِيَامَةِ ذَلِكَ تَقُولُ: يَا رَبِّ صَلِّ مِنْ وَصَلَنِي، وَاقْطَعْ مَنْ قَطَعَنِي، فَالرَّجُلُ لِيَرَى بِسَبِيلِ خَيْرٍ إِذَا أَتَتْهُ الرَّحِمُ الَّتِي قَطَعَهَا، فَتَهْوِي بِهِ إِلَى أَسْفَلِ قَعْرِ فِي النَّارِ ».

A number of our companions, from Ahmad Bin Abu Abdullah, from Muhammad Bin Ali, from Abu Jameela, from Al Wassafy,

(It has been narrated) from Ali^{asws} Bin Al-Husayn^{asws} having said: ‘Rasool-Allah^{saww} said: ‘The one who is joyful if Allah^{azwj} were to Extend in his life-span, and Expand for him in his sustenance, so let him maintain goodly relations with the relatives, for the kinship, there would be an eloquent tongue for it on the Day of Judgement, saying, ‘O Lord^{azwj}! Maintaining Relationship with the one who maintained it with me, and Cut off the one who cut me off’.

So the man would be seen to be on the goodly way, when the kinship comes to whim which he had cut if off, so it would plunge with him into the lowest depth into the Fire’.¹¹⁰

30. عَلِيُّ بْنُ مُحَمَّدٍ، عَنْ صَالِحِ بْنِ أَبِي حَمَّادٍ، عَنْ الْحَسَنِ بْنِ عَلِيٍّ، عَنْ صَفْوَانَ، عَنْ الْجَهْمِ بْنِ حَمِيدٍ، قَالَ: قُلْتُ لِأَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ: تَكُونُ لِي الْقَرَابَةُ عَلَى غَيْرِ أَمْرِي، أَلَهُمْ عَلَيَّ حَقٌّ؟

قَالَ: « نَعَمْ، حَقُّ الرَّحِمِ لَا يَقْطَعُهُ شَيْءٌ، وَإِذَا كَانُوا عَلَى أَمْرِكَ كَانَ لَهُمْ حَقٌّ: حَقُّ الرَّحِمِ، وَحَقُّ الْإِسْلَامِ ».

Ali Bin Muhammad, from Salih Bin Abu Hammad, from Al Hassan Bin Ali, from Safwan, from Al Jaham Bin Humeyd who said,

‘I said to Abu Abdullah^{asws}, ‘There happen to be relatives for him being upon other than my matter (Al-Wilayah). Is there (any) right for them upon me?’ He^{asws} said: ‘Yes, the right of kinship. Nothing can cut if off. And had they been upon your matter (Al-Wilayah), there would have been two rights for them – the right of the kinship and the right of Al-Islam’.¹¹¹

31. مُحَمَّدُ بْنُ يَحْيَى، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ، عَنْ ابْنِ مَجْبُوبٍ، عَنْ إِسْحَاقَ بْنِ عَمَّارٍ، قَالَ: سَمِعْتُ أَبَا عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ يَقُولُ: « إِنَّ صَلَاةَ الرَّحِمِ وَالْبِرَّ لِيَهْوِيَانِ الْحَسَابَ، وَيَعْصِمَانِ مِنَ الذُّنُوبِ؛ فَصَلُّوا أَرْحَامَكُمْ، وَبَرُّوا بِإِخْوَانِكُمْ وَلَوْ بِحَسَنِ السَّلَامِ وَرَدَّ الْجَوَابِ ».

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Ibn Mahboub, from Is’haq Bin Ammar who said,

‘I heard Abu Abdullah^{asws} saying: ‘The maintenance of goodly relationship with the relatives, and the righteousness, would both ease the Reckoning and would defend from the sins. Therefore, maintain your relationships and be good with your brethren, and even though it be by the goodly greeting and response’.¹¹²

32. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ مُحَمَّدِ بْنِ عَيْسَى، عَنْ يُونُسَ، عَنْ عَبْدِ الصَّمَدِ بْنِ بَشِيرٍ، قَالَ: قَالَ أَبُو عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ: «صَلَّةُ الرَّحِمِ تَهَوِّنُ الْحِسَابَ يَوْمَ الْقِيَامَةِ، وَهِيَ مَنْسَأَةٌ فِي الْعُمُرِ، وَتَقِي مَصَارِعَ السُّوءِ؛ وَصَدَقَةُ اللَّيْلِ تُطْفِئُ غَضَبَ الرَّبِّ».

Ali Bin Ibrahim, from Muhammad Bin Isa, from Yunus, from Abdul Samad Bin Bashir who said,

‘Abu Abdullah^{asws} said: ‘The goodly relationships would ease the Reckoning on the Day of Judgement, and it is a delayer is the (termination of the) life-span and saves from the evil misfortunes; and the giving of the charity at night extinguishes the Anger of the Lord^{azwj}’.¹¹³

33. عَلِيُّ، عَنْ أَبِيهِ، عَنْ ابْنِ أَبِي عُمَيْرٍ، عَنْ حُسَيْنِ بْنِ عُثْمَانَ، عَمَّنْ ذَكَرَهُ: عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ، قَالَ: «إِنَّ صَلَّةَ الرَّحِمِ تَزَكِّي الْأَعْمَالَ، وَتُنْمِي الْأَمْوَالَ، وَتُسِّرُّ الْحِسَابَ، وَتَدْفَعُ الْبَلَوَى، وَتَزِيدُ فِي الرِّزْقِ».

Ali, from his father, from Ibn Abu Umeyr, from Husayn Bin Usman, from the one who mentioned it,

(It has been narrated) from Abu Abdullah^{asws} having said: ‘The goodly relationships purify the deeds, and develops the wealth, and eases the Reckoning, and repels the afflictions, and increases in the sustenance’.¹¹⁴

69- بَابُ الْبِرِّ بِالْوَالِدَيْنِ

Chapter 69 – The righteousness with the parents

1. مُحَمَّدُ بْنُ يَحْيَى، عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عَيْسَى؛ وَعَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ جَمِيعاً، عَنْ الْحَسَنِ بْنِ مَحْبُوبٍ، عَنْ أَبِي وَلَادٍ الْحَنَاطِ، قَالَ: سَأَلْتُ أَبَا عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ عَنْ قَوْلِ اللَّهِ عَزَّ وَجَلَّ: (وَبِالْوَالِدَيْنِ إِحْسَانًا): مَا هَذَا الْإِحْسَانُ؟

فَقَالَ: «الْإِحْسَانُ أَنْ تُحَسِّنَ صُحْبَتَهُمَا، وَأَنْ لَا تُكَلِّفَهُمَا أَنْ يَسْأَلَكَ شَيْئاً مِمَّا يَحْتَاجَانِ إِلَيْهِ وَإِنْ كَانَا مُسْتَغْنَيْنِ؛ أَلَيْسَ يَقُولُ اللَّهُ عَزَّ وَجَلَّ: (لَنْ تَنَالُوا الْبِرَّ حَتَّى تُنْفِقُوا مِمَّا تُحِبُّونَ)».

قَالَ: ثُمَّ قَالَ أَبُو عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ: «وَأَمَّا قَوْلُ اللَّهِ عَزَّ وَجَلَّ: (إِذَا يَبُلُغَنَّ عِنْدَكَ الْكَبَرُ أَحَدُهُمَا أَوْ كِلَاهُمَا فَلَا تَقُلْ لَهُمَا أُفٍّ وَلَا تَنْهَرُهُمَا)» قَالَ: «إِنْ أَضْجَرَكَ فَلَا تَقُلْ لَهُمَا أُفٍّ، وَلَا تَنْهَرُهُمَا إِنْ ضَرَبَاكَ».

قَالَ: « (وَقُلْ لَهُمَا قَوْلًا كَرِيمًا) » قَالَ: « إِنَّ ضَرْبَكَ فَقُلْ لَهُمَا: غَفَرَ اللَّهُ لَكُمَا، فَذَلِكَ مِنْكَ قَوْلٌ كَرِيمٌ ».

قَالَ: « (وَاخْفِضْ لَهُمَا جَنَاحَ الذُّلِّ مِنَ الرَّحْمَةِ) » قَالَ: « لَا تَمَلَأْ عَيْنَيْكَ مِنَ النَّظَرِ إِلَيْهِمَا إِلَّا بِرَحْمَةٍ وَرَقَةٍ، وَلَا تَرْفَعْ صَوْتَكَ فَوْقَ أَصْوَاتِهِمَا، وَلَا يَدَكَ فَوْقَ أَيْدِيهِمَا، وَلَا تَقْدَمَ قَدَامَهُمَا ».

Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, and Ali Bin Ibrahim, from his father, altogether from Al Hassan Bin Mahbooub, from Abu Wallad Al Hannat who said,

‘I asked Abu Abdullah^{asws} about the Words of Allah^{azwj} Mighty and Majestic [17: 23] and the goodness to the two parents. What is this goodness?’ So he^{asws} said: ‘The goodness is that you are good in their company, and that you do not encumber them if they were to ask you from what they are both needy to, and even if they were both self-sufficient. Is Allah^{azwj} Mighty and Majestic no Saying [3: 92] You will never attain to righteousness until you spend out of what you love; and whatever thing you spend, Allah Knows of it.

He (the narrator) said, ‘Then Abu Abdullah^{asws} said: ‘And as for the Words of Allah^{azwj} Mighty and Majestic [17: 23] If either or both of them reach old age with you, say not to them (so much as)”Ugh” nor chide them, if they were to bore you so neither say”Ugh” to them nor chide them if they were to hit you and speak to both of them a gracious word. If they do strike you, so say to them both, ‘May Allah^{azwj} Forgive you both’, so that would constitute a gracious word from you’.

He^{asws} said: ‘[17: 24] And make yourself submissively gentle to them with the mercy. He^{asws} said: ‘Do not fill your eyes from looking towards them, except with mercy and kindness, and do not raise your voice above their voices, and let not your hand be above their hands, and do not walk in front of them’.¹¹⁵

2. ابنُ محبوبٍ، عن خَالِدِ بْنِ نَافِعِ الْبَجَلِيِّ، عَنْ مُحَمَّدِ بْنِ مَرْوَانَ، قَالَ: سَمِعْتُ أَبَا عَبْدِ اللَّهِ عَاشِرًا يَقُولُ: « إِنَّ رَجُلًا أَتَى النَّبِيَّ ﷺ، فَقَالَ: يَا رَسُولَ اللَّهِ، أَوْصِنِي، فَقَالَ: لَا تُشْرِكْ بِاللَّهِ شَيْئًا، وَإِنْ حُرِّقْتَ بِالنَّارِ وَعَذِّبْتَ إِلَّا وَقَلْبُكَ مُطْمَئِنٌّ بِالْإِيمَانِ، وَوَالِدَيْكَ فَأَطِعْهُمَا وَبِرَّهُمَا حِينَ كَانَا أَوْ مَيِّتَيْنِ، وَإِنْ أَمَرَكَ أَنْ تَخْرُجَ مِنْ أَهْلِكَ وَمَالِكَ فافْعَلْ، فَإِنَّ ذَلِكَ مِنَ الْإِيمَانِ ».

Ibn Mahboub, from Khalid Bin Nafi'e Al Bajaly, from Muhammad Bin Marwan who said,

‘I heard Abu Abdullah^{asws} saying: ‘A man came over to the Prophet^{as} and he said, ‘O Rasool-Allah^{saww}! Advise me’. So he^{saww} said: ‘Do not associate anything with Allah^{azwj} and even if you are burnt in the fire and punished, except your heart should be at rest with the Emān; and (as for your) parents, so feed them and be righteous with them be they alive or dead; and if they were to order you go out from your family and your wealth, do so, for that would be from the Emān’.¹¹⁶

3. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنْ ابْنِ أَبِي عُمَيْرٍ، عَنْ سَيْفٍ: عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ، قَالَ: «يَأْتِي يَوْمَ الْقِيَامَةِ شَيْءٌ مِثْلُ الْكُبَّةِ، فَيُدْفَعُ فِي ظَهْرِ الْمُؤْمِنِ، فَيُدْخِلُهُ الْجَنَّةَ، فَيُقَالُ: هَذَا الْبِرُّ».

Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Sayf,

(It has been narrated) from Abu Abdullah^{asws} having said: 'There would come, on the Day of Judgement, something like a globe, so it would push in the back of the Believer and enter him into the Paradise, and it would be said: 'This is the righteousness'.¹¹⁷

4. الْحُسَيْنُ بْنُ مُحَمَّدٍ، عَنْ مُعَلَّى بْنِ مُحَمَّدٍ، عَنِ الْوَشَاءِ، عَنْ مَنْصُورِ بْنِ حَازِمٍ: عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ، قَالَ: قُلْتُ: أَيُّ الْأَعْمَالِ أَفْضَلُ؟ قَالَ: «الصَّلَاةُ لَوْ قَتَلَهَا، وَبِرُّ الْوَالِدَيْنِ، وَالْجِهَادُ فِي سَبِيلِ اللَّهِ عَزَّ وَجَلَّ».

Al Husayn Bin Muhammad, from Moalla Bin Muhammad, from Al Washa, from Mansour Bin Hazim,

(It has been narrated) from Abu Abdullah^{asws} having said: 'I said, 'Which deed is the most superior?' He^{asws} said: 'The Salāt on its timing, and righteousness with the parents, and the Jihād in the Way of Allah^{azwj} Mighty and Majestic'.¹¹⁸

5. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ مُحَمَّدِ بْنِ عَيْسَى بْنِ عُبَيْدٍ، عَنْ يُونُسَ بْنِ عَبْدِ الرَّحْمَنِ، عَنْ دُرُسْتِ بْنِ أَبِي مَنْصُورٍ: عَنْ أَبِي الْحَسَنِ مُوسَى عَلَيْهِ السَّلَامُ، قَالَ: «سَأَلَ رَجُلٌ رَسُولَ اللَّهِ ﷺ: مَا حَقُّ الْوَالِدِ عَلَى وَلَدِهِ؟ قَالَ: لَا يُسَمِّيهِ بِاسْمِهِ، وَلَا يَمْشِي بَيْنَ يَدَيْهِ، وَلَا يَجْلِسُ قَبْلَهُ، وَلَا يَسْتَسَبُّ لَهُ».

Ali Bin Ibrahim, from Muhammad Bin Isa Bin Ubeyd, from Yunus Bin Abdul Rahman, from Dorost Bin Abu Mansour,

(It has been narrated) from Abu Al-Hassan Musa^{as} having said: 'A man asked Rasool-Allah^{saww}, 'What is the right of the father upon his son?' He^{asws} said: 'Not calling him by his name, and not walking in front of his, and not sitting before him, and not let him be insulted (by anyone)'.¹¹⁹

6. عِدَّةٌ مِنْ أَصْحَابِنَا، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ خَالِدٍ، عَنْ أَبِيهِ، عَنْ عَبْدِ اللَّهِ بْنِ بَحْرٍ، عَنْ عَبْدِ اللَّهِ بْنِ مُسْكَانٍ، عَمَّنْ رَوَاهُ: عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ، قَالَ: قَالَ — وَأَنَا عَنْدهُ — لِعَبْدِ الْوَاحِدِ الْأَنْصَارِيِّ فِي بَرِّ الْوَالِدَيْنِ فِي قَوْلِ اللَّهِ عَزَّ وَجَلَّ: (وَبِالْوَالِدَيْنِ إِحْسَانًا)، فَظَنَنَّا أَنَّهَا الْآيَةُ الَّتِي فِي بَنِي إِسْرَائِيلَ: (وَقَضَىٰ رَبُّكَ أَلَّا تَعْبُدُوا إِلَّا إِيَّاهُ وَبِالْوَالِدَيْنِ إِحْسَانًا)، فَلَمَّا كَانَ بَعْدُ سَأَلْتُهُ، فَقَالَ: «هِيَ الَّتِي فِي لُقْمَانَ: (وَوَصَّيْنَا الْإِنْسَانَ بِوَالِدَيْهِ حُسْنًا)، (وَإِنْ جَاهِدَاكَ عَلَىٰ أَنْ تُشْرِكَ بِي مَا لَيْسَ لَكَ بِهِ عِلْمٌ فَلَا تُطِعْهُمَا)». فَقَالَ عَلَيْهِ السَّلَامُ: «إِنَّ ذَلِكَ أَعْظَمُ مِنْ أَنْ يَأْمُرَ بِصَلَاتِهِمَا وَحَقِّهِمَا عَلَى كُلِّ حَالٍ». (وَإِنْ جَاهِدَاكَ عَلَىٰ أَنْ تُشْرِكَ بِي مَا لَيْسَ لَكَ بِهِ

عِلْمٌ) ؟ فَقَالَ: « لَأَ، بَلْ يَأْمُرُ بِصَلَاتِهِمَا، وَإِنْ جَاهَدَاهُ عَلَى الشِّرْكِ مَا زَادَ حَقَّهُمَا إِلَّا عِظَمًا
 .«

A number of our companions, from Ahmad Bin Muhammad Bin Khalid, from his father, from Abdullah Bin Bahr, from Abdullah Bin Muskan, from the one who reported it,

(It has been narrated) from Abu Abdullah^{asws} having said to Abdul Wahid Al-Ansary, and I was in his^{asws} presence, regarding the righteousness with the parents in the Words of Allah^{azwj} Mighty and Majestic [17: 23] and the goodness to the two parents, and we thought that it is a Verse which is regarding the Children of Israel [17: 23] And your Lord has Decreed that you shall not worship except Him, and goodness to your parents.

So when it was afterwards I had asked him^{asws}, so he^{asws} said: 'It is that which is in (Surah) Luqman^{as} (Chapter 29) [29: 8] And We have enjoined on human being goodness to his parents, and if they contend with you that you should associate (others) with Me, of which you have no knowledge, do not obey them.

So he (Abdul Wahid): 'That is greater than Him^{azwj} Commanding with goodness with them both and their rights upon every state and if they contend with you that you should associate (others) with Me, of which you have no knowledge. So he^{asws} said: 'No, but He^{azwj} Commanded with being good to them both, and even if they were to contend upon the association (Shirk). It does not increase their rights except for greatness'.¹²⁰

7. عَنْهُ، عَنْ مُحَمَّدِ بْنِ عَلِيٍّ، عَنِ الْحَكَمِ بْنِ مُسْكِينٍ، عَنْ مُحَمَّدِ بْنِ مَرْوَانَ، قَالَ: قَالَ أَبُو عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ: « مَا يَمْنَعُ الرَّجُلَ مِنْكُمْ أَنْ يَرَى وَالِدَيْهِ حَيًّا وَمَيِّتًا، يُصَلِّيَ عَنْهُمَا، وَيَتَصَدَّقَ عَنْهُمَا، وَيَحُجَّ عَنْهُمَا، وَيَصُومَ عَنْهُمَا، فَيَكُونَ الَّذِي صَنَعَ لَهُمَا، وَلَهُ مِثْلُ ذَلِكَ، فَيَزِيدَهُ اللَّهُ — عَزَّ وَجَلَّ — بِرَّهُ وَصَلَاتِهِ خَيْرًا كَثِيرًا ».

From him, from Muhammad Bin Ali, from Al Hakam Bin Miskeen, from Muhammad Bin Marwan who said,

'Abu Abdullah^{asws} said: 'What prevents the man from you from being righteous with his parents, be they alive or dead. He can pray Salāt on their behalf, and give charity on their behalf, and perform Hajj on their behalf, and Fast on their behalf. Thus, that which he does for them both would happen to for him, the like of that, and Allah^{azwj} Mighty and Majestic would Increase him, due to his righteousness, and his kinship, a lot of good'.¹²¹

8. مُحَمَّدُ بْنُ يَحْيَى، عَنْ أَحْمَدَ بْنِ مُحَمَّدَ بْنِ عِيسَى، عَنْ مُعَمَّرِ بْنِ خَلَادٍ، قَالَ: قُلْتُ لِأَبِي الْحَسَنِ الرِّضَا عَلَيْهِ السَّلَامُ: أَدْعُو لَوَالِدَيَّ إِذَا كَانَا لَا يَعْرِفَانِ الْحَقَّ؟ قَالَ: « ادْعُ لَهُمَا، وَتَصَدَّقْ عَنْهُمَا، وَإِنْ كَانَا حَيِّينِ لَا يَعْرِفَانِ الْحَقَّ فَدَارِهِمَا؛ فَإِنَّ رَسُولَ اللَّهِ ﷺ قَالَ: إِنَّ اللَّهَ بَعَثَنِي بِالرَّحْمَةِ، لِبِالْعُفُوقِ ».

Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Moammad Bin Khalid who said,

9. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنِ ابْنِ أَبِي عُمَيْرٍ، عَنْ هِشَامِ بْنِ سَالِمٍ: عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ، قَالَ: «جَاءَ رَجُلٌ إِلَى النَّبِيِّ ﷺ، فَقَالَ: يَا رَسُولَ اللَّهِ، مَنْ أَبَرُّ؟ قَالَ: أُمُّكَ، قَالَ: ثُمَّ مَنْ؟ قَالَ: أُمُّكَ، قَالَ: ثُمَّ مَنْ؟ قَالَ: أُمَّكَ، قَالَ: ثُمَّ مَنْ؟ قَالَ: أَبَاكَ.»

(It has been narrated) from Abu Abdullah^{asws} having said: ‘A man came over to the Prophet^{saww} and he said, ‘O Rasool-Allah^{saww}! Whom shall I be more righteous with?’ He^{saww} said: ‘Your mother’. He said, ‘Then who?’ He^{saww} said: ‘Your mother’. He said,

10. أَبُو عَلِيٍّ الشَّعْرِيُّ، عَنْ مُحَمَّدِ بْنِ سَالِمٍ، عَنْ أَحْمَدَ بْنِ النَّضْرِ، عَنْ عَمْرِو بْنِ شَمْرِ، عَنْ جَابِرٍ: عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ، قَالَ: « أَتَى رَجُلٌ رَسُولَ اللَّهِ ﷺ، فَقَالَ: يَا رَسُولَ اللَّهِ، إِنِّي رَاغِبٌ فِي الْجِهَادِ نَشِيطٌ ».

Abu Ali Al Ashary, from Muhammad Bin Salim, from Ahmad Bin Al Nazar, from Amro Bin Shimir, from Jabir,

He said, ‘O Rasool-Allah^{saww}! For me there are parents who are aged, they claim that they are comforted by me and they dislike my going out’. So Rasool-Allah^{saww} said: ‘So stay with your parents, for by the One^{azwj} is Whose Hand is my^{saww} soul, their being comforted by you for one day and night is better than a Jihād for a year’.¹²⁴

11. عِدَّةٌ مِنْ أَصْحَابِنَا، عَنْ أَحْمَدَ بْنِ مُحَمَّدَ بْنِ خَالِدٍ، عَنْ عَلِيِّ بْنِ الْحَكَمِ، عَنْ مُعَاوِيَةَ بْنِ وَهَبٍ، عَنْ زَكَرِيَّا بْنِ إِبْرَاهِيمَ، قَالَ: كُنْتُ نَصْرَانِيًّا، فَأَسْلَمْتُ وَحَجَّجْتُ، فَدَخَلْتُ عَلَى أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ، فَقُلْتُ: إِنِّي كُنْتُ عَلَى النَّصْرَانِيَّةِ وَإِنِّي أَسْلَمْتُ، فَقَالَ: «وَأَيَّ شَيْءٍ رَأَيْتَ فِي الْإِسْلَامِ؟» قُلْتُ: قَوْلَ اللَّهِ عَزَّ وَجَلَّ: (مَا كُنْتُ تَدْرِي مَا الْكِتَابُ وَلَا الْإِيمَانُ وَلَكِنْ جَعَلْنَاهُ نُورًا نَهْدِي بِهِ مَنْ نَشَاءُ) فَقَالَ: «لَقَدْ هَدَاكَ اللَّهُ». ثُمَّ قَالَ: «اللَّهُمَّ اهْدِهِ — ثَلَاثًا — سَلِّ عَمَّا شِئْتَ يَا بُنَيَّ».

فَقُلْتُ: إِنَّ أَبِي وَأُمِّي عَلَى النَّصْرَانِيَّةِ وَأَهْلَ بَيْتِي، وَأُمِّي مَكْفُوفَةُ الْبَصَرِ، فَأَكُونُ مَعَهُمْ، وَأَكُلُ فِي آنِيَتِهِمْ؟ فَقَالَ: «يَأْكُلُونَ لَحْمَ الْخَنَزِيرِ؟» فَقُلْتُ: لَا، وَلَا يَمَسُّونَهُ، فَقَالَ: «لَا بَأْسَ، فَانْظُرْ أَمَّاكَ فَبَرِّهَا، فَإِذَا مَاتَتْ فَلَا تَكَلِّهَا إِلَى غَيْرِكَ، كُنْ أَنْتَ الَّذِي تَقُومُ بِشَأْنِهَا، وَلَا تُخَيِّرَنَّ أَحَدًا أَنْكَ أَتَيْتَنِي حَتَّى تَأْتِيَنِي بِمَنْ إِنْ شَاءَ اللَّهُ».

قَالَ: فَأَتَيْتُهُ بِمَنْ وَالنَّاسُ حَوْلَهُ كَأَنَّهُ مُعَلِّمٌ صَبِيَّانَ هَذَا يَسْأَلُهُ، وَهَذَا يَسْأَلُهُ، فَلَمَّا قَدِمْتُ الْكُوفَةَ أَلْطَفْتُ لَأُمِّي، وَكُنْتُ أُطْعِمُهَا، وَأَقْلِي ثَوْبَهَا وَرَأْسَهَا، وَأَخْدُمُهَا، فَقَالَتْ لِي: يَا بُنَيَّ، مَا كُنْتُ تَصْنَعُ بِي هَذَا وَأَنْتَ عَلَى دِينِي؟ فَمَا الَّذِي أَرَى مِنْكَ مُنْذُ هَاجَرْتُ، فَدَخَلْتُ فِي الْحَنِيفِيَّةِ؟ فَقُلْتُ: رَجُلٌ مِنْ وَلَدِ نَبِيِّنَا أَمَرَنِي بِهَذَا، فَقَالَتْ: هَذَا الرَّجُلُ هُوَ نَبِيٌّ؟ فَقُلْتُ: لَا، وَلَكِنَّهُ ابْنُ نَبِيٍّ، فَقَالَتْ: يَا بُنَيَّ، هَذَا نَبِيٌّ؛ إِنَّ هَذِهِ وَصَايَا الْأَنْبِيَاءِ، فَقُلْتُ: يَا أُمُّهُ، إِنَّهُ لَيْسَ يَكُونُ بَعْدَ نَبِيِّنَا نَبِيٌّ، وَلَكِنَّهُ ابْنُهُ.

فَقَالَتْ: يَا بُنَيَّ، دِينَكَ خَيْرٌ دِينٍ، اعْرِضْهُ عَلَيَّ، فَعَرَضْتُهُ عَلَيْهَا، فَدَخَلْتُ فِي الْإِسْلَامِ، وَعَلَّمْتَهَا، فَصَلَّتِ الظُّهْرَ وَالْعَصْرَ وَالْمَغْرِبَ وَالْعِشَاءَ الْآخِرَةَ، ثُمَّ عَرَضَ لَهَا عَارِضٌ فِي اللَّيْلِ، فَقَالَتْ: يَا بُنَيَّ، أَعَدَّ عَلَيَّ مَا عَلَّمْتَنِي، فَأَعَدَّتُهُ عَلَيْهَا، فَأَقَرَّتْ بِهِ وَمَاتَتْ، فَلَمَّا أَصْبَحْتُ كَانَ الْمُسْلِمُونَ الَّذِينَ غَسَلُوهَا، وَكُنْتُ أَنَا الَّذِي صَلَّيْتُ عَلَيْهَا، وَنَزَلْتُ فِي قَبْرِهَا».

A number of our companions, from Ahmad Bin

Muhammad Bin Khalid, from Ali Bin Al Hakam, from Muawiya Bin Wahab, from Zakariyya Bin Ibrahim who said,

‘I was a Christian, then I became a Muslim and performed Hajj. So I went over to Abu Abdullah^{asws} and I said, ‘I used to be upon the Christianity and I became a Muslim’. So he^{asws} said: ‘And which thing did you see in Al-Islam?’ I said, ‘The Words of Allah^{azwj} Mighty and Majestic [42: 52] You did not know what the Book was, nor the belief, but We Made it a Light, Guiding thereby whom We Desire to’. So he^{asws} said: ‘Allah^{azwj} has Guided you’.

Then he^{asws} said: ‘O Allah^{azwj}! Guide him!’ – three times, ‘Ask whatever you so desire to’. So I said, ‘My father and my mother are upon the Christianity, along with my family members, and my mother is blind of vision. So I happen to be with them, and I eat in their utensils’. So he^{asws} said:

‘Are they eating the flesh of swine?’ So I said, ‘No, nor are they touching it’. So he^{asws} said: ‘There is no problem, so look after your mother and be righteous with her. So when she dies, do not allocate her to anyone other than yourself. You, yourself would become the one who would be standing by her funeral, and do not inform anyone that you came to me^{asws} until you come to me at Mina, if Allah^{azwj} so Desires it’.

He said, ‘So I went over to him^{asws} at Mina, and the people were around him^{asws} as if he^{asws} was a teacher of the children. This one was asking him^{asws}, and this one was asking him^{asws}. So when I proceeded to Al-Kufa, I was kind to my mother and I used to feed her and wash her clothes, and her head, and serve her. So she said to me, ‘O my son! You were not doing this with me when you were upon my religion. So what is this which I see from you since you emigrated (changed religion), and you entered upon the uprightness?’ So I said, ‘A man from the children of our Prophet^{saww} ordered me with this’. So she said, ‘This man is a Prophet^{as}?’ So I said, ‘No, but a son^{asws} of the Prophet^{saww}’.

So she said, ‘O my son! This is a Prophet^{as}. These are the advices of the Prophets^{as}. So I said, ‘O mother! There is not going to be a Prophet^{as} after this Prophet^{saww}, but (it is) his^{saww} son^{asws}’. So she said, ‘O my son! Your Religion is a good Religion. Present it to me’. So I presented it to her’. So she entered into Al-Islam, and I taught her. So she prayed the Salāts of Al-Zohr, and Al-Asr, and Al-Maghrib, and Al-Isha the last.

Then something happened to her at night, so she said, ‘O my son! Repeat upon me what you taught me’. So I repeated it upon her, and she acknowledged with it and she died. So when it was the morning, the Muslims were the one who washed her, and I was the one who prayed Salāt over her, and descended into her grave’.¹²⁵

12. مُحَمَّدُ بْنُ يَحْيَى، عَنْ أَحْمَدَ بْنِ مُحَمَّدَ بْنِ عِيسَى، عَنْ عَلِيِّ بْنِ الْحَكَمِ؛ وَعِدَّةٍ مِنْ أَصْحَابِنَا، عَنْ أَحْمَدَ بْنِ أَبِي عَبْدِ اللَّهِ، عَنْ إِسْمَاعِيلَ بْنِ مِهْرَانَ جَمِيعاً، عَنْ سَيْفِ بْنِ عَمِيرَةَ، عَنْ عَبْدِ اللَّهِ بْنِ مُسْكَانَ، عَنْ عَمَّارِ بْنِ حَيَّانَ، قَالَ: خَبَرْتُ أَبَا عَبْدِ اللَّهِ عليه السلام بَرِ إِسْمَاعِيلَ ابْنِي بِي، فَقَالَ: «لَقَدْ كُنْتُ أَحِبُّهُ وَقَدْ أَزْدَدْتُ لَهُ حُبًّا؛ إِنَّ رَسُولَ اللَّهِ ﷺ أَتَتْهُ أُخْتُ لَهُ مِنَ الرِّضَاعَةِ، فَلَمَّا نَظَرَ إِلَيْهَا سَرَّ بِهَا، وَبَسَطَ مَلْحَفَتَهُ لَهَا، فَاجْلَسَهَا عَلَيْهَا، ثُمَّ أَقْبَلَ يَحْدُثُهَا، وَيُضْحِكُ فِي وَجْهِهَا. ثُمَّ قَامَتْ فَذَهَبَتْ وَجَاءَ أَخُوهَا، فَلَمْ يَصْنَعْ بِهِ مَا صَنَعَ بِهَا، فَقِيلَ لَهُ: يَا رَسُولَ اللَّهِ، صَنَعْتَ بِأُخْتِهِ مَا لَمْ تَصْنَعْ بِهِ وَهُوَ رَجُلٌ؟ فَقَالَ: لَأَنَّهَُا كَانَتْ أُمِّ بَوَالِدِيهَا مِنْهُ.»

Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Ali Bin Al Hakam, and a number of our companions, from Ahmad Bin Abu Abdullah, from ismail Bin Mihran, altogether from Sayf Bin Ameyra, from Abdullah Bin Muskan, from Ammar Bin Hayyan who said,

‘Once, I informed to Abu Abdullah^{asws} how kind my son Ismail was to me, so the Imam^{asws} said: ‘I^{asws} loved him before and this has increased my^{asws} love for him. A (step) sister of Rasool-Allah^{azwj} through breastfeeding came

over to him^{saww}. So when he^{saww} looked at her, he^{saww} was joyful with her, and extended his^{saww} own seat for her and seated her upon it.

Then he^{saww} faced discussing with her and smiling in her face. Then she arose and went away, and her brother came over. But, he^{saww} did not behave with him what he^{saww} had done with her. So, it was said to him^{saww}, ‘O Rasool-Allah^{saww}! You^{saww} did with his sister what you did not do with him, and he is a man’. So he^{saww} said: ‘Because she was more righteous with her parents than him’.¹²⁶

13. مُحَمَّدٌ بْنُ يَحْيَى، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ عِيسَى، عَنْ عَلِيِّ بْنِ الْحَكَمِ، عَنْ سَيْفِ بْنِ عَمِيرَةَ، عَنْ عَبْدِ اللَّهِ بْنِ مُسْكَانَ، عَنْ إِبْرَاهِيمَ بْنِ شُعَيْبٍ، قَالَ: قُلْتُ لِأَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ: إِنَّ أَبِي قَدْ كَبِرَ جَدًّا وَضَعُفَ، فَنَحْنُ نَحْمِلُهُ إِذَا أَرَادَ الْحَاجَةَ؟ فَقَالَ: «إِنْ اسْتَطَعْتَ أَنْ تَلِيَ ذَلِكَ مِنْهُ فَافْعَلْ، وَلَقَمَهُ بِيَدِكَ؛ فَإِنَّهُ جَنَّةٌ لَكَ غَدًا».

Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Ali Bin Al Hakam, from Sayf Bin Ameyra, from Abdullah Bin Muskan, from Ibrahim Bin Shuayb who said,

‘I said to Abu Abdullah^{asws}, ‘My father has aged a lot and weakened, so we carry him when he has the need’. So he^{asws} said: ‘If you have the capacity to follow that from him, then do so, and feed him morsels with your hand, for it would be a shield for you tomorrow (in the Hereafter)’.¹²⁷

14. عَنْهُ، عَنْ عَلِيِّ بْنِ الْحَكَمِ، عَنْ سَيْفِ بْنِ عَمِيرَةَ، عَنْ أَبِي الصَّبَّاحِ، عَنْ جَابِرٍ، قَالَ: سَمِعْتُ رَجُلًا يَقُولُ لِأَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ: إِنَّ لِي أَبَوَيْنِ مُخَالَفَيْنِ؟ فَقَالَ: «بَرَّهُمَا كَمَا تَبَرُّ الْمُسْلِمِينَ مِمَّنْ يَتَوَلَّانَا».

From him, from Ali Bin Al Hakam, from Sayf Bin Ameyra, from Abu Al Sabbah, from Jabir who said,

‘I heard a man saying to Abu Abdullah^{asws} that for me are parent who are both adversaries’. So he^{asws} said: ‘Be righteous with both of them just as you would be righteous with the Muslims from the one who befriend us’.¹²⁸

15. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ؛ وَمُحَمَّدُ بْنُ يَحْيَى، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ جَمِيعًا، عَنْ ابْنِ مَحْبُوبٍ، عَنْ مَالِكِ بْنِ عَطِيَّةٍ، عَنْ عَنَبَسَةَ بْنِ مُصْعَبٍ: عَنْ أَبِي جَعْفَرٍ عَلَيْهِ السَّلَامُ، قَالَ: «ثَلَاثٌ لَمْ يَجْعَلِ اللَّهُ — عَزَّ وَجَلَّ — لِأَحَدٍ فِيهِنَّ رُخْصَةً: أَدَاءُ الْأَمَانَةِ إِلَى الْبَرِّ وَالْفَاجِرِ، وَالْوَفَاءُ بِالْعَهْدِ لِلْبَرِّ وَالْفَاجِرِ، وَبِرُّ الْوَالِدَيْنِ، بَرٌّ كَانَا أَوْ فَاجِرَيْنِ».

Ali Bin Ibrahim, from his father, and Muhammad Bin Yahya, from Ahmad Bin Muhammad, altogether from Ibn Mahboub, from Malik Bin Atiyya, from Anbasa Bin Mus’ab,

(It has been narrated) from Abu Ja’far^{asws} having said: ‘Three (matters), Allah^{azwj} Mighty and Majestic did not Give an allowance regarding these – Paying back the entrustment to the righteous and the immoral, and the loyalty with the pact to the righteous and the immoral, and being righteous with the parents, whether they were righteous or immoral’.¹²⁹

16. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنِ النَّوْفَلِيِّ، عَنِ السَّكُونِيِّ: عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ، قَالَ: «مِنْ السُّنَّةِ وَالْبِرِّ أَنْ يَكْنِيَ الرَّجُلُ بِاسْمِ أَبِيهِ».

Ali Bin Ibrahim, from his father, from al Nowfaly, from Al Sakuny, (It has been narrated) from Abu Abdullah^{asws} having said: ‘(It is) from the Sunnah and the righteousness that the man should teknonym himself with the name of his father’.¹³⁰

17. الْحُسَيْنُ بْنُ مُحَمَّدٍ، عَنْ مُعَلَّى بْنِ مُحَمَّدٍ؛ وَعَلِيِّ بْنِ مُحَمَّدٍ، عَنْ صَالِحِ بْنِ أَبِي حَمَادٍ جَمِيعًا، عَنِ الْوَشَّاءِ، عَنْ أَحْمَدَ بْنِ عَائِدٍ، عَنْ أَبِي خَدِيجَةَ — سَالِمِ بْنِ مُكْرَمٍ — عَنْ مُعَلَّى بْنِ خُنَيْسٍ: عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ، قَالَ: «جَاءَ رَجُلٌ وَسَّأَلَ النَّبِيَّ ﷺ عَنْ بَرِّ الْوَالِدَيْنِ، فَقَالَ: ابْرُرْ أُمَّكَ، ابْرُرْ أُمَّكَ، ابْرُرْ أَبَاكَ، ابْرُرْ أَبَاكَ، ابْرُرْ أَبَاكَ، وَبَدَأْ بِأُمِّكَ قَبْلَ أَبِيكَ».

Al Husayn Bin Muhammad, from Moalla Bin Muhammad, and Ali Bin Muhammad, from Salih Bin Abu Hammad, altogether from Al Washha, from Ahmad Bin Aiz, from Abu Khadeeja Salim Bin Mukarram, from Moalla Bin Khunays,

(It has been narrated) from Abu Abdullah^{asws} having said: ‘A man came over and asked the Prophet^{saww} about righteousness with the parents. So he^{saww} said: ‘Be righteous with your mother, be righteous with your mother, be righteous with your mother, be righteous with your father, be righteous with your father, and begin with the mother before the father’.¹³¹

18. الْوَشَّاءُ، عَنْ أَحْمَدَ بْنِ عَائِدٍ، عَنْ أَبِي خَدِيجَةَ: عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ، قَالَ: «جَاءَ رَجُلٌ إِلَى النَّبِيِّ ﷺ، فَقَالَ: إِنِّي وَلَدْتُ بِنْتًا وَرَبَّيْتُهَا حَتَّى إِذَا بَلَغَتْ، فَأَلْبَسْتُهَا وَحَلَيْتُهَا، ثُمَّ جِئْتُ بِهَا إِلَى قَلْبٍ، فَدَفَعْتُهَا فِي حَوْفِهِ، وَكَانَ آخِرُ مَا سَمِعْتُ مِنْهَا وَهِيَ تَقُولُ: يَا أَبَتَاهُ؛ فَمَا كَفَّارَةُ ذَلِكَ؟

قَالَ: أَلَكِ أُمُّ حَيَّةٌ؟ قَالَ: لَا، قَالَ: فَلَكِ خَالَةٌ حَيَّةٌ؟ قَالَ: نَعَمْ، قَالَ: فَأَبْرَرِهَا؛ فَإِنَّهَا بِمَنْزِلَةِ أُمِّكَ؛ يُكَفِّرُ عَنْكَ مَا صَنَعْتَ».

قَالَ أَبُو خَدِيجَةَ: فَقُلْتُ لِأَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ: مَتَى كَانَ هَذَا؟ فَقَالَ: «كَانَ فِي الْجَاهِلِيَّةِ، وَكَانُوا يَقْتُلُونَ الْبَنَاتِ مَخَافَةَ أَنْ يُسَيَّبْنَ، فَيَلِدْنَ فِي قَوْمٍ آخَرِينَ».

Al Washha, from Ahmad Bin Aiz, from Abu Khadeeja, (It has been narrated) from Abu Abdullah^{asws} having said: ‘A man came over to the Prophet^{saww} and he said, ‘There was a daughter born unto me, and I nourished her until when she became an adult, so I put some new clothes on her and some ornaments, then went with her to a well and pushed her into its

middle (to kill her), and the last of what I heard from her was that she was saying, 'O father! So what is the expiation of that?'

He^{saww} said: 'Is there a mother for you, alive?' He said, 'No'. He^{saww} said: 'So for you there is a maternal aunt, alive?' He said, 'Yes'. He^{saww} said: 'So be righteous with her, for she is at the status of the mother. It would expiate you from what you did'.

Abu Khadeeja (the narrator) said, 'So I said to Abu Abdullah^{asws}, 'When was this?' So he^{asws} said: 'During the pre-Islamic period, and they used to kill the daughters fearing that they would be made captives, so they would give birth among other people'.¹³²

19. مُحَمَّدٌ بْنُ يَحْيَى، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ، عَنْ مُحَمَّدِ بْنِ إِسْمَاعِيلَ بْنِ زَيْعٍ، عَنْ حَنَانِ بْنِ سَدِيرٍ، عَنْ أَبِيهِ، قَالَ: قُلْتُ لِأَبِي جَعْفَرٍ عَلَيْهِ السَّلَامُ: هَلْ يَجْزِي الْوَلَدُ وَالِدَهُ؟ فَقَالَ: «لَيْسَ لَهُ جَزَاءٌ إِلَّا فِي خَصَلَتَيْنِ: يَكُونُ الْوَالِدُ مَمْلُوكًا، فَيَشْتَرِيهِ ابْنُهُ فَيُعْتِقَهُ؛ أَوْ يَكُونُ عَلَيْهِ دَيْنٌ، فَيَقْضِيَهُ عَنْهُ».

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Muhammad Bin Ismail Bin Bazie, from Hannan Bin Sadeyr, from his father who said,

'I said to Abu Ja'far^{asws}, 'Can the son suffice a father?' So he^{asws} said: 'There is no sufficing for him except in two characteristics – The father is an owned slave, so his son buys him off and frees him, or there happen to be debts upon him, so he (the son) fulfils it on his behalf'.¹³³

20. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ مُحَمَّدِ بْنِ عِيسَى، عَنْ يُونُسَ بْنِ عَبْدِ الرَّحْمَنِ، عَنْ عَمْرِو بْنِ شَمْرٍ، عَنْ جَابِرٍ، قَالَ: «أَتَى رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ رَجُلٌ، فَقَالَ: إِنِّي رَجُلٌ شَابٌ نَشِيطٌ، وَأُحِبُّ الْجِهَادَ، وَلِي وَالِدَةٌ تَكْرَهُ ذَلِكَ؟ فَقَالَ لَهُ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «ارْجِعْ، فَكُنْ مَعَ وَالِدَتِكَ؛ فَوَ الَّذِي بَعَثَنِي بِالْحَقِّ نَبِيًّا، لَأُنْصَهَا بِكَ لَيْلَةً خَيْرٌ مِنْ جِهَادِكَ فِي سَبِيلِ اللَّهِ سَنَةً».

Ali Bin Ibrahim, from Muhammad Bin Isa, from Yunus Bin Abdul Rahman, from Amro Bin Shimr, from Jabir who said,

'A man came over to Rasool-Allah^{saww} and he said, 'I am a man who is an active youth, and I love the Jihād, and for me is a mother who dislikes that'. So the Prophet^{saww} said to him: 'Return, and be with your mother, for by the One^{azwj} Who Sent me^{saww} with the Truth as a Prophet^{saww}, Your comforting her for one night is better than your Jihād in the Way of Allah^{azwj} for a year'.¹³⁴

21. الْحُسَيْنُ بْنُ مُحَمَّدٍ، عَنْ مُعَلَّى بْنِ مُحَمَّدٍ، عَنِ الْحَسَنِ بْنِ عَلِيٍّ، عَنْ عَبْدِ اللَّهِ بْنِ سَنَانَ، عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ، عَنْ أَبِي جَعْفَرٍ عَلَيْهِ السَّلَامُ، قَالَ: «إِنَّ الْعَبْدَ لَيَكُونُ بَارًّا بِوَالِدَيْهِ فِي حَيَاتِهِمَا، ثُمَّ يَمُوتَانِ، فَلَا يَقْضِي عَنْهُمَا دِيُونَهُمَا وَلَا يَسْتَغْفِرُ لَهُمَا، فَيَكْتَبُهُ اللَّهُ عَاقًا، وَإِنَّهُ لَيَكُونُ عَاقًا لَهُمَا فِي حَيَاتِهِمَا، غَيْرَ بَارٍّ بِهِمَا، فَإِذَا مَاتَا قَضَى دِيْنَهُمَا وَاسْتَغْفَرَ لَهُمَا، فَيَكْتَبُهُ اللَّهُ — عَزَّ وَجَلَّ — بَارًّا».

Al Husayn Bin Muhammad, from Moalla Bin Muhammad, from Al Hassan Bin Ali, from Abdllah Bin Sinan, from Muhammad Bin Muslim,

(It has been narrated) from Abu Ja'far^{asws} having said: 'The servant may happened to have been righteous with his parents during their lifetime, they died, but he did not pay off their debts of their behalf, nor sought Forgiveness for them, so Allah^{azwj} Writes him as a disloyal one; and he may have happened to have been disloyal during their lifetime, without being righteous with them, but when they died, so he paid off their debts and sought Forgiveness for them, so Allah^{azwj} Mighty and Majestic Writes him as righteous'.¹³⁵

Notes

- 1 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 61 H 1
- 2 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 61 H 2
- 3 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 61 H 3
- 4 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 61 H 4
- 5 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 61 H 5
- 6 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 61 H 6
- 7 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 61 H 7
- 8 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 61 H 8
- 9 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 61 H 9
- 10 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 61 H 10
- 11 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 61 H 11
- 12 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 61 H 12
- 13 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 61 H 13
- 14 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 61 H 14
- 15 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 61 H 15
- 16 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 61 H 16
- 17 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 61 H 17
- 18 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 61 H 18
- 19 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 61 H 19
- 20 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 61 H 20
- 21 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 61 H 21
- 22 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 61 H 22
- 23 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 61 H 23
- 24 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 61 H 24
- 25 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 61 H 25
- 26 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 62 H 1
- 27 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 62 H 2
- 28 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 63 H 1
- 29 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 63 H 2
- 30 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 63 H 3
- 31 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 63 H 4
- 32 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 63 H 5
- 33 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 63 H 6
- 34 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 63 H 7
- 35 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 63 H 8
- 36 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 63 H 9
- 37 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 63 H 10
- 38 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 63 H 11
- 39 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 64 H 1
- 40 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 64 H 2
- 41 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 64 H 3
- 42 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 64 H 4
- 43 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 64 H 5
- 44 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 64 H 6
- 45 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 65 H 1
- 46 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 65 H 2
- 47 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 65 H 3
- 48 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 65 H 4
- 49 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 65 H 5
- 50 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 65 H 6
- 51 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 65 H 7
- 52 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 65 H 8
- 53 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 65 H 9
- 54 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 65 H 10
- 55 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 66 H 1
- 56 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 66 H 2
- 57 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 66 H 3

[illegible]

116 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 69 H 2
117 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 69 H 3
118 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 69 H 4
119 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 69 H 5
120 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 69 H 6
121 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 69 H 7
122 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 69 H 8
123 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 69 H 9
124 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 69 H 10
125 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 69 H 11
126 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 69 H 12
127 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 69 H 13
128 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 69 H 14
129 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 69 H 15
130 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 69 H 16
131 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 69 H 17
132 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 69 H 18
133 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 69 H 19
134 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 69 H 20
135 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 69 H 21

كِتَابُ الْإِيمَانِ وَالْكَفْرِ

THE BOOK OF BELIEF (Emān) AND DISBELIEF (Kufr) (6)

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ، وَصَلَّى اللَّهُ عَلَى سَيِّدِنَا مُحَمَّدٍ وَآلِهِ الطَّاهِرِينَ، وَسَلَّم تَسْلِيمًا.

In the Name of Allah^{azwj} the Beneficent, the Merciful. The Praise is for Allah^{azwj} Lord^{azwj} of the Worlds, and Blessing be upon our Chief Muhammad^{saww} and his^{saww} Purified Progeny^{asws}, and greetings with abundant greetings.

70- بَابُ الْاهْتِمَامِ بِأُمُورِ الْمُسْلِمِينَ وَالنَّصِيحَةِ لَهُمْ وَنَفْعِهِمْ

Chapter 70 – The concern with the affairs of the Muslims, and the advising to them, and benefitting them

1. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنِ النَّوْفَلِيِّ، عَنِ السَّكُونِيِّ: عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ، قَالَ: « قَالَ رَسُولُ اللَّهِ ﷺ: مَنْ أَصْبَحَ لَاهِيَتَهُمْ بِأُمُورِ الْمُسْلِمِينَ فَلَيْسَ بِمُسْلِمٍ ».

Ali Bin Ibrahim, from his father, from Al Nowfaly, from Sakuny, (It has been narrated) from Abu Abdullah^{asws} having said: ‘Rasool-Allah^{saww} said: ‘The one who awakens in the morning not being concerned with the affairs of the Muslims, so he is not a Muslim’¹.

2. وَبِهَذَا الْإِسْنَادِ، قَالَ: « قَالَ رَسُولُ اللَّهِ ﷺ: أَنْسَكَ النَّاسَ نُسْكَاً أَنْصَحَهُمْ حَيًّا وَأَسْلَمَهُمْ قَلْبًا لَجَمِيعِ الْمُسْلِمِينَ ».

And by this chain, ‘He^{asws} said: ‘Rasool-Allah^{saww} said: ‘The most diligent of the people in rituals is the one most sincere in advising them, and the most submissive of them in hearts to the entirety of the Muslims’².

3. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ عَلِيِّ بْنِ مُحَمَّدٍ الْقَاسَانِيِّ، عَنِ الْقَاسِمِ بْنِ مُحَمَّدٍ، عَنْ سُلَيْمَانَ بْنِ دَاوُدَ الْمَنْقَرِيِّ، عَنْ سَفْيَانَ بْنِ عُيَيْنَةَ، قَالَ: سَمِعْتُ أَبَا عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ يَقُولُ: « عَلَيْكَ بِالنُّصْحِ لِلَّهِ فِي خَلْقِهِ؛ فَلَنْ تَلْقَاهُ بِعَمَلٍ أَفْضَلَ مِنْهُ ».

Ali Bin Ibrahim, from Ali Bin Muhammad Al Qasany, from Al Qasim Bin Muhammad, from Suleyman Bin Dawood Al Minqary, from Sufyan Bin Uyayna who said,

‘I heard Abu Abdullah^{asws} saying: ‘Upon you is with the advising among His^{azwj} creatures, for you will never (be able to) meet Him^{azwj} with a deed more superior than it’³.

4. مُحَمَّدُ بْنُ يَحْيَى، عَنْ أَحْمَدَ بْنِ مُحَمَّدَ بْنِ عِيسَى، عَنْ ابْنِ مَجْبُوبٍ، عَنْ مُحَمَّدِ بْنِ الْقَاسِمِ الْهَاشِمِيِّ: عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ، قَالَ: « مَنْ لَمْ يَهْتَمْ بِأُمُورِ الْمُسْلِمِينَ فَلَيْسَ بِمُسْلِمٍ ».

«.

Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Ibn Mahboub, from Muhammad Bin Al Qasim Al Hashimy,

(It has been narrated) from Abu Abdullah^{asws} having said: 'The one who is not concerned with the affairs of the Muslims, so he is not a Muslim'.⁴

5. عَنْهُ، عَنْ سَلَمَةَ بْنِ الْخَطَّابِ، عَنْ سُلَيْمَانَ بْنِ سَمَاعَةَ، عَنْ عَمِّهِ عَاصِمِ الْكُوزِيِّ، عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ: «أَنَّ النَّبِيَّ ﷺ قَالَ: مَنْ أَصْبَحَ لَا يَهْتَمُّ بِأُمُورِ الْمُسْلِمِينَ فَلَيْسَ مِنْهُمْ، وَمَنْ سَمِعَ رَجُلًا يَنَادِي: يَا لِلْمُسْلِمِينَ، فَلَمْ يُجِبْهُ، فَلَيْسَ بِمُسْلِمٍ».

From him, from Salma Bin Al Khattab, from Suleyman Bin Sama'at, from his uncle Aasim Al Houzy,

(It has been narrated) from Abu Abdullah^{asws} that the Prophet^{saww} said: 'The one who awakens in the morning not being concerned with the affairs of the Muslims, so he is not from them; and the one who hears a man calling, 'O Muslims!', and he does not answer him, so he is not a Muslim'.⁵

6. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنْ النَّوْفَلِيِّ، عَنْ السَّكُونِيِّ، عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ، قَالَ: «قَالَ رَسُولُ اللَّهِ ﷺ: الْخَلْقُ عِيَالُ اللَّهِ، فَأَحَبُّ الْخَلْقِ إِلَى اللَّهِ مَنْ نَفَعَ عِيَالَ اللَّهِ، وَأَدْخَلَ عَلَى أَهْلِ بَيْتِ سُرُورًا».

Ali Bin Ibrahim, from his father, from Al Nowfaly, from Al Sakny,

(It has been narrated) from Abu Abdullah^{asws} having said: 'Rasool-Allah^{saww} said: 'The people are the dependants of Allah^{azwj}. Therefore, the most beloved of the people to Allah^{azwj} is the one who benefits the dependants of Allah^{azwj} the most, and enters the cheerfulness upon the family members'.⁶

7. عِدَّةٌ مِنْ أَصْحَابِنَا، عَنْ أَحْمَدَ بْنِ مُحَمَّدَ بْنِ خَالِدٍ، عَنْ عَلِيِّ بْنِ الْحَكَمِ، عَنْ سَيْفِ بْنِ عَمِيرَةَ، قَالَ: حَدَّثَنِي مَنْ سَمِعَ أَبَا عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ يَقُولُ: «سُئِلَ رَسُولُ اللَّهِ ﷺ: مَنْ أَحَبُّ النَّاسِ إِلَى اللَّهِ؟ قَالَ: أَنْفَعُ النَّاسِ لِلنَّاسِ».

A number of our companions, from Ahmad Bin Muhammad Bin Khalid, from Ali Bin Al Hakam, from Sayf Bin Ameyra who said,

'It was narrated to me by the one who heard Abu Abdullah^{asws} saying: 'Rasool-Allah^{saww} was asked, 'Who is the most Beloved of the people to Allah^{azwj}? He^{saww} said: 'The most beneficial of the people to the people'.⁷

8. عَنْهُ، عَنْ عَلِيِّ بْنِ الْحَكَمِ، عَنْ مِثْنَى بْنِ الْوَلِيدِ الْحَنَاطِ، عَنْ فِطْرِ بْنِ خَلِيفَةَ، عَنْ عُمَرَ بْنِ عَلِيٍّ بْنِ الْحُسَيْنِ: عَنْ أَبِيهِ صَلَوَاتُ اللَّهِ عَلَيْهِمَا، قَالَ: «قَالَ رَسُولُ اللَّهِ ﷺ: مَنْ رَدَّ عَنْ قَوْمٍ مِنَ الْمُسْلِمِينَ عَادِيَةً مَاءٍ أَوْ نَارٍ، وَجَبَتْ لَهُ الْجَنَّةُ».

From him, from Ali Bin Al Hakam, from Usna Bin Al Waleed Al hannat Bin Khaleefa,

(It has been narrated) from Umar, son of Ali^{asws} Bin Al-Husayn^{asws}, from his father^{asws} having said: 'Rasool-Allah^{saww} said: 'The one who repels from a group of Muslims, an adversity of water or fire, the Paradise would be Obligated for him'.⁸

9. عَنْهُ، عَنِ ابْنِ فَضَّالٍ، عَنْ ثَعْلَبَةَ بْنِ مَيْمُونٍ، عَنْ مُعَاوِيَةَ بْنِ عَمَّارٍ: عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ فِي قَوْلِ اللَّهِ عَزَّ وَجَلَّ: (وَقُولُوا لِلنَّاسِ حُسْنًا) قَالَ: «قُولُوا لِلنَّاسِ حُسْنًا، وَلَا تَقُولُوا إِلَّا خَيْرًا حَتَّى تَعْلَمُوا مَا هُوَ».

From him, from Ibn Fazzal, from Sa'alba Bin Maymoun, from Muawiya Bin Ammar,

(It has been narrated) from Abu Abdullah^{asws} regarding the Words of Allah^{azwj} Mighty and Majestic [2: 83] and you shall speak to the people good words, said: 'Speak good words to the people and do not be saying anything except for good until you learn what it is'.⁹

10. عَنْهُ، عَنِ ابْنِ أَبِي نَجْرَانَ، عَنْ أَبِي جَمِيلَةَ — الْمُفَضَّلِ بْنِ صَالِحٍ — عَنْ جَابِرِ بْنِ يَزِيدَ: عَنْ أَبِي جَعْفَرٍ عَلَيْهِ السَّلَامُ، قَالَ فِي قَوْلِ اللَّهِ عَزَّ وَجَلَّ: (وَقُولُوا لِلنَّاسِ حُسْنًا): قَالَ: «قُولُوا لِلنَّاسِ أَحْسَنَ مَا تُحِبُّونَ أَنْ يُقَالَ فِيكُمْ».

From him, from Ibn Abu Najran, from Abu Jameela Al Mufazzal Bin Salih, from Jaber Bin Yazeed,

(It has been narrated) from Abu Ja'far^{asws} having said regarding the Words of Allah^{azwj} Mighty and Majestic [2: 83] and you shall speak to the people good words: 'Speak good words to the people, better than what you would love to be spoken regarding yourselves'.¹⁰

11. عِدَّةٌ مِنْ أَصْحَابِنَا، عَنْ سَهْلِ بْنِ زِيَادٍ، عَنْ يَحْيَى بْنِ الْمُبَارَكِ، عَنْ عَبْدِ اللَّهِ بْنِ جَبَلَةَ، عَنْ رَجُلٍ: عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ، قَالَ فِي قَوْلِ اللَّهِ عَزَّ وَجَلَّ: (وَجَعَلَنِي مُبَارَكًا أَيْنَ مَا كُنْتُ) قَالَ: «نَفَاعًا».

A number of our companions, from Sahl Bin Ziyad, from Yahya Bin Al Mubarak, from Abdullah Bin Jabala, from a man,

(It has been narrated) from Abu Abdullah^{asws} having said regarding the Words of Allah^{azwj} Mighty and Majestic [19: 31] And He has Made me (Isa^{as}) Blessed wherever I may be: He^{asws} said: 'Beneficial (to the people)'.¹¹

71- بَابُ إِجْلَالِ الْكَبِيرِ

Chapter 71 – Respecting the aged

1. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنِ ابْنِ أَبِي عُمَيْرٍ، عَنْ بَعْضِ أَصْحَابِهِ: عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ، قَالَ: «قَالَ رَسُولُ اللَّهِ ﷺ: مَنْ إِجْلَالِ اللَّهِ إِجْلَالِ ذِي الشَّيْبَةِ الْمُسْلِمِ».

Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from one of his companions,

(It has been narrated) from Abu Abdullah^{asws} having said: 'Rasool-Allah^{saww} said: 'From the respecting of Allah^{azwj} is the respecting the Muslims with old age'.¹²

2. عِدَّةٌ مِنْ أَصْحَابِنَا، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ رَفَعَهُ، قَالَ: قَالَ أَبُو عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ: «لَيْسَ مِنَّا مَنْ لَمْ يُوقِّرْ كَبِيرَنَا، وَيَرْحَمَ صَغِيرَنَا».

A number of our companions, from Ahmad Bin Muhammad, raising it, said,

‘Abu Abdullah^{asws} said: ‘He is not from us, the one who does not revere (respect) our elderly and being merciful to our young ones’.¹³

3. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنْ ابْنِ أَبِي عُمَيْرٍ، عَنْ عَبْدِ اللَّهِ بْنِ أَبَانَ، عَنْ الْوَصَّافِيِّ، قَالَ: قَالَ أَبُو عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ: «عَظَّمُوا كِبَارَكُمْ، وَصَلُّوا أَرْحَامَكُمْ، وَلَيْسَ تَصِلُونَهُمْ بِشَيْءٍ أَفْضَلَ مِنْ كَفِّ الْأَذَى عَنْهُمْ».

Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Abdullah Bin Aban, from Al Wassafy who said,

‘Abu Abdullah^{asws} said: ‘Revere your elderly, and have goodly relations with your relatives, and you will not be helping them with anything more superior than stopping the harm from them’.¹⁴

72- بَابُ أَخَوَةِ الْمُؤْمِنِينَ بَعْضِهِمْ لِبَعْضٍ

Chapter 72 – Brotherhood of the Momineen with each other

1. عِدَّةٌ مِنْ أَصْحَابِنَا، عَنْ أَحْمَدَ بْنِ مُحَمَّدَ بْنِ خَالِدٍ، عَنْ عَثْمَانَ بْنِ عِيسَى، عَنْ الْمُفَضَّلِ بْنِ عُمَرَ، قَالَ: قَالَ أَبُو عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ: «(إِنَّمَا الْمُؤْمِنُونَ إِخْوَةٌ)»، بَنُو أَبٍ وَأُمٍّ، وَإِذَا ضَرَبَ عَلَى رَجُلٍ مِنْهُمْ عِرْقٌ، سَهَرَ لَهُ الْآخَرُونَ».

A number of our companions, from Ahmad in Ahmad Bin Muhammad Bin Khalid, from Usman Bin Isa, from Al Mufazzal Bin Umar who said,

‘Abu Abdullah^{asws} said: ‘But rather, the Momineen are brethren, sons of a father and a mother, and when a perspiration is struck upon a man (due to worry etc.), the others would stay awake with an all-night vigil for him’.¹⁵

2. عَنْهُ، عَنْ أَبِيهِ، عَنْ فَضَالَةَ بْنِ أَيُّوبَ، عَنْ عُمَرَ بْنِ أَبَانَ، عَنْ جَابِرِ الْجَعْفِيِّ، قَالَ: تَقَبَّضْتُ بَيْنَ يَدَيَّ أَبِي جَعْفَرٍ عَلَيْهِ السَّلَامُ، فَقُلْتُ: جَعَلْتُ فِدَاكَ، رَبِّمَا حَزَنْتُ مِنْ غَيْرِ فَقَالَ: «نَعَمْ، يَا جَابِرُ، إِنَّ اللَّهَ — عَزَّ وَجَلَّ — خَلَقَ الْمُؤْمِنِينَ مِنْ طِينَةِ الْجَنَانِ، وَأَجْرَى فِيهِمْ مِنْ رِيحِ رُوحِهِ، فَلِذَلِكَ الْمُؤْمِنُ أَخُو الْمُؤْمِنِ لِأَبِيهِ وَأُمِّهِ، فَإِذَا أَصَابَ رُوحاً مِنْ تِلْكَ الْأَرْوَاحِ فِي بَلَدٍ مِنَ الْبُلْدَانِ حَزَنٌ، حَزَنْتَ هَذِهِ؛ لِأَنَّهَا مِنْهَا».

From him, from his father, from Fazalat Bin Ayoub, from Umar Bin Aban, from Jabir Al Ju'fy who said,

‘I felt uneasy in front of Abu Ja'far^{asws}, so I said, ‘May I be sacrificed for you^{asws}! Sometimes I panic from without there being a difficulty hitting me, or a matter descending upon me to the extent my family and my friends recognise that in my face’. So he^{asws} said: ‘Yes, O Jabir! Allah^{azwj} Mighty and Majestic Created the Momineen from the clay of Paradise, and Caused a spirit from His^{azwj} Spirit to flow among them. Thus, due to that, the Momin is a brother of the Momin, of his father and his mother. Therefore, if a spirit from those spirits, in a city from the cities, were to be struck by grief, this one would (also) be grieved because it is from these’.¹⁶

3. مُحَمَّدُ بْنُ يَحْيَى، عَنْ أَحْمَدَ بْنِ مُحَمَّدَ بْنِ عِيسَى، عَنْ ابْنِ فَضَّالٍ، عَنْ عَلِيِّ بْنِ عَقْبَةَ: عَنْ أَبِي عَبْدِ اللَّهِ عليه السلام، قَالَ: «الْمُؤْمِنُ أَخُو الْمُؤْمِنِ: عَيْنُهُ وَدَلِيلُهُ، لَا يَخُونُهُ، وَلَا يَظْلِمُهُ، وَلَا يَغْشَاهُ، وَلَا يَعِدُهُ عِدَّةً فَيُخْلِفُهُ».

Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Ibn Fazzal, from Ali Bin Uqba,

(It has been narrated) from Abu Abdullah^{asws} having said: 'The Momin is a brother of the Momin, his eye and his guide, neither betraying, nor oppressing him, nor deceiving him, nor promising him with a promise, then opposing him'.¹⁷

4. مُحَمَّدُ بْنُ يَحْيَى، عَنْ أَحْمَدَ بْنِ مُحَمَّدَ بْنِ عِيسَى؛ وَعِدَّةٌ مِنْ أَصْحَابِنَا، عَنْ سَهْلِ بْنِ زِيَادٍ جَمِيعاً، عَنْ ابْنِ مَجْبُوبٍ، عَنْ عَلِيِّ بْنِ رَبَّابٍ، عَنْ أَبِي بَصِيرٍ، قَالَ: سَمِعْتُ أَبَا عَبْدِ اللَّهِ عليه السلام يَقُولُ: «الْمُؤْمِنُ أَخُو الْمُؤْمِنِ كَالْجَسَدِ الْوَاحِدِ، إِنْ اشْتَكَى شَيْئاً مِنْهُ وَجَدَ أَلَمَ ذَلِكَ فِي سَائِرِ جَسَدِهِ، وَأَرْوَاحُهُمَا مِنْ رُوحٍ وَاحِدَةٍ، وَإِنْ رُوحَ الْمُؤْمِنِ لَأَشَدُّ اتِّصَالاً بِرُوحِ اللَّهِ مِنْ اتِّصَالِ شُعَاعِ الشَّمْسِ بِهَا».

Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, and a number of our companions, from Sahl Bin Ziyad, altogether from Ibn Mahboub, from Ali Bin Raib, from Abu Baseer who said,

'I heard Abu Abdullah^{asws} saying: 'A Momin is a brother of a Momin, like one body. If there is a complaint of something from it, the pain of that is felt in the rest of his body; and their spirits are from one spirit, and that the spirit of the Momin is more intensely linked with the Spirit of Allah^{azwj} than the linking of the rays of the sun with it'.¹⁸

5. عِدَّةٌ مِنْ أَصْحَابِنَا، عَنْ سَهْلِ بْنِ زِيَادٍ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي نَجْرَانَ، عَنْ مِثْنَى الْحَنَاطِ، عَنْ الْحَارِثِ بْنِ الْمُغِيرَةِ، قَالَ: قَالَ أَبُو عَبْدِ اللَّهِ عليه السلام: «الْمُسْلِمُ أَخُو الْمُسْلِمِ، هُوَ عَيْنُهُ وَمِرَاتُهُ وَدَلِيلُهُ، لَا يَخُونُهُ، وَلَا يَخْدَعُهُ، وَلَا يَظْلِمُهُ، وَلَا يَكْذِبُهُ، وَلَا يَغْتَابُهُ».

A number of our companions, from Sahl Bin Ziyad, from Abdul Rahman Bin Abu Najran, from Musna Al Hannat, from Al Haris Bin Al Mugheira who said,

'Abu Abdullah^{asws} said: 'A Muslim is a brother of a Muslim. He is his eye, and his mirror, and his guide, neither betraying him, nor deceiving him, nor oppressing him, nor belying him, nor backbiting him'.¹⁹

6. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنْ ابْنِ أَبِي عَمِيرٍ، عَنْ حَفْصِ بْنِ الْبَخْتَرِيِّ، قَالَ: كُنْتُ عِنْدَ أَبِي عَبْدِ اللَّهِ عليه السلام وَدَخَلَ عَلَيْهِ رَجُلٌ، فَقَالَ لِي: «تُحِبُّهُ؟» فَقُلْتُ: نَعَمْ، فَقَالَ لِي: «وَلَمْ لَاتُحِبُّهُ وَهُوَ أَخُوكَ، وَشَرِيكَكَ فِي دِينِكَ، وَعَوْنُكَ عَلَى عَدُوِّكَ، وَرِزْقُهُ عَلَى غَيْرِكَ؟».

Ali Bin Ibrahim, from his father, from Ibn Abu Umeir, from Hafs Bin Al Bakhtary who said,

'I was in the presence of Abu Abdullah^{asws} and a man came over to him^{asws}. So he^{asws} said to me: 'Do you love him^{asws}? So I said, 'Yes'. So he^{asws} said to

me: 'And why should you not love him and he is your brother, and your associate in your religion, and your assistant against your enemy, where^{as} his sustenance is upon someone else!!'²⁰

6. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنْ ابْنِ أَبِي عُمَيْرٍ، عَنْ حَفْصِ بْنِ الْبَخْتَرِيِّ، قَالَ: كُنْتُ عِنْدَ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ وَدَخَلَ عَلَيْهِ رَجُلٌ، فَقَالَ لِي: «تُحِبُّهُ؟» فَقُلْتُ: نَعَمْ، فَقَالَ لِي: «وَلَمْ لَا تُحِبُّهُ وَهُوَ أَخُوكَ، وَشَرِيكَكَ فِي دِينِكَ، وَعَوْنُكَ عَلَى عَدُوِّكَ، وَرِزْقُهُ عَلَى غَيْرِكَ؟».

Abu Ali Al Ashary, from Al Husayn Bin Al Hassan, from Muhammad Bin Awrama, from one of his companions, from Muhammad Bin Al Husayn, from Muhammad Bin Fuzayl, from Abu Hamza,

(It has been narrated) from Abu Ja'far^{asws}, said, 'I heard him^{asws} saying: 'A Momin is a brother of a Momin, of his father and his mother, because Allah^{azwj} Mighty and Majestic Created the Momineen from the clay of the Gardens, and Caused to flow into their images from the winds of the Paradise. Thus, due to that, they are brethren of a father and a mother'.²¹

8. مُحَمَّدُ بْنُ يَحْيَى، عَنْ أَحْمَدَ بْنِ مُحَمَّدَ بْنِ عِيسَى، عَنْ الْحَجَّالِ، عَنْ عَلِيِّ بْنِ عُقْبَةَ: عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ، قَالَ: «إِنَّ الْمُؤْمِنَ أَخُو الْمُؤْمِنِ: عَيْنُهُ وَدَلِيلُهُ، لَا يَخُونُهُ، وَلَا يَظْلِمُهُ، وَلَا يَغْشَاهُ، وَلَا يَعِدُهُ عِدَّةً فَيُخْلِفُهُ».

Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Al Hajjal, from Ali Bin Uqba,

(It has been narrated) from Abu Abdullah^{asws} having said: 'A Momin is a brother of a Momin, his eye and his guide, neither betraying him, nor oppressing him, nor deceiving him, nor promising him with a promise, and opposing him'.²²

9. أَحْمَدُ بْنُ مُحَمَّدَ بْنِ عِيسَى، عَنْ أَحْمَدَ بْنِ عَبْدِ اللَّهِ، عَنْ رَجُلٍ، عَنْ جَمِيلٍ: عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ، قَالَ: سَمِعْتُهُ يَقُولُ: «الْمُؤْمِنُونَ خَدَمَ بَعْضُهُمْ لِبَعْضٍ». قُلْتُ: وَكَيْفَ يَكُونُونَ خَدَمًا بَعْضُهُمْ لِبَعْضٍ؟ قَالَ: «يُفِيدُ بَعْضُهُمْ بَعْضًا»، الْحَدِيثُ.

Ahmad Bin Muhammad Bin Isa, from Ahmad Bin Abu Abdullah, from a man, from Jameel,

(It has been narrated) from Abu Abdullah^{asws}, said, 'I heard him^{asws} saying: 'The Momineen serve each other'. I said, 'And how they would come to be servants of each other?' He^{asws} said: 'They benefit each other (by) the Ahadeeth'.²³

10. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ؛ وَمُحَمَّدُ بْنُ يَحْيَى، عَنْ أَحْمَدَ بْنِ مُحَمَّدَ بْنِ عِيسَى جَمِيعًا، عَنْ ابْنِ أَبِي عُمَيْرٍ، عَنْ إِسْمَاعِيلَ الْبَصْرِيِّ، عَنْ الْفَضِيلِ بْنِ يَسَارٍ، قَالَ: سَمِعْتُ أَبَا جَعْفَرٍ عَلَيْهِ السَّلَامُ يَقُولُ: «إِنَّ نَفَرًا مِنَ الْمُسْلِمِينَ خَرَجُوا إِلَى سَفَرٍ لَهُمْ، فَضَلُّوا الطَّرِيقَ، فَأَصَابَهُمْ عَطَشٌ شَدِيدٌ، فَتَكَفَّنُوا وَلَزِمُوا أَصُولَ الشَّجَرِ، فَجَاءَهُمْ شَيْخٌ وَعَلَيْهِ ثِيَابٌ بَيْضٌ، فَقَالَ: قُومُوا، فَلَا بَأْسَ عَلَيْكُمْ، فَهَذَا الْمَاءُ، فَقَامُوا وَشَرَبُوا وَارْتَوَوْا، فَقَالُوا: مَنْ أَنْتَ يَرْحَمُكَ اللَّهُ؟

فَقَالَ: أَنَا مِنَ الْجِنِّ الَّذِينَ بَايَعُوا رَسُولَ اللَّهِ ﷺ، إِنِّي سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: الْمُؤْمِنُ أَخُو الْمُؤْمِنِ عَيْنُهُ وَدَلِيلُهُ، فَلَمْ تَكُونُوا تَضِيعُوا بِحَضْرَتِي.»

Ali Bin Ibrahim, from his father, and Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, alotegether from Ibn Abu Umeyr, from Ismail Al Basry, from Fuzayl Bin Yasaar who said,

‘I heard Abu Ja’far^{asws} saying: ‘A number of Muslims went out on a journey of theirs, and they lost the way. So they were struck by intense thirst. So they enshrouded themselves and settled by the base of the tree. Then an old man came over to them, having white clothes upon him, and he said, ‘Arise, for there is no problem upon you, for this is the water’. So they arose and drank and were quenched, and they said, ‘Who are you? May Allah^{azwj} have Mercy on you’. So he said, ‘I am from the Jinns who pledged their allegiance to Rasool-Allah^{saww}. I heard Rasool-Allah^{saww} said: ‘The Momin is a brother of the Momin, his eye, and his guide. Thus, you will not become wasted in my presence’.²⁴

11. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ؛ وَمُحَمَّدُ بْنُ إِسْمَاعِيلَ، عَنِ الْفَضْلِ بْنِ شاذَانَ جَمِيعًا، عَنْ حَمَّادِ بْنِ عِيسَى، عَنْ رَبِيعٍ، عَنِ الْفَضِيلِ بْنِ يَسَارٍ، قَالَ: سَمِعْتُ أَبَا عَبْدِ اللَّهِ ﷺ يَقُولُ: «الْمُسْلِمُ أَخُو الْمُسْلِمِ؛ لَا يَظْلِمُهُ، وَلَا يَخْذُلُهُ، وَلَا يَغْتَابُهُ، وَلَا يَخُونُهُ، وَلَا يَحْرِمُهُ.»

قَالَ رَبِيعٌ: فَسَأَلَنِي رَجُلٌ مِنْ أَصْحَابِنَا بِالْمَدِينَةِ، فَقَالَ: سَمِعْتَ الْفَضِيلَ يَقُولُ ذَلِكَ؟ قَالَ: فَقُلْتُ لَهُ: نَعَمْ، فَقَالَ: فَإِنِّي سَمِعْتُ أَبَا عَبْدِ اللَّهِ ﷺ يَقُولُ: «الْمُسْلِمُ أَخُو الْمُسْلِمِ؛ لَا يَظْلِمُهُ، وَلَا يَغْتَابُهُ، وَلَا يَخْذُلُهُ، وَلَا يَغْتَابُهُ، وَلَا يَخُونُهُ، وَلَا يَحْرِمُهُ.»

Ali Bin Ibrahim, from his father, and Muhammad Bin Ismail, from Al Fazl Bin Shazaan, altogether from Hammad Bin Isa, from Rabie, from Fuzayl Bin Yasaar who said,

‘I heard Abu Abdullah^{asws} saying: ‘A Muslim is a brother of a Muslim, neither oppressing him, nor abandoning him, nor backbiting him, nor deceiving him, nor depriving him’.

Rabi’e said, ‘So a man from our companions asked me at Al-Medina saying, ‘I heard Fuzayl saying that’. So I said, ‘Yes’. So he said, ‘But I heard Abu Abdullah^{asws} saying: ‘A Muslim is a brother of a Muslim, neither oppressing him, nor deceiving him, nor abandoning him, nor backbiting him, nor betraying him, nor depriving him’.²⁵

73- بَابُ فِيمَا يُوجِبُ الْحَقَّ لِمَنْ انْتَحَلَ الْإِيمَانَ وَيَنْقُضُهُ

Chapter 73 – Regarding what Obligates the right for the one who arrogates the belief and repudiates it

1. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ هَارُونَ بْنِ مُسْلِمٍ، عَنْ مَسْعُودَةَ بْنِ صَدَقَةَ، قَالَ: سَمِعْتُ أَبَا عَبْدِ اللَّهِ ﷺ يَقُولُ — وَسُئِلَ عَنْ إِيْمَانٍ مَنْ يَلْزِمُنَا حَقَّهُ وَأُخُوَّتَهُ: كَيْفَ هُوَ؟ وَبِمَا يَثْبُتُ؟ وَبِمَا يَبْطُلُ؟ فَقَالَ ﷺ: — «إِنَّ الْإِيمَانَ قَدْ يَتَّخِذُ عَلَى وَجْهَيْنِ: أَمَّا أَحَدُهُمَا، فَهُوَ الَّذِي يَظْهَرُ

لَكَ مِنْ صَاحِبِكَ، فَإِذَا ظَهَرَ لَكَ مِنْهُ مِثْلُ الَّذِي تَقُولُ بِهِ أَنْتَ، حَقَّتْ وَلَايَتُهُ وَأُخُوَّتُهُ، إِلَّا أَنْ يَجِيءَ مِنْهُ نَقْضٌ لِلَّذِي وَصَفَ مِنْ نَفْسِهِ وَأَظْهَرَهُ لَكَ، فَإِنْ جَاءَ مِنْهُ مَا تَسْتَدِلُّ بِهِ عَلَى نَقْضِ الَّذِي أَظْهَرَ لَكَ، خَرَجَ عِنْدَكَ مِمَّا وَصَفَ لَكَ وَأَظْهَرَ، وَكَانَ لِمَا أَظْهَرَ لَكَ نَاقِضًا، إِلَّا أَنْ يَدَّعِي أَنَّهُ إِنَّمَا عَمِلَ ذَلِكَ تَقِيَّةً، وَمَعَ ذَلِكَ يُنْظَرُ فِيهِ، فَإِنْ كَانَ لَيْسَ مِمَّا يُمَكِّنُ أَنْ تَكُونَ التَّقِيَّةُ فِي مِثْلِهِ، لَمْ يَقْبَلْ مِنْهُ ذَلِكَ؛ لَأَنَّ لِلتَّقِيَّةِ مَوَاضِعَ، مَنْ أزالَهَا عَنْ مَوَاضِعِهَا لَمْ تَسْتَقِمْ لَهُ. وَتَفْسِيرُ مَا يُتَقَى مِثْلُ أَنْ يَكُونَ قَوْمٌ سَوَاءً، ظَاهِرُ حُكْمِهِمْ وَفَعْلِهِمْ عَلَى غَيْرِ حُكْمِ الْحَقِّ وَفَعْلِهِ، فَكُلُّ شَيْءٍ يَعْمَلُ الْمُؤْمِنُ بَيْنَهُمْ لِمَكَانِ التَّقِيَّةِ — مِمَّا لَا يُؤَدِّي إِلَى الْفَسَادِ فِي الدِّينِ — فَإِنَّهُ جَائِزٌ.»

Ali Bin Ibrahim, from Haroun Bin Muslim, from Mas'ada Bin Sadaqa who said,

‘I heard Abu Abdullah^{asws} saying, and he^{asws} having been asked about Emān, the one whose right is necessitated upon us and his brotherhood, how it is and with what it is affirmed, and with what it is invalidated’.

So he^{asws} said: ‘The Emān has to be taken upon two aspects. As for one of the two, so it is which is apparent to you from your companion. If he manifests like what you believe in, his Wilayah (rights due to Wilayah) is established as well as his brotherhood unless he then manifests the opposite of what he had manifested before. He then will be out of the rights that were established before (due to be in the Wilayah). That which he manifests later suspends his rights unless he then claims it to be for purposes of protection (Taqiyah). Despite this, it is to be seen, if it is the cases where use of protective measure (Taqiyah) is applicable or not, if not then his claim is not accepted.

Because, for use of protective measures there are specific instances. Whoever misuses them will not have the benefits thereby. Of such examples one is when there are evil people whose rules and judgements are against the judgement and actions of truth. In such conditions, if a Momin may use the protective measures to the limits that do not harm ones religion, such use is permissible.²⁶

74 - بَابُ فِي أَنَّ التَّوَاخِيَّ لَمْ يَقَعْ عَلَى الدِّينِ وَإِنَّمَا هُوَ التَّعَارُفُ

Chapter 74 – Regarding, that the brotherhood does not yet occur upon the Religion, and rather it is the recognition (of Al Wilayah)

1. مُحَمَّدُ بْنُ يَحْيَى، عَنْ أَحْمَدَ بْنِ مُحَمَّدَ بْنِ عِيسَى، عَنْ مُحَمَّدَ بْنِ سِنَانٍ، عَنْ حَمَزَةَ بْنِ مُحَمَّدٍ الطَّيَّارِ، عَنْ أَبِيهِ: عَنْ أَبِي جَعْفَرٍ عَلَيْهِ السَّلَامُ، قَالَ: «لَمْ تَتَوَاخَوْا عَلَى هَذَا الْأَمْرِ، وَإِنَّمَا تَعَارَفْتُمْ عَلَيْهِ.»

Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Muhammad Bin Sinan, from Hamza Bin Muhammad Al Tayyar, from his father,

(It has been narrated) from Abu Ja'far^{asws} having said: 'You are not yet establishing brotherhood upon this matter (Al-Wilayah), but rather you are being recognised upon it'.²⁷

2. عَنْهُ، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ، عَنْ عُثْمَانَ بْنِ عِيسَى، عَنْ ابْنِ مُسْكَانَ وَسَمَاعَةَ جَمِيعًا: عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ، قَالَ: «لَمْ تَتَوَاحَوْا عَلَى هَذَا الْأَمْرِ، وَإِنَّمَا تَعَارَفْتُمْ عَلَيْهِ».

From him, from Ahmad Bin Muhammad, from Usman Bin Isa, from Ibn Muskan, and Sama'at, altogether,

(It has been narrated) from Abu Abdullah^{asws} having said: 'You are not yet establishing brotherhood upon this matter (Al-Wilayah), but rather you are being recognised upon it'.²⁸

75- بَابُ حَقِّ الْمُؤْمِنِ عَلَى أَخِيهِ وَأَدَائِهِ حَقَّهُ

Chapter 75 – The rights of the Momin upon his brother and the fulfilling of his rights

1. مُحَمَّدُ بْنُ يَحْيَى، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ عِيسَى، عَنْ عَلِيِّ بْنِ الْحَكَمِ، عَنْ سَيْفِ بْنِ عَمِيرَةَ، عَنْ عَمْرِو بْنِ شَمْرٍ، عَنْ جَابِرٍ: عَنْ أَبِي جَعْفَرٍ عَلَيْهِ السَّلَامُ، قَالَ: «مِنْ حَقِّ الْمُؤْمِنِ عَلَى أَخِيهِ الْمُؤْمِنِ أَنْ يَشْبِعَ جُوعَهُ، وَيُؤَارِيَ عَوْرَتَهُ، وَيُفْرِجَ عَنْهُ كَرْبَتَهُ، وَيَقْضِيَ دَيْنَهُ، فَإِذَا مَاتَ خَلَفَهُ فِي أَهْلِهِ وَوَلَدِهِ».

Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Ali Bin Al Hakam, from Sayf Bin Ameyra, from Amro Bin Shimr, from Jabir,

(It has been narrated) from Abu Ja'far^{asws} having said: 'From the rights of a Momin upon his brother Momin is that he satiates his hunger, and cover his nakedness, and relieves him from his distress, and pays-off his debts. So when he dies, takes care of his wife and children'.²⁹

2. عَنْهُ، عَنْ عَلِيِّ بْنِ الْحَكَمِ، عَنْ عَبْدِ اللَّهِ بْنِ بُكَيْرٍ الْهَجَرِيِّ، عَنْ مُعَلَّى بْنِ خُنَيْسٍ: عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ، قَالَ: قُلْتُ لَهُ: مَا حَقُّ الْمُسْلِمِ عَلَى الْمُسْلِمِ؟ قَالَ: «لَهُ سَبْعُ حُقُوقٍ وَاجِبَاتٍ مَا مِنْهُمْ حَقٌّ إِلَّا وَهُوَ عَلَيْهِ وَاجِبٌ، إِنْ ضَيَّعَ مِنْهَا شَيْئًا خَرَجَ مِنْ وَلَايَةِ اللَّهِ وَطَاعَتِهِ، وَلَمْ يَكُنْ لِلَّهِ فِيهِ مِنْ نَصِيبٍ».

قُلْتُ لَهُ: جَعَلْتَ فِدَاكَ، وَمَا هِيَ؟

قَالَ: «يَا مُعَلَّى، إِنِّي عَلَيْكَ شَفِيقٌ، أَخَافُ أَنْ تُضَيِّعَ وَلَا تَحْفَظَ، وَتَعْلَمَ وَلَا تَعْمَلَ».

قَالَ: قُلْتُ لَهُ: لَأَقُوَّةَ إِلَّا بِاللَّهِ.

قَالَ: «أَيَسَّرَ حَقٌّ مِنْهَا أَنْ تُحِبَّ لَهُ مَا تُحِبُّ لِنَفْسِكَ، وَتَكْرَهُ لَهُ مَا تَكْرَهُ لِنَفْسِكَ.

وَالْحَقُّ الثَّانِي: أَنْ تَجْتَنِبَ سَخَطَهُ، وَتَتَّبِعَ مَرْضَاتَهُ، وَتُطِيعَ أَمْرَهُ.

وَالْحَقُّ الثَّالِثُ: أَنْ تُعِينَهُ بِنَفْسِكَ وَمَالِكَ وَلِسَانِكَ وَيَدِكَ وَرِجْلِكَ.

وَالْحَقُّ الرَّابِعُ: أَنْ تَكُونَ عَيْنَهُ وَدَلِيلَهُ وَمِرَاتَهُ وَالْحَقُّ الْخَامِسُ: أَنْ لَا تَشْبَعَ وَيَجُوعَ، وَلَا تَرَوَى وَيَظْمَأَ، وَلَا تَلْبَسَ وَيَعْرِى.
وَالْحَقُّ السَّادِسُ: أَنْ يَكُونَ لَكَ خَادِمٌ وَلَيْسَ لَأَخِيكَ خَادِمٌ، فَوَاجِبٌ أَنْ تَبْعَثَ خَادِمَكَ، فَيَغْسِلَ ثِيَابَهُ، وَيَصْنَعَ طَعَامَهُ، وَيَمَهِّدَ فِرَاشَهُ.
وَالْحَقُّ السَّابِعُ: أَنْ تَبْرَ قَسَمَهُ، وَتُجِيبَ دَعْوَتَهُ، وَتَعُودَ مَرِيضَهُ، وَتَشْهَدَ حَنَازَتَهُ، وَإِذَا عَلِمْتَ أَنَّ لَهُ حَاجَةً، تُبَادِرُهُ إِلَى قَضَائِهَا، وَلَا تُلَجِّئُهُ أَنْ يَسْأَلَكَهَا، وَلَكِنْ تُبَادِرُهُ مِبَادِرَةً، فَإِذَا فَعَلْتَ ذَلِكَ، وَصَلْتَ وَلَايَتَكَ بِوَلَايَتِهِ، وَوَلَايَتَهُ بِوَلَايَتِكَ».

From him, from Ali Bin Al Hakam, from Abdullah Bin Bukeyr Al Hajary, from Moalla Bin Khunays,

(It has been narrated) from Abu Abdullah^{asws}, said, 'I said to him^{asws}, 'What is the right of the Muslim upon the Muslim?' He^{asws} said: 'For him there are seven Obligatory rights. There is no right from these except and it is Obligatory upon him. If he were to waste anything from these, he would exit from the Wilayah of Allah^{azwj} and His^{azwj} obedience, and there would not happen to be for Allah^{azwj} with regards to it, a share'.

I said to him^{asws}, 'May I be sacrificed for you^{asws}! And what is it?' He^{asws} said: 'O Moalla! I^{asws} am affectionate upon you. I^{asws} fear that you would waste (this) and not preserve, and you would learn but not act (upon it)'. I said to him^{asws}, 'There is no Strength except with Allah^{azwj}'.

He^{asws} said: 'The easiest from it is that you love for him what you love for yourself, and dislike for him what you dislike for yourself. And the second right is that you keep aside from his anger, and follow his pleasure, and obey his instructions. And the third right is that you support him with your'self', and your wealth, and your tongue, and your hands, and your legs.

And the fourth right is that you become his eye, and his guide, and his mirror. And the fifth right is that you are not satiated while he is hungry, nor you being quenched while he is thirsty, nor you wearing clothes while he is naked. And the sixth right is that if there happens to be a servant for you and there is no servant for your brother, so it is Obligatory that you send your servant, so he would wash his clothes, and make his food, and prepare his bed.

And the seventh right is that you make good his apportionment, and answer his invitation, and console his sick ones, and attend his funeral, and when you come to know that there is a need for him, you hasten towards fulfilling it, and not wait for him to ask for it, but hasten with a hastening. So when you do that, your Wilayah would be linked with his Wilayah, and his Wilayah with your Wilayah'.³⁰

3. عَنْهُ، عَنْ أَحْمَدَ بْنِ مُحَمَّدَ بْنِ عِيسَى، عَنْ عَلِيِّ بْنِ سَيْفٍ، عَنْ أَبِيهِ سَيْفٍ، عَنْ عَبْدِ الْأَعْلَى بْنِ أَعِينٍ، قَالَ: كَتَبَ أَصْحَابُنَا يَسْأَلُونَ أَبَا عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ عَنْ أَشْيَاءَ، وَأَمْرُونِي أَنْ

أَسْأَلُهُ عَنْ حَقِّ الْمُسْلِمِ عَلَى أَخِيهِ، فَسَأَلْتُهُ، فَلَمْ يُجِبْنِي، فَلَمَّا جِئْتُ لِأُودِعَهُ، قُلْتُ: سَأَلْتُكَ فَلَمْ تُجِبْنِي؟

فَقَالَ: « إِنِّي أَخَافُ أَنْ تَكْفُرُوا؛ إِنَّ مِنْ أَشَدِّ مَا افْتَرَضَ اللَّهُ عَلَى خَلْقِهِ ثَلَاثًا: إِنْصَافَ الْمَرْءِ مِنْ نَفْسِهِ حَتَّى لَا يَرْضَى لِأَخِيهِ مِنْ نَفْسِهِ إِلَّا بِمَا يَرْضَى لِنَفْسِهِ مِنْهُ، وَمُؤَاسَاةَ الْأَخِ فِي الْمَالِ، وَذِكْرَ اللَّهِ عَلَى كُلِّ حَالٍ، لَيْسَ سُبْحَانَ اللَّهِ، وَالْحَمْدُ لِلَّهِ، وَلَكِنْ عِنْدَ مَا حَرَّمَ اللَّهُ عَلَيْهِ، فَيَدْعُهُ ».

From him, from Ahmad Bin Muhammad Bin Isa, from Ali Bin Sayf, from his father Sayf, from his father Sayf, from Abdul A'ala Bin Ayn who said,

‘Some of our companions wrote asking Abu Abdullah^{asws} about certain things, and instructed me that I ask him^{asws} about the right of the Muslim upon his brother. So I asked him^{asws}, but he^{asws} did not answer me. So when I went over to bid farewell to him^{asws}, so I said, ‘I did ask you^{asws}, but you^{asws} did not answer me’.

So he^{asws} said: ‘I^{asws} feared that you would be disbelieving. From the most difficult of what Allah^{azwj} has Imposed upon His^{azwj} creatures are three – The fairness of the man from himself until he is not pleased for his brother from himself except with what he is pleased for his own self from him, and equalisation of the brother in the wealth, and remembering Allah^{azwj} upon every state, not being (the saying of) ‘Glory be to Allah^{azwj}, and the Praise is due to Allah^{azwj}’, but during what Allah^{azwj} has Prohibited upon him, he leaves it’.³¹

4. عَنْهُ، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ، عَنِ الْحَسَنِ بْنِ مَحْبُوبٍ، عَنْ جَمِيلٍ، عَنْ مُرَازِمٍ، عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ، قَالَ: « مَا عَبْدَ اللَّهُ بِشَيْءٍ أَفْضَلَ مِنْ أَدَاءِ حَقِّ الْمُؤْمِنِ ».

From him, from Ahmad Bin Muhammad, from Al Hassan Bin Mahboub, from Jameel, from Murazim,

(It has been narrated) from Abu Abdullah^{asws} having said: ‘Allah^{azwj} has not been worshipped with anything more superior than the fulfilling of the rights of the Momin’.³²

عَلَيْهِ السَّلَامُ. 5. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنْ حَمَّادِ بْنِ عِيسَى، عَنْ إِبْرَاهِيمَ بْنِ عُمَرَ الْيَمَانِيِّ: عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ، قَالَ: « حَقُّ الْمُسْلِمِ عَلَى الْمُسْلِمِ أَنْ لَا يَشْبَعَ وَيَجُوعَ أَخُوهُ، وَلَا يَرَوْى وَيَعْطَشَ أَخُوهُ، وَلَا يَكْتَسِي وَيَعْرِى أَخُوهُ، فَمَا أَعْظَمَ حَقَّ الْمُسْلِمِ عَلَى أَخِيهِ الْمُسْلِمِ! »

وَقَالَ: « أَحَبُّ لَأَخِيكَ الْمُسْلِمِ مَا تُحِبُّ لِنَفْسِكَ؛ وَإِذَا احْتَجَّتْ فَسَلِّهُ، وَإِنْ سَأَلَكَ فَأَعْطِهِ، لِأَتَمِّهِ خَيْرًا، وَلَا يَمْلِكُ لَكَ، كُنْ لَهُ ظَهْرًا؛ فَإِنَّهُ لَكَ ظَهْرٌ؛ إِذَا غَابَ فَاحْفَظْهُ فِي غَيْبَتِهِ، وَإِذَا شَهِدَ فَرِّدْهُ، وَأَجْلِهِ، وَأَكْرَمِهِ؛ فَإِنَّهُ مِنْكَ وَأَنْتَ مِنْهُ، فَإِنْ كَانَ عَلَيْكَ عَاتِبًا فَلَا تُفَارِقْهُ حَتَّى تَسْلِيَ سَخِيمَتَهُ، وَإِنْ أَصَابَهُ خَيْرٌ فَاحْمَدِ اللَّهَ، وَإِنْ ابْتَلَى فَاعْضُدْهُ، وَإِنْ تَحَلَّلَ لَهُ فَأَعِنَهُ،

وَإِذَا قَالَ الرَّجُلُ لِأَخِيهِ: أَفٍّ، انْقَطَعَ مَا بَيْنَهُمَا مِنَ الْوَلَايَةِ، وَإِذَا قَالَ: أَنْتَ عَدُوِّي، كَفَرَ أَحَدُهُمَا، فَإِذَا اتَّهَمَهُ انْمَاثَ الْإِيمَانُ فِي قَلْبِهِ كَمَا يَنْمِثُ الْمَلْحُ فِي الْمَاءِ». وَقَالَ: بَلَّغْنِي أَنَّهُ قَالَ: «إِنَّ الْمُؤْمِنَ لَيَزْهَرُ نُورُهُ لِلْأَهْلِ السَّمَاءِ كَمَا تَزْهَرُ نَجُومُ السَّمَاءِ لِلْأَهْلِ الْأَرْضِ». وَقَالَ: «إِنَّ الْمُؤْمِنَ وَلِيُّ اللَّهِ، يَعِينُهُ، وَيَصْنَعُ لَهُ، وَلَا يَقُولُ عَلَيْهِ إِلَّا الْحَقَّ، وَلَا يَخَافُ غَيْرَهُ».

Ali Bin Ibahim, from his father, from Hammad Bin Isa, from Ibrahim Bin Umar Al Yamani,

(It has been narrated) from Abu Abdullah^{asws} having said: 'The right of a Muslim upon a Muslim is that he should not be satiated while his brother is hungry, nor be quenched while his brother is thirsty, nor being clothed while his brother is naked. So how great is the right of a Muslim upon the Muslim'.

And he^{asws} said: 'Love for your Muslim brother what you love for yourself, and when you are needy so ask him, and if he asks you so give him. Neither should you get bored with him nor should he get bored with you. Become a backbone for him, so he would be a backbone for you. When he is absent, so protect him during his absence, and when he is present, so visit him, and exalt him, and honour him, for he is from you and you are from him.

So if there was an argument between you, so do not separate from him until you ask his forgiveness, and if he attains something good, so Praise Allah^{azwj}, and if he is afflicted, so uphold him, and if there is a plot for him, so support him. And when a man says to his brother, 'Ugh!' whatever is between the two of them from the Wilayah would be cut off; and when he says, 'You are my enemy', one of them would have blasphemed. So when he slanders him, his Emān would dissolve in his heart just as the salt dissolves in the water'.

And he (the narrator) said, 'It reached me that he^{asws} said: 'A Momin, his light shines to the people of the sky just as the stars shine for the people of the earth'. And he^{asws} said: 'A Momin is a friend of Allah^{azwj}. He^{azwj} Assists him, and he works for Him^{azwj} and he does not say anything upon it except for the truth, nor does he fear anyone apart from Him^{azwj}'.³³

6. أَبُو عَلِيٍّ الْأَشْعَرِيُّ، عَنْ مُحَمَّدِ بْنِ عَبْدِ الْجَبَّارِ، عَنْ ابْنِ فَضَّالٍ، عَنْ عَلِيِّ بْنِ عَقَبَةَ: عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ، قَالَ: «لِلْمُسْلِمِ عَلَى أَخِيهِ الْمُسْلِمِ مِنَ الْحَقِّ أَنْ يُسَلِّمَ عَلَيْهِ إِذَا لَقِيَهُ، وَيَعُودَهُ إِذَا مَرِضَ، وَيَنْصَحَ لَهُ إِذَا غَابَ، وَيُسَمِّتَهُ إِذَا عَطَسَ، وَيُجِيبُهُ إِذَا دَعَاهُ، وَيَتَّبِعُهُ إِذَا مَاتَ».

عَدَّةٌ مِنْ أَصْحَابِنَا، عَنْ أَحْمَدَ بْنِ مُحَمَّدَ بْنِ خَالِدٍ، عَنْ ابْنِ فَضَّالٍ، عَنْ عَلِيِّ بْنِ عَقَبَةَ، مِثْلَهُ.

Abu Ali Al Ashary, from Muhammad Bin Abdul Jabbar, from Ibn Fazzal, from Ali Bin Uqba,

(It has been narrated) from Abu Abdullah^{asws} having said: ‘For a Muslim upon his Muslim brother, from the rights is that he greets him when he meets him, and consoles him when when sick, and advises for him when absent, and Name (say May Allah^{azwj} Bless you) when he sneezes, and answer him when he invites him, and follow him (his funeral) when he dies’.

A number of our companions, from Ahmad Bin Muhammad Bin Khalid, from Ibn Fazzal, from Ali Bin Uqba – similar to it.³⁴

7. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنْ ابْنِ أَبِي عُمَيْرٍ، عَنْ مَنْصُورِ بْنِ يُونُسَ، عَنْ أَبِي الْمَأْمُونِ الْحَارِثِيِّ، قَالَ: قُلْتُ لِأَبِي عَبْدِ اللَّهِ عليه السلام: مَا حَقُّ الْمُؤْمِنِ عَلَى الْمُؤْمِنِ؟
قَالَ: «إِنَّ مِنْ حَقِّ الْمُؤْمِنِ عَلَى الْمُؤْمِنِ الْمَوَدَّةَ لَهُ فِي صَدْرِهِ، وَالْمُؤَاَسَاةَ لَهُ فِي مَالِهِ، وَالْخَلْفَ لَهُ فِي أَهْلِهِ، وَالتَّصَرُّعَ لَهُ عَلَى مَنْ ظَلَمَهُ، وَإِنْ كَانَ نَافِلَةً فِي الْمُسْلِمِينَ وَكَانَ غَائِبًا، أَخَذَ لَهُ بِنَصِيْبِهِ، وَإِذَا مَاتَ الزِّيَارَةَ إِلَى قَبْرِهِ، وَأَنْ لَا يَظْلِمَهُ، وَأَنْ لَا يَغِيْبَهُ، وَأَنْ لَا يَخُونَهُ، وَأَنْ لَا يَخْذُلَهُ، وَأَنْ لَا يَكْذِبَهُ، وَأَنْ لَا يَقُولَ لَهُ: أَفٌ، وَإِذَا قَالَ لَهُ: أَفٌ، فَلَيْسَ بَيْنَهُمَا وَلَايَةٌ، وَإِذَا قَالَ لَهُ: أَنْتَ عَدُوِّي، فَقَدْ كَفَرَ أَحَدُهُمَا، وَإِذَا اتَّهَمَهُ انْمَاثَ الْإِيمَانِ فِي قَلْبِهِ كَمَا يَنْمِثُ الْمِلْحُ فِي الْمَاءِ».

Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Mansour Bin Yunus, from Abu Al Mamoun Al Harisy who said,

‘I said to Abu Abdullah^{asws}, ‘What is the right of a Momin upon a Momin?’ He^{asws} said: ‘From the rights of the Momin upon the Momin is (to have) the cordiality for him in his chest, and the equalisation for him in his wealth, and the taking care for him regarding his family, and the helping for him against the one who oppresses him, and if there were spoils (being distributed) among the Muslims and he was absent, take his share for him, and when he dies, the visitation to his grave.

‘And that he should neither oppress him, and that he should not deceive him, and that he should not betray him, and that he should not abandon him, and that he should not bely him, and that he should not be saying for him, ‘Ugh!’. And when he does say, ‘Ugh!’ to him, so there is no Wilayah in between the two of them; and when he says, ‘You are my enemy’, so one of the two has blasphemed; and when he slanders him, the Emān would dissolve in his heart just as the salt dissolves in the water’.³⁵

8. مُحَمَّدُ بْنُ يَحْيَى، عَنْ أَحْمَدَ بْنِ مُحَمَّدَ بْنِ عِيسَى، عَنْ ابْنِ أَبِي عُمَيْرٍ، عَنْ أَبِي عَلِيٍّ صَاحِبِ الْكَلْبِ، عَنْ أَبَانَ بْنِ تَغْلِبَ، قَالَ: كُنْتُ أَطُوفُ مَعَ أَبِي عَبْدِ اللَّهِ عليه السلام، فَعَرَضَ لِي رَجُلٌ مِنْ أَصْحَابِنَا كَانَ سَأَلَنِي الدَّهَابَ مَعَهُ فِي حَاجَةٍ، فَأَشَارَ إِلَيَّ، فَكَرِهْتُ أَنْ أَدْعِيَ أَبَا عَبْدِ اللَّهِ عليه السلام وَأَذْهَبَ إِلَيْهِ، فَبَيْنَا أَنَا أَطُوفُ إِذْ أَشَارَ إِلَيَّ أَيْضًا، فَرَأَاهُ أَبُو عَبْدِ اللَّهِ عليه السلام، فَقَالَ: «يَا أَبَانَ، إِيَّاكَ يُرِيدُ هَذَا؟» قُلْتُ: نَعَمْ، قَالَ: «فَمَنْ هُوَ؟» قُلْتُ: رَجُلٌ مِنْ أَصْحَابِنَا، قَالَ:

« هُوَ عَلَى مِثْلِ مَا أَنْتَ عَلَيْهِ؟ » قُلْتُ: نَعَمْ، قَالَ: « فَادْهَبْ إِلَيْهِ » قُلْتُ: فَأَقْطَعُ الطَّوَافَ؟ قَالَ: « نَعَمْ » قُلْتُ: وَإِنْ كَانَ طَوَافَ الْفَرِيضَةِ؟ قَالَ: « نَعَمْ ».

قَالَ: فَذَهَبْتُ مَعَهُ، ثُمَّ دَخَلْتُ عَلَيْهِ بَعْدَ، فَسَأَلْتُهُ، فَقُلْتُ: أَخْبِرْنِي عَنْ حَقِّ الْمُؤْمِنِ عَلَى الْمُؤْمِنِ، فَقَالَ: « يَا أَبَانُ، دَعُهُ لَاتَرُدَّهُ » قُلْتُ: بَلَى جُعِلْتُ فِدَاكَ، فَلَمْ أَزَلْ أُرَدِّدْ عَلَيْهِ، فَقَالَ: « يَا أَبَانُ، تَقَاسَمُهُ شَطْرَ مَالِكَ ». ثُمَّ نَظَرَ إِلَيَّ، فَرَأَى مَا دَخَلَنِي، فَقَالَ: « يَا أَبَانُ، أَمَا تَعْلَمُ أَنَّ اللَّهَ — عَزَّ وَجَلَّ — قَدْ ذَكَرَ الْمُؤْتَرِينَ عَلَى أَنْفُسِهِمْ؟ » قُلْتُ: بَلَى جُعِلْتُ فِدَاكَ، فَقَالَ: « أَمَا إِذَا أَنْتَ قَاسَمْتَهُ فَلَمْ تُؤْتِرْهُ بَعْدَ، إِنَّمَا أَنْتَ وَهُوَ سَوَاءٌ، إِنَّمَا تُؤْتِرُهُ إِذَا أَنْتَ أَعْطَيْتَهُ مِنَ النَّصْفِ الْآخَرِ ».

Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Ibn Abu Umeyr, from Abu Ali Sahib Al Kilaly, from Aban Bin Taghlab who said, 'I was performing Tawaaf along with Abu Abdullah^{asws}, and a man from our companions presented himself to me, and he was asking me to go with him regarding a need. So he gestured to me and I disliked to leave Abu Abdullah^{asws} and go to him. So while I was performing Tawaaf he gestured to me again and Abu Abdullah^{asws} saw him, so he^{asws} said: 'O Aban! Is it you that this one wants?' I said, 'Yes'. He^{asws} said: 'So who is he?' I said, 'A man from our companions'.

He^{asws} said: 'He is upon the like of what you are upon (Al-Wilayah)?' I said, 'Yes'. He^{asws} said: 'So go to him'. I said, 'So I should cut the Tawaaf?' He^{asws} said: 'Yes'. I said, 'And even if it was the Obligatory Tawaaf?' He^{asws} said: 'Yes'.

He (the narrator) said, 'So I went with him, then came over to him^{asws} afterwards and I asked him^{asws}, so I said, 'Inform me about the right of a Momin upon a Momin'. So he^{asws} said: 'O Aban! Leave it. Do not re-iterate it'. I said, 'Yes, may I be sacrificed for you^{asws}'. But I did not cease to re-iterate upon him^{asws}, so he^{asws} said: 'O Aban! Would you apportion to him half of your wealth?'

Then he^{asws} looked at me, and he^{asws} saw what had entered into me, so he^{asws} said: 'O Aban! Do you not know that Allah^{azwj} Mighty and Majestic has Mentioned the one preferring others over themselves?' I said, 'Yes, may I be sacrificed for you^{asws}'. So he^{asws} said: 'But, when you apportion to him half, so you have not preferred him afterwards, but rather, you and him would be equal. But rather, preferring him is when you give from more from the other half'.³⁶

9. عِدَّةٌ مِنْ أَصْحَابِنَا، عَنْ أَحْمَدَ بْنِ مُحَمَّدَ بْنِ خَالِدٍ، عَنْ أَبِيهِ، عَنْ فَضَالَةَ بْنِ أَيُّوبَ، عَنْ عُمَرَ بْنِ أَبَانَ، عَنْ عِيسَى بْنِ أَبِي مَنْصُورٍ، قَالَ: كُنْتُ عِنْدَ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ أَنَا وَابْنُ أَبِي يَعْفُورٍ وَعَبْدُ اللَّهِ بْنُ طَلْحَةَ، فَقَالَ ابْتِدَاءً مِنْهُ: « يَا ابْنَ أَبِي يَعْفُورٍ، قَالَ رَسُولُ اللَّهِ ﷺ: سِتُّ خِصَالٍ مَنْ كُنَّ فِيهِ، كَانَ بَيْنَ يَدَيِ اللَّهِ — عَزَّ وَجَلَّ — وَعَنْ يَمِينِ اللَّهِ ». فَقَالَ ابْنُ أَبِي يَعْفُورٍ: وَمَا هُنَّ جُعِلْتُ فِدَاكَ؟

قَالَ: «يُحِبُّ الْمَرْءُ الْمُسْلِمَ لِأَخِيهِ مَا يُحِبُّ لَأَعَزَّ أَهْلَهُ، وَيَكْرَهُ الْمَرْءُ الْمُسْلِمَ لِأَخِيهِ مَا يَكْرَهُ لَأَعَزَّ أَهْلَهُ، وَيُنَاصِحُهُ الْوَلَايَةَ».

فَبَكَى ابْنُ أَبِي يَعْفُورٍ، وَقَالَ: كَيْفَ يُنَاصِحُهُ الْوَلَايَةَ؟

قَالَ: «يَا ابْنَ أَبِي يَعْفُورٍ، إِذَا كَانَ مِنْهُ بَتْلُكَ الْمَنْزِلَةَ بَتَهُ هَمَّهُ، فَفَرِحَ لَفَرَحِهِ إِنْ هُوَ فَرِحَ، وَحَزَنَ لِحُزْنِهِ إِنْ هُوَ حَزَنَ، وَإِنْ كَانَ عِنْدَهُ مَا يُفْرَجُ عَنْهُ فَرَجَ عَنْهُ، وَإِلَّا دَعَا اللَّهَ لَهُ».

قَالَ: ثُمَّ قَالَ أَبُو عَبْدِ اللَّهِ عليه السلام: «ثَلَاثٌ لَكُمْ، وَثَلَاثٌ لَنَا: أَنْ تَعْرِفُوا فَضْلَنَا، وَأَنْ تَطُورُوا عَقِبَنَا، وَأَنْ تَنْتَظِرُوا عَاقِبَتَنَا، فَمَنْ كَانَ هَكَذَا، كَانَ بَيْنَ يَدَيِ اللَّهِ عَزَّ وَجَلَّ، فَيَسْتَضِيءُ بِنُورِهِمْ مَنْ هُوَ أَسْفَلُ مِنْهُمْ؛ وَأَمَّا الَّذِينَ عَنْ يَمِينِ اللَّهِ، فَلَوْ أَنَّهُمْ يَرَاهُمْ مِنْ دُونِهِمْ لَمْ يَهْنُتْهُمْ الْعَيْشُ مِمَّا يَرُونَ مِنْ فَضْلِهِمْ».

فَقَالَ ابْنُ أَبِي يَعْفُورٍ: وَمَا لَهُمْ لَا يَرُونَ وَهُمْ عَنْ يَمِينِ اللَّهِ؟

فَقَالَ: «يَا ابْنَ أَبِي يَعْفُورٍ، إِنَّهُمْ مَحْجُوبُونَ بِنُورِ اللَّهِ، أَمَا بَلَغَكَ الْحَدِيثُ أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم كَانَ يَقُولُ: إِنَّ لِلَّهِ خَلْقًا عَنْ يَمِينِ الْعَرْشِ بَيْنَ يَدَيِ اللَّهِ وَعَنْ يَمِينِ اللَّهِ، وَجُوهُهُمْ أَبْيَضُ مِنَ الثَّلَاجِ، وَأَضْوَاءُ مِنَ الشَّمْسِ الضَّاحِيَةِ، يَسْأَلُ السَّائِلُ: مَا هَؤُلَاءِ؟ فَيَقَالُ: هَؤُلَاءِ الَّذِينَ تَحَابُّوا فِي جَلَالِ اللَّهِ».

A number of our companions, from Ahmad Bin Muhammad Bin Khalid, from his father, from Fazalat Bin Ayoub, from Umar Bin Aban, from Isa Bin Abu Mansour who said,

‘I was in the presence of Abu Abdullah^{asws}, I and Ibn Abu Yafour, and Abdullah Bin Talha. So he^{asws} said, initiating him: ‘O Ibn Abu Yafour! Rasool-Allah^{saww} said: ‘Six characteristics, the one who has these in him, would be in front of Allah^{azwj} Mighty and Majestic and upon the right of (the Throne of) Allah^{azwj}’. So Ibn Abu Yafour said, ‘And what are these, may I be sacrificed for you^{asws}?’ He^{asws} said: ‘A Muslim person should love for his brother what he loves for the dearest of his family, and a Muslim person should dislike for his brother what he dislikes for the dearest of his family, and advise him for the Wilayah’.

So Ibn Abu Yafour wept and said, ‘And how should he advise him for the Wilayah?’ He^{asws} said ‘O Ibn Abu Yafour! When there was that status from him, his endeavours would be his main concern. So he would be happy for his happiness if he was happy, and grieve for his grief if he was in grief; and if it was so that there was in his presence what could relieve him, so he should relieve him, or else supplicate to Allah^{azwj} for him’.

He (the narrator) said, ‘Then Abu Abdullah^{asws} said: ‘Three are for you and three are for us^{asws} - that you should recognise our^{asws} merits, and obediently follow us^{asws}, and await our^{asws} end result (Al-Qaim^{asws}). So the ones who were (observe) like this, would be in front of Allah^{azwj} Mighty and Majestic, and they would illuminate by their light the ones who were below them. And as for those on the right of (the Throne of) Allah^{azwj}, so if the ones who were

below them were to see them, the life would not be welcoming for them due to what they would be seeing from their merits.

So Ibn Abu Yafour said, 'And what is the matter with them that they would not be seeing them, and the would be on the right (of the Throne) of Allah^{azwj}?' So he^{asws} said: 'O Ibn Abu Yafour! They would be veiled by the Light of Allah^{azwj}. Has not the Hadeeth reached you that Rasool-Allah^{saww} was saying: 'For Allah^{azwj} there are creatures on the right of the Throne, in front of Allah^{azwj}, and on the right of Allah^{azwj}. Their faces would be whiter than the snow, and more illuminating than the shining sun. The asking one would ask, 'What are they?' So it would be said: 'They are those who used to love regarding the Majesty of Allah^{azwj}''³⁷

10. عَنْهُ، عَنْ عُثْمَانَ بْنِ عِيسَى، عَنْ مُحَمَّدِ بْنِ عَجَلَانَ، قَالَ: كُنْتُ عِنْدَ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ، فَدَخَلَ رَجُلٌ، فَسَأَلَهُ عَلَيْهِ السَّلَامُ: «كَيْفَ مِنْ خَلْفَتِ مَنْ إِخْوَانِكَ؟» قَالَ: فَأَحْسَنَ النَّعَاءِ، وَزَكَّى وَأَطْرَى، فَقَالَ لَهُ: «كَيْفَ عِبَادَةُ أَغْنِيَائِهِمْ عَلَى فَقَرَائِهِمْ؟» فَقَالَ: قَلِيلَةٌ، قَالَ: «وَكَيْفَ مُشَاهَدَةُ أَغْنِيَائِهِمْ لِفَقَرَائِهِمْ؟» قَالَ: قَلِيلَةٌ، قَالَ: «فَكَيْفَ صَلَاةُ أَغْنِيَائِهِمْ لِفَقَرَائِهِمْ فِي ذَاتِ أَيْدِيهِمْ؟» فَقَالَ: إِنَّكَ لَتَذْكُرُ أَخْلَاقًا قَلَمَا هِيَ فِيْمِنْ عِنْدَنَا، قَالَ: فَقَالَ: «فَكَيْفَ يَزْعَمُ هَؤُلَاءِ أَنَّهُمْ شِيعَةٌ؟!»

From him, from Usman Bin Isa, from Muhammad Bin Ajlan who said,

'I was in the presence of Abu Abdullah^{asws}, and a man came over. So he greeted, and he^{asws} asked him: 'How are the ones from your brethren whom you left behind?' So he praised them well, and admired them. So he^{asws} said to him: 'How is the consolation of their rich ones upon their poor ones'. So he said, 'Little'. He^{asws} said: 'And how is the observation (consideration) of their rich ones to their poor ones?' He said, 'Little'. He^{asws} said: 'So how is the helping of their rich ones to their poor ones with regards to what is in their hands?' So he said, 'You^{asws} are mentioning manners. Little is what it is among the ones in our presence'. So he^{asws} said: 'So how did you claim about them that they are Shia?'³⁸

11. أَبُو عَلِيٍّ الْأَشْعَرِيُّ، عَنْ مُحَمَّدِ بْنِ سَالِمٍ، عَنْ أَحْمَدَ بْنِ النَّضْرِ، عَنْ أَبِي إِسْمَاعِيلَ، قَالَ: قُلْتُ لِأَبِي جَعْفَرٍ عَلَيْهِ السَّلَامُ: جُعِلْتُ فِدَاكَ، إِنَّ الشَّيْعَةَ عِنْدَنَا كَثِيرٌ، فَقَالَ: «فَهَلْ يَعْطِفُ الْغَنِيُّ عَلَى الْفَقِيرِ؟ وَهَلْ يَتَجَاوَزُ الْمُحْسِنُ عَنِ الْمُسِيءِ، وَيَتَوَاسَوْنَ؟» فَقُلْتُ: لَا، فَقَالَ: «لَيْسَ هَؤُلَاءِ شِيعَةً، الشَّيْعَةُ مَنْ يَفْعَلُ هَذَا.»

Abu Ali Al Ashary, from Muhammad Bin Salim, from Ahmad Bin Al Nazar, from Abu Ismail who said,

'I said to Abu Ja'far^{asws}, 'May I be sacrificed for you^{asws}! The Shias in our presence are numerous'. So he^{asws} said: 'So are the rich ones being kind upon the poor, and do the righteous ones overlook (the faults) from the sinners, and are they helping each other?' So I said, 'No'. So he^{asws} said: 'They are not Shia. The Shia is the one who does this'.³⁹

12. مُحَمَّدُ بْنُ يَحْيَى، عَنْ أَحْمَدَ بْنِ مُحَمَّدَ بْنِ عِيسَى، عَنْ مُحَمَّدَ بْنِ سِنَانٍ، عَنْ الْعَلَاءِ بْنِ الْفَضِيلِ: عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ، قَالَ: «كَانَ أَبُو جَعْفَرٍ — صَلَوَاتُ اللَّهِ عَلَيْهِ — يَقُولُ: عَظُمُوا أَصْحَابَكُمْ وَوَقَرُوهُمْ، وَلَا يَتَجَهَّمْ بَعْضُكُمْ بَعْضًا، وَلَا تَضَارُوا وَلَا تَحَاسَدُوا، وَإِيَّاكُمْ وَالْبَخْلَ، كُونُوا عِبَادَ اللَّهِ الْمُخْلَصِينَ».

Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Muhammad Bin Sinan, from Al A'ala Bin Fuzayl,

(It has been narrated) from Abu Abdullah^{asws} having said: 'Abu Ja'far^{asws} was saying: 'Magnify your companions and revere them, and neither should some of your scowl at the others, nor harm, nor envy (each other). And beware of the stinginess! Become sincere worshippers of Allah^{azwj}, 40

13. أَبُو عَلِيٍّ الْأَشْعَرِيُّ، عَنْ مُحَمَّدَ بْنِ عَبْدِ الْجَبَّارِ، عَنْ ابْنِ فَضَّالٍ، عَنْ عَمْرِو بْنِ أَبَانَ، عَنْ سَعِيدِ بْنِ الْحَسَنِ، قَالَ: قَالَ أَبُو جَعْفَرٍ عَلَيْهِ السَّلَامُ: «أَيُّجِيءُ أَحَدُكُمْ إِلَى أَخِيهِ، فَيَدْخُلُ يَدُهُ فِي كَيْسِهِ، فَيَأْخُذُ حَاجَتَهُ، فَلَا يَدْفَعُهُ؟» فَقُلْتُ: مَا أَعْرِفُ ذَلِكَ فِينَا، فَقَالَ أَبُو جَعْفَرٍ عَلَيْهِ السَّلَامُ: «فَلَا شَيْءَ إِذَا» قُلْتُ: فَالْهَلَاكَ إِذَا، فَقَالَ: «إِنَّ الْقَوْمَ لَمْ يَعْطُوا أَحْلَامَهُمْ بَعْدُ».

Abu Ali Al Ashary, from Muhammad Bin Al Jabbar, from Ibn Fazzal, from Umar Bin Aban, from Saeed Bin Al Hassan who said,

'Abu Ja'far^{asws} said: 'Does one of you tend to come over to his brother and insert his hand in his pocket and take (out money as per) his need, and he does not repel him?' So I said, 'I do not recognise that (to be happening) among us'. So Abu Ja'far^{asws} said: 'So there is nothing, then'. I said, 'So (it is) the destruction, then?' So he^{asws} said: 'Surely the people have not been Given their forbearance yet' 41

14. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنِ الْحُسَيْنِ بْنِ الْحَسَنِ، عَنْ مُحَمَّدَ بْنِ أُورْمَةَ رَفَعَهُ، عَنْ مُعَلَّى بْنِ خُنَيْسٍ، قَالَ: سَأَلْتُ أَبَا عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ عَنْ حَقِّ الْمُؤْمِنِ، فَقَالَ: «سَبْعُونَ حَقًّا لَا أُخْبِرُكَ إِلَّا بِسَبْعَةٍ؛ فَإِنِّي عَلَيْكَ مُشْفِقٌ أَخْشَى أَلَّا تَحْتَمِلَ».

فَقُلْتُ: بَلَى إِنْ شَاءَ اللَّهُ. فَقَالَ: «لَا تَشْبَعُ وَ يَجُوعُ، وَلَا تَكْتَسِي وَيَعْرَى، وَ تَكُونُ دَلِيلَهُ وَقَمِيصَهُ الَّذِي يَلْبَسُهُ، وَلِسَانَهُ الَّذِي يَتَكَلَّمُ بِهِ، وَتَحِبُّ لَهُ مَا تُحِبُّ لِنَفْسِكَ، وَإِنْ كَانَتْ لَكَ جَارِيَةٌ بَعَثْتَهَا لِمَهْدِ فِرَاشِهِ، وَتَسْعَى فِي حَوَائِجِهِ بِاللَّيْلِ وَالنَّهَارِ، فَإِذَا فَعَلْتَ ذَلِكَ وَصَلْتَ وَلَايَتِكَ بِوَلَايَتِنَا، وَوَلَايَتَنَا بِوَلَايَةِ اللَّهِ عَزَّ وَجَلَّ».

Ali Bin Ibrahim, from Al Husayn Bin Al Hassan, from Muhammad Bin Awrama, raising it from Moalla Bin Khunays who said,

'I asked Abu Abdullah^{asws} about the rights of the Momin. So he^{asws} said: '(There are) seventy rights. I^{asws} shall not inform you of except for seven, for I^{asws} am sympathetic upon you, fearing that you will not (be able to) bear it'. So I said, 'Yes, Allah^{azwj} Willing'.

So he^{asws} said: ‘You cannot be satiated while he is hungry, nor be clothed while he is bare, and you should become his guide and his shirt which he wears and his tongue which he speaks by, and you should love for him what you love for yourself; and if there was a maid for you, you should send her to prepare his bed and work with regards to his need at night and day. So when you do that, your Wilayah would be linked with our^{asws} Wilayah, and our^{asws} Wilayah is (linked) to the Wilayah of Allah^{azwj} Mighty and Majestic’.⁴²

15. عِدَّةٌ مِنْ أَصْحَابِنَا، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ، عَنْ عَلِيِّ بْنِ الْحَكَمِ، عَنْ أَبِي الْمَغْرَاءِ: عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ، قَالَ: «الْمُسْلِمُ أَخُو الْمُسْلِمِ، لَا يَظْلِمُهُ، وَلَا يَخْذُلُهُ، وَلَا يَخُونُهُ، وَلَا يَحِقُّ عَلَى الْمُسْلِمِينَ الْجَاهِدُ فِي التَّوَاصُلِ، وَالتَّعَاوُنُ عَلَى التَّعَاطُفِ، وَالْمُؤَاسَاةُ لِلْأَهْلِ الْحَاجَةِ، وَتَعَاطُفُ بَعْضِهِمْ عَلَى بَعْضٍ حَتَّى تَكُونُوا — كَمَا أَمَرَكُمُ اللَّهُ عَزَّ وَجَلَّ: (رُحَمَاءُ بَيْنَهُمْ) — مُتَرَاحِمِينَ، مُعْتَمِينَ لِمَا غَابَ عَنْكُمْ مِنْ أَمْرِهِمْ، عَلَى مَا مَضَى عَلَيْهِ مَعَشَرُ الْأَنْصَارِ عَلَى عَهْدِ رَسُولِ اللَّهِ ﷺ».

A number of our companions, from Ahmad Bin Muhammad, from Ali Bin Al Hakam, from Abu Al Magra’a,

(It has been narrated) from Abu Abdullah^{asws} having said: ‘The Muslim is a brother of the Muslim, neither oppressing him, nor abandoning him, nor betraying him; and there is an entitlement upon the Muslims, the striving in the communicating (with each other), and the assisting upon the sympathy (with each other), and the equalisation to the needy people, and the sympathy of some upon the other until they (all) become just as Allah^{azwj} Mighty and Majestic Commanded you for, being Merciful between yourselves, to each other and gloomy due to their absence from you from their affairs, (as it used to be) in the past, as the group of the Helpers were in the era of Rasool-Allah^{saww}’.⁴³

16. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنْ النَّوْفَلِيِّ، عَنِ السَّكُونِيِّ: عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ، قَالَ: «قَالَ النَّبِيُّ ﷺ: حَقٌّ عَلَى الْمُسْلِمِ إِذَا أَرَادَ سَفَرًا أَنْ يُعْلِمَ إِخْوَانَهُ، وَحَقٌّ عَلَى إِخْوَانِهِ إِذَا قَدِمَ أَنْ يَأْتُوهُ».

Ali Bin Ibrahim, from his father, from Al Nowfaly, from Al Sakuny,

(It has been narrated) from Abu Abdullah^{asws} having said: ‘Rasool-Allah^{saww} said: ‘A right upon the Muslim is that whenever he intends to travel, he should let his brethren know, and it is a right upon his Muslim brother to visit him when he returns from the journey’.⁴⁴

76- بَابُ التَّرَاحُمِ وَالتَّعَاطُفِ

Chapter 76 – The Compassion and the Sympathy

1. عِدَّةٌ مِنْ أَصْحَابِنَا، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ خَالِدٍ، عَنْ الْحَسَنِ بْنِ مَحْبُوبٍ، عَنْ شُعَيْبِ الْعَقْرُقُونِيِّ، قَالَ: سَمِعْتُ أَبَا عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ يَقُولُ لِأَصْحَابِهِ: «اتَّقُوا اللَّهَ، وَكُونُوا

إِخْوَةَ بَرَّةٍ، مُتَحَابِّينَ فِي اللَّهِ، مُتَوَاصِلِينَ، مُتَرَاحِمِينَ، تَزَاوَرُوا، وَتَلَقَّوْا، وَتَذَاكَرُوا أَمْرًا، وَأَحْيَوْهُ».

A number of our companions, from Ahmad Bin Muhammad Bin Khalid, from Al Hassan Bin Mahboub, from Shuayb Al Aqarquy who said,

‘I heard Abu Abdullah^{asws} saying to his^{asws} companions: ‘Fear Allah^{azwj} and become righteous brothers, loving for the Sake of Allah^{azwj}, linking (with each other), and being compassionate, visiting, meeting, mentioning our^{asws} matter (Al-Wilayah), and reviving it’.⁴⁵

2. مُحَمَّدُ بْنُ يَحْيَى، عَنْ أَحْمَدَ بْنِ مُحَمَّدَ بْنِ عِيسَى، عَنْ مُحَمَّدَ بْنِ سَنَانَ، عَنْ كَلْبِ الصَّيْدَاوِيِّ: عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ، قَالَ: «تَوَاصَلُوا، وَتَبَارَّوْا، وَتَرَاحَمُوا، وَكُونُوا إِخْوَةَ بَرَّةٍ كَمَا أَمَرَكُمُ اللَّهُ عَزَّ وَجَلَّ».

Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Muhammad Bin Sinan, from Kuleyb Al Saydawi,

(It has been narrated) from Abu Abdullah^{asws} having said: ‘Link (with each other), and do good and be compassionate, and become righteous brothers just as Allah^{azwj} Mighty and Majestic Commanded (you all to be)’.⁴⁶

3. عَنْهُ، عَنْ مُحَمَّدَ بْنِ سَنَانَ، عَنْ عَبْدِ اللَّهِ بْنِ يَحْيَى الْكَاهِلِيِّ، قَالَ: سَمِعْتُ أَبَا عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ يَقُولُ: «تَوَاصَلُوا، وَتَبَارَّوْا، وَتَرَاحَمُوا، وَتَعَاطَفُوا».

From him, from Muhammad Bin Sinan, from Abdullah Bin Yahya Al Kahily who said,

‘I heard Abu Abdullah^{asws} saying: ‘Link (with each other), and do good and be compassionate, and sympathetic’.⁴⁷

4. عَنْهُ، عَنْ عَلِيِّ بْنِ الْحَكَمِ، عَنْ أَبِي الْمَغْرَاءِ: عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ، قَالَ: «يَحِقُّ عَلَى الْمُسْلِمِينَ الْجَهْدُ فِي التَّوَاصُلِ، وَالتَّعَاوُنُ عَلَى التَّعَاطُفِ، وَالْمُؤَاسَاةُ لِلْأَهْلِ الْحَاجَةِ، وَتَعَاطُفُ بَعْضِهِمْ عَلَى بَعْضٍ حَتَّى تَكُونُوا — كَمَا أَمَرَكُمُ اللَّهُ عَزَّ وَجَلَّ: (رُحَمَاءَ بَيْنَهُمْ) — مُتَرَاحِمِينَ، مُغْتَمِينَ لِمَا غَابَ عَنْكُمْ مِنْ أَمْرِهِمْ، عَلَى مَا مَضَى عَلَيْهِ مَعْشَرُ الْأَنْصَارِ عَلَى عَهْدِ رَسُولِ اللَّهِ عَلَيْهِ السَّلَامُ».

From him, from Ali Bin Al Hakam, from Abu Al Magra’a,

(It has been narrated) from Abu Abdullah^{asws} having said: ‘There is an entitlement upon the Muslims, the striving in the communicating (with each other), and the assisting upon the sympathy (with each other), and the equalisation to the needy people, and the sympathy of some upon the others until they (all) become just as Allah^{azwj} Mighty and Majestic Commanded you for, being Merciful between yourselves, to each other and gloomy due to their absence from you from their affairs, (as it used to be) in the past, just as the group of the Helpers were in the era of Rasool-Allah^{saww}’.⁴⁸

77- بَابُ زِيَارَةِ الْإِخْوَانِ

Chapter 77 – Visiting the brethren

1. مُحَمَّدُ بْنُ يَحْيَى، عَنْ أَحْمَدَ بْنِ مُحَمَّدَ بْنِ عِيسَى، عَنْ ابْنِ فَضَالٍ، عَنْ عَلِيِّ بْنِ عُقْبَةَ، عَنْ أَبِي حَمْزَةَ: عَنْ أَبِي عَبْدِ اللَّهِ عليه السلام، قَالَ: «مَنْ زَارَ أَخَاهُ لِلَّهِ لِلْغَيْرِ التَّمَسُّ مَوْعِدُ اللَّهِ وَتَنْجُزُ مَا عِنْدَ اللَّهِ، وَكُلَّ اللَّهُ بِهِ سَبْعِينَ أَلْفَ مَلَكٍ يُنَادُونَهُ: أَلَا طَبْتَ وَطَابَتْ لَكَ الْجَنَّةُ».

Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Ali Bin Fazzal, from Ali Bin Uqba, from Abu Hamza,

(It has been narrated) from Abu Abdullah^{asws} having said: ‘The one who visits his brother for the Sake of Allah^{azwj} not for anything else, seeking the Promise of Allah^{azwj} and accomplishing what is in the Presence of Allah^{azwj}, Allah^{azwj} would Allocate seventy thousand Angels calling out to him: ‘Indeed! You have done well, and the Paradise is (Made to be) better for you’.⁴⁹

2. عَنْهُ، عَنْ عَلِيِّ بْنِ النُّعْمَانِ، عَنْ ابْنِ مُسْكَانَ، عَنْ خَيْثَمَةَ، قَالَ: دَخَلْتُ عَلَى أَبِي جَعْفَرٍ عليه السلام أَوْدَعُهُ، فَقَالَ: «يَا خَيْثَمَةُ، أَلْبَغْ مَنْ تَرَى مِنْ مَوَالِينَا السَّلَامَ، وَأَوْصِهِمْ بِتَقْوَى اللَّهِ الْعَظِيمِ، وَأَنْ يَعُودَ غَنِيَهُمْ عَلَى فَقِيرِهِمْ، وَقَوِيَهُمْ عَلَى ضَعِيفِهِمْ، وَأَنْ يَشْهَدَ حَيْثُ حَازَ مَيِّتَهُمْ، وَأَنْ يَتَلَقَّوْا فِي بُيُوتِهِمْ؛ فَإِنْ لَقِيَ بَعْضُهُمْ بَعْضًا حَيًّا لَأَمَرْنَا، رَحِمَ اللَّهُ عَبْدًا أَحْيَا أَمَرْنَا؛ يَا خَيْثَمَةُ، أَلْبَغْ مَوَالِينَا: أَنَا لَأُغْنِي عَنْهُمْ مِنَ اللَّهِ شَيْئًا إِلَّا بِعَمَلٍ، وَأَنْهُمْ لَنْ يَنَالُوا وَلَائِنَا إِلَّا بِالْوَرَعِ، وَأَنْ أَشَدَّ النَّاسِ حَسْرَةً يَوْمَ الْقِيَامَةِ مَنْ وَصَفَ عَدْلًا، ثُمَّ خَالَفَهُ إِلَى غَيْرِهِ».

From him, from Ali Bin Al Nu'man, from Ibn Muskan, from Khaysama who said,

‘I went over to Abu Ja'far^{asws} to bid him^{asws} farewell, so he^{asws} said: ‘O Khaysama! Deliver the greetings to the ones in our^{asws} Wilayah you come across, and advise them with the fear of Allah^{azwj} the Magnificent and that their rich ones should be supporting upon their poor ones, and their strong ones upon their weak ones, and their living ones should attend the funerals of their dead ones, and they should meet up in their houses, for the meeting of some of them with others is a revival of our^{asws} matter (Wilayah). May Allah^{azwj} have Mercy on a servant who revives our^{asws} matter.

O Khaysama! Deliver to the ones in our^{asws} Wilayah that we^{asws} will not make them needless of anything from Allah^{azwj} except with deeds, and they will never attain our^{asws} Wilayah except with the piety, and that the one with the most intense of regrets among the people on the Day of Judgement would be the one who ascribes the justice, then opposes it to something else’.⁵⁰

3. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنْ حَمَّادِ بْنِ عِيسَى، عَنْ إِبْرَاهِيمَ بْنِ عَمْرٍو الْيَمَانِيِّ، عَنْ جَابِرٍ: عَنْ أَبِي جَعْفَرٍ عليه السلام، قَالَ: «قَالَ رَسُولُ اللَّهِ ﷺ: حَدَّثَنِي جَبْرِئِيلُ عليه السلام أَنَّ اللَّهَ — عَزَّ وَجَلَّ — أَهْبَطَ إِلَى الْأَرْضِ مَلَكًا، فَأَقْبَلَ ذَلِكَ الْمَلَكُ يَمْشِي حَتَّى دَفَعَ إِلَى بَابٍ عَلَيْهِ رَجُلٌ يَسْتَأْذِنُ عَلَى رَبِّ الدَّارِ، فَقَالَ لَهُ الْمَلَكُ: مَا حَاجَتُكَ إِلَى رَبِّ هَذِهِ الدَّارِ؟ قَالَ: أَخٌ لِي، مُسْلِمٌ، زُرْتُهُ فِي اللَّهِ تَبَارَكَ وَتَعَالَى.

قَالَ لَهُ الْمَلَكُ: مَا جَاءَ بِكَ إِلَّا ذَاكَ؟ فَقَالَ: مَا جَاءَ بِي إِلَّا ذَاكَ، فَقَالَ: إِنِّي رَسُولُ اللَّهِ إِلَيْكَ وَهُوَ يَقْرُتُكَ السَّلَامَ، وَيَقُولُ: وَجِبَتْ لَكَ الْجَنَّةُ، وَقَالَ الْمَلَكُ: إِنَّ اللَّهَ — عَزَّ وَجَلَّ — يَقُولُ: أَيُّمَا مُسْلِمٍ زَارَ مُسْلِمًا، فَلَيْسَ إِيَّاهُ زَارَ، إِيَّايَ زَارَ، وَثَوَابُهُ عَلَيَّ الْجَنَّةُ.»

Ali Bin Ibrahim, from his father, from Hammad Bin Isa, from Ibrahim Bin Umar Al Yamani, from Jabir,

(It has been narrated) from Abu Ja'far^{asws} having said: 'Rasool-Allah^{saww} said: 'Jibraeel^{as} narrated to me^{saww} that Allah^{azwj} Mighty and Majestic Sent an Angel down to the earth. So the Angel went walking until he came to a door at which was a man seeking permission from the owner of the house. So the Angel said to him: 'What is your need to the owner of this house?' He said, 'A Muslim brother of mine whom I am visiting for the Sake of Allah^{azwj} Blessed and High'.

The Angel said to him: 'You did not come for anything except for that?' So he said, 'I did not come for anything except for that'. So he said: 'I am a messenger of Allah^{azwj} to you and He^{azwj} Conveys the Greetings to you and is Saying: "The Paradise is Obligated for you". And the Angel said 'Allah^{azwj} Mighty and Majestic is Saying: "Whichever Muslim visits a Muslim, so it is not him that he is visiting, he is visiting Me^{azwj}, and his Reward upon Me^{azwj} is the Paradise"⁵¹.

4. عَلِيٌّ، عَنْ أَبِيهِ، عَنْ ابْنِ أَبِي عَمِيرٍ، عَنْ عَلِيِّ النَّهْدِيِّ، عَنْ الْحُصَيْنِ، عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ، قَالَ: «مَنْ زَارَ أَخَاهُ فِي اللَّهِ، قَالَ اللَّهُ عَزَّ وَجَلَّ: إِيَّايَ زَرْتُمْ، وَثَوَابُكَ عَلَيَّ، وَلَسْتُ أَرْضَى لَكَ ثَوَابًا دُونَ الْجَنَّةِ.»

Ali, from his father, from Ibn Abu Umeyr, from Ali Al Nahdy, from Al Husayn,

(It has been narrated) from Abu Abdullah^{asws} having said: 'The one who visits his brother for the Sake of Allah^{azwj}, Allah^{azwj} Mighty and Majestic Says: "It is I^{azwj} you have visited, and your Reward is upon Me^{azwj}, and I^{azwj} shall not be Pleased for you as a Reward, (anything) less than the Paradise"⁵².

5. عِدَّةٌ مِنْ أَصْحَابِنَا، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ، عَنْ عَلِيِّ بْنِ الْحَكَمِ، عَنْ سَيْفِ بْنِ عَمِيرَةَ، عَنْ يَعْقُوبَ بْنِ شُعَيْبٍ، قَالَ: سَمِعْتُ أَبَا عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ يَقُولُ: «مَنْ زَارَ أَخَاهُ فِي جَانِبِ الْمَصْرِ ابْتِغَاءَ وَجْهِ اللَّهِ، فَهُوَ زَوْرُهُ، وَحَقٌّ عَلَى اللَّهِ أَنْ يُكْرِمَ زَوْرَهُ.»

A number of our companions, from Ahmad Bin Muhammad, from Ali Bin Al Hakam, from Sayf Bin Ameyra, from Yaqoub Bin Shuayb who said,

'I heard Abu Abdullah^{asws} saying: 'The one who visits his brother in the outskirts of the city seeking the Face of Allah^{azwj}, so he is visiting Him^{azwj}, and would have a right upon Allah^{azwj} that He^{azwj} Honours His^{azwj} visitor'⁵³.

6. عَنْهُ، عَنْ عَلِيِّ بْنِ الْحَكَمِ، عَنْ سَيْفِ بْنِ عَمِيرَةَ، عَنْ جَابِرٍ: عَنْ أَبِي جَعْفَرٍ عَلَيْهِ السَّلَامُ، قَالَ: «قَالَ رَسُولُ اللَّهِ ﷺ: مَنْ زَارَ أَخَاهُ فِي بَيْتِهِ، قَالَ اللَّهُ — عَزَّ وَجَلَّ — لَهُ: أَنْتَ ضَيْفِي وَزَائِرِي، عَلَيَّ قِرَاكَ، وَقَدْ أُوجِبَتْ لَكَ الْجَنَّةُ بِحَبْلِكَ إِيَّاهُ.»

From him, from Ali Bin Al Hakam, from Sayf Bin Ameyra, from Jabir,
(It has been narrated) from Abu Ja'far^{asws} having said: 'Rasool-Allah^{saww}
said: 'The one who visits his brother in his house, Allah^{azwj} Mighty and
Majestic Says to him: "You are My^{azwj} guest and visiting Me^{azwj}, upon Me^{azwj}
is your Reward, and I^{azwj} Obligate the Paradise for you due to your love for
him".⁵⁴

7. عَنْهُ، عَنْ عَلِيِّ بْنِ الْحَكَمِ، عَنْ إِسْحَاقَ بْنِ عَمَّارٍ، عَنْ أَبِي غُرَّةَ، قَالَ: سَمِعْتُ أَبَا عَبْدِ
اللَّهِ عَلَيْهِ السَّلَامُ يَقُولُ: «مَنْ زَارَ أَخَاهُ فِي اللَّهِ فِي مَرَضٍ أَوْ صِحَّةٍ لِيَأْتِيَهُ خَدَاعًا وَلَا اسْتِبْدَالَ، وَكَلَّ
اللَّهُ بِهِ سَبْعِينَ أَلْفَ مَلَكٍ يُنَادُونَ فِي قَفَاهُ: أَنْ طِبْتَ وَطَابَتْ لَكَ الْجَنَّةُ، فَأَنْتُمْ زَوَارُ اللَّهِ، وَأَنْتُمْ
وَفَدُّ الرَّحْمَنِ حَتَّى يَأْتِيَ مَنْزِلَهُ».

فَقَالَ لَهُ بَشِيرٌ: جُعِلَتْ فِدَاكَ، وَإِنْ كَانَ الْمَكَانُ بَعِيدًا؟
قَالَ: «نَعَمْ يَا بَشِيرُ، وَإِنْ كَانَ الْمَكَانُ مَسِيرَةَ سَنَةٍ؛ فَإِنَّ اللَّهَ جَوَادٌ، وَالْمَلَائِكَةُ كَثِيرَةٌ
يُشَبِّعُونَهُ حَتَّى يَرْجِعَ إِلَى مَنْزِلِهِ».

From him, from Ali Bin Al Hakam, from Is'haq Bin Ammar, from Abu
Gurra who said,

'I heard Abu Abdullah^{asws} saying: 'The one who visits his brother for the
Sake of Allah^{azwj} during an illness or well-being, neither coming to him for a
deception nor for an exchange (reciprocal), Allah^{azwj} would Allocate seventy
thousand Angels to him calling out behind his back: 'You have done well,
and the Paradise is (Made to be) better for you, for you are a visitor of
Allah^{azwj}, and you are a delegate of the Beneficent', until he comes to his
house'.

So Yusayr said to him^{asws}, 'May I be sacrificed for you^{asws}! And even if the
place was distant?' He^{asws} said: 'Yes, O Yusayr, and even if the place was at
a travel distance of a year, for Allah^{azwj} is the most Benevolent, and the Angels
are numerous. They would be escorting him until he returns to his own
house'.⁵⁵

8. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنْ ابْنِ أَبِي عُمَيْرٍ، عَنْ عَلِيِّ بْنِ النَّهْدِيِّ، عَنْ أَبِي عَبْدِ اللَّهِ
عَلَيْهِ السَّلَامُ، قَالَ: «مَنْ زَارَ أَخَاهُ فِي اللَّهِ وَلِلَّهِ، جَاءَ يَوْمَ الْقِيَامَةِ يَخْطُرُ بَيْنَ قَبَاطِيٍّ مِنْ نُورٍ، لَا يَمُرُّ
بِشَيْءٍ إِلَّا أَضَاءَ لَهُ حَتَّى يَقِفَ بَيْنَ يَدَيِ اللَّهِ عَزَّ وَجَلَّ، فَيَقُولُ اللَّهُ — عَزَّ وَجَلَّ — لَهُ: مَرْحَبًا،
وَإِذَا قَالَ: مَرْحَبًا، أَجْزَلَ اللَّهُ — عَزَّ وَجَلَّ — لَهُ الْعُطْيَةُ».

Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Ali Bin Al
Nahdy,

(It has been narrated) from Abu Abdullah^{asws} having said: 'The one who
visits his brother regarding Allah^{azwj} and for Allah^{azwj}, would come on the Day
of Judgement swaying between gowns of light, and not passing by anything
except shining upon it, until he pauses in front of Allah^{azwj} Mighty and
Majestic. So Allah^{azwj} Mighty and Majestic would be Saying to him:
"Welcome!" And when He^{azwj} Says: "Welcome!" Allah^{azwj} Mighty and
Majestic would be Liberal towards him with the Gifts'.⁵⁶

9. مُحَمَّدٌ بْنُ يَحْيَى، عَنْ أَحْمَدَ بْنِ مُحَمَّدَ بْنِ عِيسَى، عَنْ مُحَمَّدِ بْنِ خَالِدٍ وَالْحُسَيْنِ بْنِ سَعِيدٍ، عَنْ النَّضْرِ بْنِ سُوَيْدٍ، عَنْ يَحْيَى بْنِ عِمْرَانَ الْحَلِيِّ، عَنْ بَشِيرٍ، عَنْ أَبِي حَمْزَةَ، عَنْ أَبِي جَعْفَرٍ عَلَيْهِ السَّلَامُ، قَالَ: «إِنَّ الْعَبْدَ الْمُسْلِمَ إِذَا خَرَجَ مِنْ بَيْتِهِ زَائِرًا أَخَاهُ لِلَّهِ لَا لغيرِهِ؛ التَّمَسَّ وَجْهَ اللَّهِ رَغْبَةً فِيمَا عِنْدَهُ، وَكَلَّ اللَّهُ — عَزَّ وَجَلَّ — بِهِ سَبْعِينَ أَلْفَ مَلَكٍ يَنَادُونَهُ مِنْ خَلْفِهِ إِلَى أَنْ يَرْجِعَ إِلَى مَنْزِلِهِ: أَلَا طِبْتَ، وَطَابَتْ لَكَ الْجَنَّةُ».

Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Muhammad Bin Khalid and Al Husayn Bin Saeed, from Al Nazar Bin Suweyd, from Yahya Bin Imran Al Halby, from Bashir, from Abu Hamza,

(It has been narrated) from Abu Ja'far^{asws} having said: 'When the Muslims servant goes out from his out to visit his brother for the Sake of Allah^{azwj}, not for something else, seeking the Face of Allah^{azwj} wishing regarding what is in His^{azwj} Presence, Allah^{azwj} would Allocate seventy thousand Angels calling out to him from behind him until he returns to his own house: 'Indeed! You have done well, and the Paradise is (Made to be) better for you''.⁵⁷

10. الْحُسَيْنُ بْنُ مُحَمَّدٍ، عَنْ أَحْمَدَ بْنِ إِسْحَاقَ، عَنْ بَكْرِ بْنِ مُحَمَّدٍ، عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ، قَالَ: «مَا زَارَ مُسْلِمٌ أَخَاهُ الْمُسْلِمَ فِي اللَّهِ وَلِلَّهِ إِلَّا نَادَاهُ اللَّهُ عَزَّ وَجَلَّ: أَيُّهَا الزَّائِرُ، طِبْتَ وَطَابَتْ لَكَ الْجَنَّةُ».

Al Husayn Bin Muhammad, from Ahmad Bin Muhammad, from Ahmad Bin Is'haq, from Bakr Bin Muhammad,

(It has been narrated) from Abu Abdullah^{asws} having said: 'No Muslim would visit his Muslim brother regarding Allah^{azwj} and for the Sake of Allah^{azwj}, except that Allah^{azwj} Mighty and Majestic would Call out to him: "O you visitor! You have done well, and the Paradise is (Made to be) better for you''.⁵⁸

11. مُحَمَّدٌ بْنُ يَحْيَى، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ، وَعِدَّةٌ مِنْ أَصْحَابِنَا، عَنْ سَهْلِ بْنِ زِيَادٍ جَمِيعًا، عَنْ ابْنِ مَحْبُوبٍ، عَنْ أَبِي أَيُّوبَ، عَنْ مُحَمَّدِ بْنِ قَيْسٍ، عَنْ أَبِي جَعْفَرٍ عَلَيْهِ السَّلَامُ، قَالَ: «إِنَّ لِلَّهِ — عَزَّ وَجَلَّ — جَنَّةً لَا يَدْخُلُهَا إِلَّا ثَلَاثَةٌ: رَجُلٌ حَكَمَ عَلَى نَفْسِهِ بِالْحَقِّ، وَرَجُلٌ زَارَ أَخَاهُ الْمُؤْمِنَ فِي اللَّهِ، وَرَجُلٌ آثَرَ أَخَاهُ الْمُؤْمِنَ فِي اللَّهِ».

Muhammad Bin Yahya, from Ahmad Bin Muhammad, and a number of our companions, from Sahl Bin Ziyad, altogether from Ibn Mahboub, from Abu Ayoub, from Muhammad Bin Qays,

(It has been narrated) from Abu Ja'far^{asws} having said: 'Allah^{azwj} Mighty and Majestic has a Garden which none can enter into except for three – a man ruling against himself with the truth, and a man who visits his brother Momin regarding Allah^{azwj}, and a man preferring his believing brother regarding Allah^{azwj}'.⁵⁹

12. مُحَمَّدٌ بْنُ يَحْيَى، عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ، عَنْ مُحَمَّدِ بْنِ إِسْمَاعِيلَ بْنِ بَزِيعٍ، عَنْ صَالِحِ بْنِ عُقْبَةَ، عَنْ عَبْدِ اللَّهِ بْنِ مُحَمَّدٍ الْجُعْفِيِّ، عَنْ أَبِي جَعْفَرٍ عَلَيْهِ السَّلَامُ، قَالَ: «إِنَّ الْمُؤْمِنَ

لِيَخْرُجُ إِلَى أَخِيهِ يَزُورُهُ، فَيُوكِّلُ اللَّهُ — عَزَّ وَجَلَّ — بِهِ مَلَكًا، فَيَضَعُ جَنَاحًا فِي الْأَرْضِ وَجَنَاحًا فِي السَّمَاءِ يُظِلُّهُ، فَإِذَا دَخَلَ إِلَى مَنْزِلِهِ نَادَى الْجَبَّارُ تَبَارَكَ وَتَعَالَى: أَيُّهَا الْعَبْدُ الْمُعْظَمُ لِحَقِّي، الْمَتَّبِعُ لِآثَارِ نَبِيِّي، حَقٌّ عَلَيَّ إِعْظَامُكَ؛ سَلْنِي أُعْطِكَ؛ ادْعُنِي أُجِبَكَ؛ اسْكُتْ أَبْتَدِنُكَ، فَإِذَا انْصَرَفَ شَيْعَةُ الْمَلِكِ يُظِلُّهُ بِجَنَاحِهِ حَتَّى يَدْخُلَ إِلَى مَنْزِلِهِ، ثُمَّ يَنَادِيهِ تَبَارَكَ وَتَعَالَى: أَيُّهَا الْعَبْدُ الْمُعْظَمُ لِحَقِّي، حَقٌّ عَلَيَّ إِكْرَامُكَ، قَدْ أَوْجَبْتَ لَكَ جَنَّتِي، وَشَفَعْتُكَ فِي عِبَادِي.»

Muhammad Bin Yahya, from Muhammad Bin Al Husayn, from Muhammad Bin Ismail Bin Bazie, from Salih Bin Uqba, from Abdullah Bin Muhammad Al Ju'fy,

(It has been narrated) from Abu Ja'far^{asws} having said: 'The Momin goes out to his brother to visit him, so Allah^{azwj} Mighty and Majesti Allocates an Angel with him, so he places a wing in the earth and a wing in the sky, to shade him. So when he enters into his house, the Compeller, the Blessed and High Calls out: "O you servant! The respector of My^{azwj} Right and the follower of the traces (Ahadeeth) of My^{azwj} Prophet^{saww}. There is a right upon Me^{azwj} to Repsect you. Ask Me^{azwj}, I^{azwj} shall Give you. Supplicate to Me^{azwj}, I shall Answer you. If you are silent, I^{azwj} shall Initiate you".

So when he leaves, the Angel escorts him, shading him with his wings until he enters into his own house. Then the Blessed and High Calls out to him: "O you servant! The respector of My^{azwj} Right. There is a right upon Me^{azwj} to Honour you. I^{azwj} have Obligated My^{azwj} Paradise for you, and (allowed) your intecession among My^{azwj} servants".⁶⁰

13. صَالِحُ بْنُ عَقَبَةَ، عَنْ عَقَبَةَ: عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ، قَالَ: «لَرِيَاةِ الْمُؤْمِنِ فِي اللَّهِ خَيْرٌ مِنْ عَشْرِ رِقَابِ مُؤْمِنَاتٍ، وَمَنْ أَعْتَقَ رَقَبَةً مُؤْمِنَةً وَقَى كُلَّ عَضْوٍ عَضْوًا مِنَ النَّارِ حَتَّى أَنْ الْفَرْجَ يَقِيَ الْفَرْجَ.»

Salih Bin Uqba, from Uqba,

(It has been narrated) from Abu Abdullah^{asws} having said: 'For a visitation of the Momin regarding Allah^{azwj} is better than the freeing of ten necks of the Believing women, and the one who frees the neck of a Believing woman, every body part of theirs would free a body part from the Fire to the extent that the private part would save the private part'.⁶¹

14. صَالِحُ بْنُ عَقَبَةَ، عَنْ صَفْوَانَ الْجَمَّالِ: عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ، قَالَ: «أَيُّمَا ثَلَاثَةِ مُؤْمِنِينَ اجْتَمَعُوا عِنْدَ أَخٍ لَهُمْ، يَأْمَنُونَ بِوَأْتِقِهِ، وَلَا يَخَافُونَ غَوَاثِلَهُ، وَيَرْجُونَ مَا عِنْدَهُ، إِنْ دَعَا اللَّهُ أَجَابَهُمْ، وَإِنْ سَأَلُوا أَعْطَاهُمْ، وَإِنْ اسْتَزَادُوا زَادَهُمْ، وَإِنْ سَكَتُوا ابْتَدَاهُمْ.»

Salih Bin Uqba, from Safwan Al Jammal,

(It has been narrated) from Abu Abdullah^{asws} having said: 'Wherever three Momineen gather in the presence of a brother of theirs, feeling secured of his actions, not fearing his ravages, hoping for what is with Him^{azwj} if they were to supplicate to Allah^{azwj}, He^{azwj} would Answer them, and if they were to ask, He^{azwj} would Give them, and if they was an increase, He^{azwj} would Increase it for them, and if they are silent, He^{azwj} would Initiate them'.⁶²

15. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنْ ابْنِ أَبِي عُمَيْرٍ، عَنْ أَبِي أَيُّوبَ، قَالَ: سَمِعْتُ أَبَا حَمْزَةَ يَقُولُ: سَمِعْتُ الْعَبْدَ الصَّالِحَ عَلَيْهِ السَّلَامُ يَقُولُ: «مَنْ زَارَ أَخَاهُ الْمُؤْمِنَ لِلَّهِ لِلْغَيْرَةِ، يَطْلُبُ بِهِ ثَوَابَ اللَّهِ وَتَنْجِزَ مَا وَعَدَهُ اللَّهُ عَزَّ وَجَلَّ، وَكَلَّ اللَّهُ — عَزَّ وَجَلَّ — بِهِ سَبْعِينَ أَلْفَ مَلَكٍ مِنْ حِينَ يَخْرُجُ مِنْ مَنْزِلِهِ حَتَّى يَعُودَ إِلَيْهِ، يُنَادُونَهُ: أَلَا طِبْتَ وَطَابَتْ لَكَ الْجَنَّةُ، تَبَوَّاتِ مِنَ الْجَنَّةِ مَنْزِلًا».

Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Abu Ayoub who said, 'I heard Abu Hamza saying,

'I heard Al-Abd Al-Salih^{asws} (7th Imam^{asws}) saying: 'The one who visits his brother Momin for the Sake of Allah^{azwj}, not for anything else, seeking by it the Rewards of Allah^{azwj}, and accomplishment of what Allah^{azwj} Mighty and Majestic Promised, Allah^{azwj} Mighty and Majestic would Allocate seventy thousand Angels with him, from when he goes out from his house until he returns to it, calling out to him: 'Indeed! You have done well, and the Paradise is (Made to be) better for you for assuming a house in the Paradise''.⁶³

16. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنِ النَّوْفَلِيِّ، عَنِ السَّكُونِيِّ: عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ، قَالَ: «قَالَ أَمِيرُ الْمُؤْمِنِينَ عَلَيْهِ السَّلَامُ: لِقَاءُ الْإِخْوَانِ مَغْنَمٌ حَسِيمٌ وَإِنْ قَلُوا».

Ali Bin Ibrahim, from his father, from Al Nowfaly, from Al Sakuny,

(It has been narrated) from Abu Abdullah^{asws} having said: 'Amir Al-Momineen^{asws} said: 'Meeting the brethren is a profitable advantage of importance, and even if it was scarce'.⁶⁴

78- بَابُ الْمُصَافَحَةِ

Chapter 78 – The Handshake

1. عِدَّةٌ مِنْ أَصْحَابِنَا، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ، عَنْ ابْنِ فَضَّالٍ، عَنْ ثَعْلَبَةَ بْنِ مِمْوْنٍ، عَنْ يَحْيَى بْنِ زَكَرِيَّا، عَنْ أَبِي عُبَيْدَةَ، قَالَ: كُنْتُ زَمِيلَ أَبِي جَعْفَرٍ عَلَيْهِ السَّلَامُ، وَكُنْتُ أَبْدَأُ بِالرُّكُوبِ، ثُمَّ يَرْكَبُ هُوَ، فَإِذَا اسْتَوَيْنَا سَلَّمَ، وَسَاءَلَ مُسَاءَلَةَ رَجُلٍ لِعَاهِدٍ لَهُ بِصَاحِبِهِ، وَصَافِحَ، قَالَ: وَكَانَ إِذَا نَزَلَ نَزَلَ قَبْلِي، فَإِذَا اسْتَوَيْتُ أَنَا وَهُوَ عَلَى الْأَرْضِ سَلَّمَ، وَسَاءَلَ مُسَاءَلَةَ مَنْ لِعَاهِدٍ لَهُ بِصَاحِبِهِ، فَقُلْتُ: يَا ابْنَ رَسُولِ اللَّهِ، إِنَّكَ لَتَفْعَلُ شَيْئًا مَا يَفْعَلُهُ أَحَدٌ مِنْ قَبْلِنَا، وَإِنْ فَعَلَ مَرَّةً فَكَثِيرٌ؟

فَقَالَ: «أَمَا عَلِمْتَ مَا فِي الْمُصَافَحَةِ؛ إِنَّ الْمُؤْمِنِينَ يَلْتَقِيَانِ، فَيُصَافِحُ أَحَدُهُمَا صَاحِبَهُ، فَلَا تَرَالُ الذُّنُوبُ تَحْتَاحَ عَنْهُمَا كَمَا يَتَحَاتُ الْوَرَقُ عَنِ الشَّجَرِ، وَاللَّهُ يَنْظُرُ إِلَيْهِمَا حَتَّى يَفْتَرَقَا».

A number of our companions, from Ahmad Bin Muhammad, from Ibn Fazzal, from Sa'alba Bin Maymoun, from Yahya Bin Zakariyya, from Abu Ubeyda who said,

‘I was a travel companions of Abu Ja’far^{asws}, and I used to begin with the riding, then he^{asws} would ride. So when we were established (upon the ride), he^{asws} greeted and asked questions like a man who had no pact for him with his companion, and shook hands’.

He (the narrator) said, ‘And it was so that whenever we descended, he^{asws} descended before I did. So when we were both established upon the ground, he^{asws} greeted and asked questions like the one who had no pact for him with his companion’. So I said, ‘O son^{asws} of Rasool-Allah^{saww}! You^{asws} are doing something which no one has done before us, and if you^{asws} were to do it once, so it would be a lot’.

So he^{asws} said: ‘Do you not know what is in the handshake? The Momineen, when two are meeting, so one of them shakes the hand of his companions, so the sins do not cease to erode from them both just as the erosion of the leaves from the tree, and Allah^{azwj} Looks at it (the handshake) until they both separate’.⁶⁵

2 عَنْهُ، عَنْ ابْنِ فَضَّالٍ، عَنْ عَلِيِّ بْنِ عُقَبَةَ، عَنْ أَبِي خَالِدٍ الْقَمَّاطِ: عَنْ أَبِي جَعْفَرٍ عَلَيْهِ السَّلَامُ، قَالَ: «إِنَّ الْمُؤْمِنِينَ إِذَا التَّقِيَا وَتَصَافَحَا، أَدْخَلَ اللَّهُ يَدَهُ بَيْنَ أَيْدِيهِمَا، فَصَافَحَ أَشَدَّهُمَا حَبًّا لَصَاحِبِهِ».

From him, from Ibn Fazzal, from Ali Bin Uqba, from Abu Khalid Al Qammat,

(It has been narrated) from Abu Ja’far^{asws} having said: ‘The Momineen, when two meet and shake hands, Allah^{azwj} Inserts His^{azwj} Hand in between both of them, and Shakes the Hand of the one with more intense love for his companion’.⁶⁶

3 ابْنُ فَضَّالٍ، عَنْ عَلِيِّ بْنِ عُقَبَةَ، عَنْ أَيُّوبَ، عَنْ السَّمِيدِ، عَنْ مَالِكِ بْنِ أَعْيَنَ الْجُهَنِيِّ: عَنْ أَبِي جَعْفَرٍ عَلَيْهِ السَّلَامُ، قَالَ: «إِنَّ الْمُؤْمِنِينَ إِذَا التَّقِيَا فَتَصَافَحَا، أَدْخَلَ اللَّهُ — عَزَّ وَجَلَّ — يَدَهُ بَيْنَ أَيْدِيهِمَا، وَأَقْبَلَ بَوَاجْهِهِ عَلَى أَشَدَّهُمَا حَبًّا لَصَاحِبِهِ، فَإِذَا أَقْبَلَ اللَّهُ — عَزَّ وَجَلَّ — بَوَاجْهِهِ عَلَيْهِمَا، تَحَاتَّتْ عَنْهُمَا الذُّنُوبُ كَمَا يَتَحَاتُّ الْوَرَقُ مِنَ الشَّجَرِ».

Ibn Fazzal, from Ali Bin Uqba, from Ayoub, from Al Samyda, from Malik Bin Ayn Al Juhnny,

(It has been narrated) from Abu Ja’far^{asws} having said: ‘The Momineen, when two meet and shake hands, Allah^{azwj} Mighty and Majestic Inserts His^{azwj} Hand between their two hands, and Turn by His^{azwj} Face towards the one who has more intense love for his companions. So when Allah^{azwj} Mighty and Majestic Turns by His^{azwj} Face upon them both, the sins erode from both of them just as the leaves erode from the tree’.⁶⁷

4 عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنْ ابْنِ أَبِي عُمَيْرٍ، عَنْ هِشَامِ بْنِ سَالِمٍ، عَنْ أَبِي عُبَيْدَةَ الْحَذَّاءِ: عَنْ أَبِي جَعْفَرٍ عَلَيْهِ السَّلَامُ، قَالَ: «إِنَّ الْمُؤْمِنِينَ إِذَا التَّقِيَا فَتَصَافَحَا، أَقْبَلَ اللَّهُ — عَزَّ وَجَلَّ — عَلَيْهِمَا بَوَاجْهِهِ، وَتَسَاقَطَتُ عَنْهُمَا الذُّنُوبُ كَمَا يَتَسَاقَطُ الْوَرَقُ مِنَ الشَّجَرِ».

Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Hisham Bin Salim, from Abu Ubeyda Al Haza’a,

(It has been narrated) from Abu Ja'far^{asws} having said: 'The Momineen, when two of them meet and shake hands, Allah^{azwj} Mighty and Majestic Turns towards them by His^{azwj} Face, and the sins fall off from them both just as the leaves fall off from the tree'.⁶⁸

5 عِدَّةٌ مِنْ أَصْحَابِنَا، عَنْ سَهْلِ بْنِ زِيَادٍ، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ أَبِي نَصْرِ، عَنْ صَفْوَانَ الْجَمَّالِ، عَنْ أَبِي عُبَيْدَةَ الْحَذَّاءِ، قَالَ: زَامَلْتُ أَبَا جَعْفَرٍ عليه السلام فِي شَقِّ مَحْمِلٍ مِنَ الْمَدِينَةِ إِلَى مَكَّةَ، فَتَزَلَّ فِي بَعْضِ الطَّرِيقِ، فَلَمَّا قَضَى حَاجَتَهُ وَعَادَ، قَالَ: « هَاكَ يَدُكَ يَا أَبَا عُبَيْدَةَ » فَنَاولَتْهُ يَدِي، فَغَمَزَهَا حَتَّى وَجَدْتُ الْأَذَى فِي أَصَابِعِي، ثُمَّ قَالَ: « يَا أَبَا عُبَيْدَةَ، مَا مِنْ مُسْلِمٍ لَقِيَ أَخَاهُ الْمُسْلِمَ، فَصَافَحَهُ، وَشَبَّكَ أَصَابِعَهُ فِي أَصَابِعِهِ إِلَّا تَنَاقَرَتَ عَنْهُمَا ذُنُوبُهُمَا كَمَا يَتَنَاقَرُ الْوَرَقُ مِنَ الشَّجَرِ فِي الْيَوْمِ الشَّاتِي ».

A number of our companions, from Sahl Bin Ziyad, from Ahmad Bin Muhammad Bin Abu Nasr, from Safwan Al Jammal, from Abu Ubeyda Al Haza'a who said,

'I was a travel companions of Abu Ja'far^{asws} in a section of the carriage, from Al-Medina to Makkah. So we descended in one of the roads. So when he^{asws} had fulfilled his need and returned, said: 'Give me your hand, O Abu Ubeyda!' So he^{asws} grabbed my hand and pressed it to the extend that I felt the pain in my fingers, then said: 'O Abu Ubeyda! There is none from a Muslim who meets his Muslim brother, so he shakes his hand and twines his fingers in his fingers, except that both their sins erode from the both just as the erosion of the leaves from the tree during a day of autumn'.⁶⁹

6 عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ مُحَمَّدِ بْنِ عَيْسَى، عَنْ يُونُسَ، عَنْ يَحْيَى الْحَلْبِيِّ، عَنْ مَالِكِ الْجُهَنِيِّ، قَالَ: قَالَ أَبُو جَعْفَرٍ عليه السلام: « يَا مَالِكُ، أَنْتُمْ شِيعَتُنَا؟! أَلَا تَرَى أَنَّكَ تُفَرِّطُ فِي أَمْرِنَا، إِنَّهُ لَا يَقْدِرُ عَلَى صِفَةِ اللَّهِ، فَكَمَا لَا يَقْدِرُ عَلَى صِفَةِ اللَّهِ، كَذَلِكَ لَا يَقْدِرُ عَلَى صِفَتِنَا؛ وَكَمَا لَا يَقْدِرُ عَلَى صِفَتِنَا، كَذَلِكَ لَا يَقْدِرُ عَلَى صِفَةِ الْمُؤْمِنِ؛ إِنَّ الْمُؤْمِنَ لَيَلْقَى الْمُؤْمِنَ فَيُصَافِحُهُ، فَلَا يَزَالُ اللَّهُ يَنْظُرُ إِلَيْهِمَا وَالذُّنُوبُ تَتَحَاتُّ عَنْ وَجْهِهِمَا كَمَا يَتَحَاتُّ الْوَرَقُ مِنَ الشَّجَرِ حَتَّى يَفْتَرِّقَا، فَكَيْفَ يَقْدِرُ عَلَى صِفَةٍ مِنْهُ هُوَ كَذَلِكَ ».

Ali Bin Ibrahim, from Muhammad Bin Isa, from Yunus, from Yahya Al Halby, from Malik Al Juhny who said,

'Abu Ja'far^{asws} said: 'O Malik! You all are our Shia. Do you not see that you are exaggerating regarding our^{asws} matter? It is such that no one is able upon describing Allah^{azwj}. So, just as no one is able upon describing Allah^{azwj}, similar to that, no one is able upon describing us^{asws}. And just as no one is able upon describing us^{asws}, similar to that no one is able upon describing the Momin.

The Momin meets the Momin and shakes his hand, and Allah^{azwj} Does not cease to Look at them, and the sins erode from their faces just as the leaves erode from the tree until they both separate. So how would one be able upon describing the one who is like that?⁷⁰

7 مُحَمَّدُ بْنُ يَحْيَى، عَنْ أَحْمَدَ بْنِ مُحَمَّدَ بْنِ عِيسَى، عَنْ عُمَرَ بْنِ عَبْدِ الْعَزِيزِ، عَنْ مُحَمَّدِ بْنِ الْفُضَيْلِ، عَنْ أَبِي حَمْزَةَ، قَالَ: زَامَلْتُ أَبَا جَعْفَرٍ عَلَيْهِ السَّلَامُ، فَحَطَطْنَا الرَّحْلَ، ثُمَّ مَشَى قَلِيلًا، ثُمَّ جَاءَ فَأَخَذَ بِيَدِي، فَعَمَزَهَا غَمَزَةً شَدِيدَةً، فَقُلْتُ: جَعَلْتُ فِدَاكَ، أَوْ مَا كُنْتُ مَعَكَ فِي الْمَحْمَلِ؟

فَقَالَ: «أَمَا عَلِمْتَ أَنَّ الْمُؤْمِنَ إِذَا جَالَ جَوْلَةً، ثُمَّ أَخَذَ بِيَدِ أَخِيهِ، نَظَرَ اللَّهُ إِلَيْهِمَا بَوَاجِهِ، فَلَمْ يَزَلْ مُقْبِلًا عَلَيْهِمَا بَوَاجِهِ، وَ يَقُولُ لِلذُّنُوبِ: تَحَاتَّ عَنْهُمَا، فَتَتَحَاتَّ يَا أَبَا حَمْزَةَ، كَمَا يَتَحَاتُّ الْوَرَقُ عَنِ الشَّجَرِ، فَيَقْتَرِقَانِ وَمَا عَلَيْهِمَا مِنْ ذَنْبٍ.»

Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Umar Bin Abdul Al Aziz, from Muhammad Bin Fuzayl, from Abu Hamza who said, 'I was a travel companion of Abu Ja'far^{asws}. So we unloaded our rides, then walked a little. Then he^{asws} came over and grabbed my hand, and pressed it with an intense pressing. So I said, 'May I be sacrificed for you^{asws}! Or, was I not with you^{asws} in the carriage?' So he^{asws} said: 'Do you not know that the Momin, when he wanders around, then grabs the hand of his brother, Allah^{azwj} Looks at them both, and He^{azwj} does not cease to be Facing towards them both by His^{azwj} Face, and He^{azwj} is Saying to the sins: "Fall off from them both!" So they fall off, O Abu Hamza, just as the leave fall off from the tree. Thus, they would be separating and there would not be upon the both of them, any sin'.⁷¹

8 عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنْ ابْنِ أَبِي عُمَيْرٍ، عَنْ هِشَامِ بْنِ سَالِمٍ، عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ، قَالَ: سَأَلْتُهُ عَنْ حَدِّ الْمَصَافَحَةِ، فَقَالَ: «دَوْرُ نَخْلَةٍ.»

Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Hisham Bin Salim,

(It has been narrated) from Abu Abdullah^{asws}, said, 'I asked him^{asws} about the limit of the handshake. So he^{asws} said: 'Going round a palm tree'.⁷²

9 مُحَمَّدُ بْنُ يَحْيَى، عَنْ أَحْمَدَ بْنِ مُحَمَّدَ بْنِ عِيسَى، عَنْ مُحَمَّدِ بْنِ سَنَانَ، عَنْ عُمَرَ وَالْأَفْرِقِ، عَنْ أَبِي عُبَيْدَةَ: عَنْ أَبِي جَعْفَرٍ عَلَيْهِ السَّلَامُ، قَالَ: «يَنْبَغِي لِلْمُؤْمِنِينَ إِذَا تَوَارَى أَحَدُهُمَا عَنْ صَاحِبِهِ بِشَجَرَةٍ، ثُمَّ التَّقِيَا، أَنْ يَتَصَافَحَا.»

Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Muhammad Bin Sinan, from Amro Bin Al Afraq, from Abu Ubeyda,

(It has been narrated) from Abu Ja'far^{asws} having said: 'It is befitting for the Momineen that, when one of them is left behind from his companions by a tree, then they both meet, they should shake hands'.⁷³

10 عِدَّةٌ مِنْ أَصْحَابِنَا، عَنْ أَحْمَدَ بْنِ مُحَمَّدَ بْنِ خَالِدٍ، عَنْ بَعْضِ أَصْحَابِهِ، عَنْ مُحَمَّدِ بْنِ الْمُثَنَّى، عَنْ أَبِيهِ، عَنْ عُثْمَانَ بْنِ زَيْدٍ، عَنْ جَابِرٍ: عَنْ أَبِي جَعْفَرٍ عَلَيْهِ السَّلَامُ، قَالَ: «قَالَ رَسُولُ

اللَّهُ ﷻ : إِذَا لَقِيَ أَحَدَكُمْ أَخَاهُ فَلْيَسَلِّمْ عَلَيْهِ وَلْيَصَافِحْهُ، فَإِنَّ اللَّهَ — عَزَّ وَجَلَّ — أَكْرَمَ بِذَلِكَ الْمَلَائِكَةَ؛ فَاصْنَعُوا صُنْعَ الْمَلَائِكَةِ».

A number of our companions, from Ahmad Bin Muhammad Bin Khalid, from one of his companions, from Muhammad Bin Al Msanna, from his father, from Usman Bin Zayd, from Jabir,

(It has been narrated) from Abu Ja'far^{asws} having said: 'Rasool-Allah^{saww} said: 'When one of you meets his brother, so let him greet upon him, and let him shake his hand, for Allah^{azwj} Mighty and Majestic Prestige the Angels with that, therefore do what the Angels are doing'.⁷⁴

11 عَنْهُ، عَنْ مُحَمَّدِ بْنِ عَلِيٍّ، عَنْ ابْنِ بَقَّاحٍ، عَنْ سَيْفِ بْنِ عَمِيرَةَ، عَنْ عَمْرِو بْنِ شَمْرِ، عَنْ جَابِرٍ: عَنْ أَبِي جَعْفَرٍ عَلَيْهِ السَّلَامُ، قَالَ: « قَالَ رَسُولُ اللَّهِ ﷺ : إِذَا التَّقِيْتُمْ فَلْتَلْقُوا بِالتَّسْلِيمِ وَالتَّصَافِحِ، وَإِذَا تَفَرَّقْتُمْ فَتَفَرَّقُوا بِالتَّسْتَغْفَارِ».

From him, from Muhammad Bin Ali, from Ibn Baqqah, from Sayf Bin Ameyra, from Amro Bin Shimr, from Jabir,

(It has been narrated) from Abu Ja'far^{asws} having said: 'Rasool-Allah^{saww} said: 'When you are meeting each other, so meet with the greetings and the handshake; and when you are separating from each other, so separate with the seeking of the Forgiveness'.⁷⁵

12 عَنْهُ، عَنْ مُوسَى بْنِ الْقَاسِمِ، عَنْ جَدِّهِ مُعَاوِيَةَ بْنِ وَهَبٍ، أَوْ غَيْرِهِ، عَنْ رَزِينَ: عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ، قَالَ: « كَانَ الْمُسْلِمُونَ إِذَا غَزَوْا مَعَ رَسُولِ اللَّهِ ﷺ، وَمَرُّوا بِمَكَانٍ كَثِيرِ الشَّجَرِ، ثُمَّ خَرَجُوا إِلَى الْفَضَاءِ، نَظَرَ بَعْضُهُمْ إِلَى بَعْضٍ فَتَصَافَحُوا».

From him, from Musa Bin Al Qasim, from his grandfather Muawiya Bin Wahab, or someone else, from Razyn,

(It has been narrated) from Abu Abdullah^{asws} having said: 'It was so that whenever the Muslims used to go on a military expedition with Rasool-Allah^{saww}, and pass by a place with a lot of trees, then go out to the open sky, some of them used to look at the others and shake their hands'.⁷⁶

13 عَنْهُ، عَنْ أَبِيهِ، عَنْ مَنْ حَدَّثَهُ، عَنْ زَيْدِ بْنِ جَهْمٍ الْهَلَالِيِّ، عَنْ مَالِكِ بْنِ أَعْيَنَ: عَنْ أَبِي جَعْفَرٍ عَلَيْهِ السَّلَامُ، قَالَ: « إِذَا صَافَحَ الرَّجُلُ صَاحِبَهُ، فَالَّذِي يَلْزِمُ التَّصَافِحَ أَعْظَمُ أَجْرًا مِنَ الَّذِي يَدَعُ، أَلَا وَإِنَّ الذُّنُوبَ لَتَتَحَاتُّ فِيمَا بَيْنَهُمْ حَتَّى لَا يَبْقَى ذَنْبٌ».

From him, from his father, from the one who narrated it, from Zayd Bin Al jahm Al Hilaly, from Malik Bin Ayn,

(It has been narrated) from Abu Ja'far^{asws} having said: 'When the man shakes the hand of his companions, so the one who necessitated the handshake would have greater Recompense than the one who was invited (to it). Indeed! And the sins would erode during what is between them until there does not remain a sin'.⁷⁷

14. عِدَّةٌ مِنْ أَصْحَابِنَا، عَنْ سَهْلِ بْنِ زِيَادٍ، عَنْ يَحْيَى بْنِ الْمُبَارَكِ، عَنْ عَبْدِ اللَّهِ بْنِ جَبَلَةَ، عَنْ إِسْحَاقَ بْنِ عَمَّارٍ، قَالَ: دَخَلْتُ عَلَى أَبِي عَبْدِ اللَّهِ، فَنَظَرُ إِلَيَّ بِوَجْهِ قَاطِبٍ، فَقُلْتُ: مَا الَّذِي غَيَّرَكَ لِي؟ قَالَ: «الَّذِي غَيَّرَكَ لِإِخْوَانِكَ، بَلَّغَنِي يَا إِسْحَاقُ أَنَّكَ أَقْعَدْتَ بَابَكَ بِوَأَبٍ يَرُدُّ عَنْكَ فَقَرَاءَ الشَّيْعَةِ».

فَقُلْتُ: جَعَلْتُ فِدَاكَ، إِنِّي خَفْتُ الشُّهْرَةَ. فَقَالَ: «أَفَلَا خَفْتَ الْبَلِيَّةَ؟ أَوْ مَا عَلِمْتَ أَنَّ الْمُؤْمِنِينَ إِذَا التَّقَى فَتَصَافَحَا، أَنْزَلَ اللَّهُ — عَزَّ وَجَلَّ — الرَّحْمَةَ عَلَيْهِمَا، فَكَانَتْ تَسْعَةً وَتَسْعُونَ لَأَشَدَّهُمَا حُبًّا لَصَاحِبِهِ، فَإِذَا تَوَافَقَا غَمَرَتْهُمَا الرَّحْمَةُ، فَإِذَا قَعَدَا يَتَحَدَّثَانِ، قَالَ الْحَفَظَةُ بَعْضُهَا لِبَعْضٍ: اعْتَزِلُوا بَنَاءً، فَلَعَلَّ لَهُمَا سِرًّا وَقَدْ سَتَرَ اللَّهُ عَلَيْهِمَا؟».

فَقُلْتُ: أَلَيْسَ اللَّهُ — عَزَّ وَجَلَّ — يَقُولُ: (مَا يَلْفُظُ مِنْ قَوْلٍ إِلَّا لَدَيْهِ رَقِيبٌ عَتِيدٌ) ؟ فَقَالَ: «يَا إِسْحَاقُ، إِنْ كَانَتْ الْحَفَظَةُ لَا تَسْمَعُ، فَإِنَّ عَالِمَ السِّرِّ يَسْمَعُ وَيَرَى».

A number of our companions, from Sahl Bin Ziyad, from Yahya Bin Al Mubarak, from Abdullah Bin Jabala, from Is'haq Bin Ammar who said, 'I went over to Abu Abdullah^{asws}. So he^{asws} looked at me by his^{asws} frowning face'. So I said, 'What is that which caused you^{asws} to change towards me?' He^{asws} said: 'Due to your changing towards your brethren. It reached me^{asws}, O Is'haq, that you have made a doorman to sit at your door repelling from you the poor Shias!' So I said, 'May I be sacrificed for you^{asws}! I fear the publicity'.

So he^{asws} said: 'So you are not afraid of the calamities?' And do you not know that the Momineen, when two meet and shake hands, Allah^{azwj} Mighty and Majestic Sends down the Mercy upon them both? And it is so that ninety-nine (per cent) is for the one who more intensely loves his companion. So when they are concordant, the Mercy submerges them. So when they are seated discussing, the preserving Angels say to each other: 'Let us depart, for perhaps there is a private matter for them, and Allah^{azwj} has Veiled upon them'.

So I said, 'Isn't Allah^{azwj} Mighty and Majestic saying [50: 18] He utters not a word but there is by him a watcher at hand?' So he^{asws} said: 'O Is'haq! If it was so that the preserver (Recording Angel) does not hear, so the Knower of the secrets Hears and Sees'.⁷⁸

15. عَنْهُ، عَنْ إِسْمَاعِيلَ بْنِ مِهْرَانَ، عَنْ أَيْمَنَ بْنِ مُحَرَّرٍ، عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ، قَالَ: «مَا صَافَحَ رَسُولُ اللَّهِ ﷺ رَجُلًا قَطُّ، فَنَزَعَ يَدَهُ حَتَّى يَكُونَ هُوَ الَّذِي يَنْزِعُ يَدَهُ مِنْهُ».

From him, from Ismail Bin Mihran, from Ayman Bin Muhriz,

(It has been narrated) from Abu Abdullah^{asws} having said: 'Rasool-Allah^{azwj} did not shake the hand of a man at all and removed his^{saww} hand away until he was the one who removed his hand from his^{saww} (first)'.⁷⁹

16. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنْ حَمَّادٍ، عَنْ رَبِيعٍ، عَنْ زُرَّارَةَ: عَنْ أَبِي جَعْفَرٍ عَلَيْهِ السَّلَامُ، قَالَ: سَمِعْتُهُ يَقُولُ: «إِنَّ اللَّهَ — عَزَّ وَجَلَّ لَا يُوصَفُ، وَكَيْفَ يُوصَفُ وَقَالَ فِي كِتَابِهِ: (وَمَا قَدَرُوا اللَّهَ حَقَّ قَدْرِهِ) ؟ فَلَا يُوصَفُ بِقَدَرٍ إِلَّا كَانَ أَعْظَمَ مِنْ ذَلِكَ. وَإِنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَا يُوصَفُ، وَكَيْفَ يُوصَفُ عَبْدٌ احْتَجَبَ اللَّهُ — عَزَّ وَجَلَّ — بِسَبْعٍ، وَجَعَلَ طَاعَتَهُ فِي الْأَرْضِ كَطَاعَتِهِ فِي السَّمَاءِ، فَقَالَ: (وَمَا آتَاكُمُ الرَّسُولُ فَخُذُوهُ وَمَا نَهَاكُمْ عَنْهُ فَانْتَهُوا) وَمَنْ أَطَاعَ هَذَا فَقَدْ أَطَاعَنِي، وَمَنْ عَصَاهُ فَقَدْ عَصَانِي، وَفَوَّضَ إِلَيْهِ؟ وَإِنَّا لَأُوصَفُ، وَكَيْفَ يُوصَفُ قَوْمٌ رَفَعَ اللَّهُ عَنْهُمْ الرَّجْسَ وَهُوَ الشُّكُّ وَالْمُؤْمِنُ لَا يُوصَفُ، وَإِنَّ الْمُؤْمِنَ لَيَلْقَى أَخَاهُ، فَيَصَافِحُهُ، فَلَا يَزَالُ اللَّهُ يَنْظُرُ إِلَيْهِمَا، وَالذُّنُوبُ تَتَحَاتُّ عَنْ وَجْهِهِمَا كَمَا يَتَحَاتُّ الْوَرَقُ عَنِ الشَّجَرِ.

«.

Ali Bin Ibrahim, from his father, from Hammad, from Rabie, from Zurara, (It has been narrated) from Abu Ja'far^{asws}, said, 'I heard him^{asws} saying: 'Allah^{azwj} Mighty and Majestic cannot be described. And how can He^{azwj} be described, and He^{azwj} Says in His^{azwj} Book [22: 74] They are not estimating Allah with the estimation that is due to Him. Thus, He^{asws} would not be estimated except that He^{azwj} would be Greater than that.

And the Prophet^{saww} cannot be described. How can one describe a servant whom Allah^{azwj} Mighty and Majestic has Veiled by seven (veils), and Made obedience to him^{saww} in the earth like being obedient to Him^{azwj} in the sky, so He^{azwj} Said [59: 7] and whatever the Rasool gives you, accept it, and from whatever he forbids you, keep back, and the one who obeys this one so he has obeyed Me^{azwj}, and the one who disobeys him^{saww}, so he has disobeyed Me^{azwj}, and Authorised him^{saww}.

And we^{asws} cannot be described. And how can one describe a group of people whom Allah^{azwj} has Kept the filth away from them^{asws}, and is there (any) doubt (in it)?.

And a Momin cannot be described. And a Momin meets his brother and shakes his hand, so Allah^{azwj} does not Cease looking at them both, and sins erode from their faces just as the leaves erode from the tree'.⁸⁰

17. مُحَمَّدٌ بْنُ يَحْيَى، عَنْ أَحْمَدَ بْنِ مُحَمَّدَ بْنِ عِيسَى، عَنْ عَلِيِّ بْنِ النُّعْمَانِ، عَنْ فَضِيلِ بْنِ عُثْمَانَ، عَنْ أَبِي عُبَيْدَةَ، قَالَ: سَمِعْتُ أَبَا جَعْفَرٍ عَلَيْهِ السَّلَامُ يَقُولُ: «إِذَا تَقَى الْمُؤْمِنَانِ فَتَصَافَحَا، أَقْبَلَ اللَّهُ بَوَاجِهَهُمَا، وَتَتَحَاتُّ الذُّنُوبُ عَنْ وَجْهِهِمَا حَتَّى يَفْتَرَقَا».

Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Ali Bin Al Numan, from Fuzayl Bin Usman, from Abu Ubeyda who said,

'I heard Abu Ja'far^{asws} saying: 'When the two Momineen meet and shake hands, Allah^{azwj} Turns by His^{azwj} Face towards them both and the sins erode from their faces until they separate'.⁸¹

18. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنِ النَّوْفَلِيِّ، عَنِ السَّكُونِيِّ: عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ، قَالَ: «تَصَافَحُوا؛ فَإِنَّهَا تَذْهَبُ بِالسَّخِيمَةِ».

Ali Bin Ibrahim, from his father, from Al Nowfaly, from Al Sakuny,
(It has been narrated) from Abu Abdullah^{asws} having said: ‘Shake hands,
(surely) it would remove with the grudges’.⁸²

19. عِدَّةٌ مِنْ أَصْحَابِنَا، عَنْ سَهْلِ بْنِ زِيَادٍ، عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ الْأَشْعَرِيِّ، عَنْ ابْنِ
الْقَدَّاحِ: عَنْ أَبِي عَبْدِ اللَّهِ عَاشِرًا، قَالَ: «لَقِيَ النَّبِيُّ ﷺ حَذِيفَةَ، فَمَدَّ النَّبِيُّ ﷺ يَدَهُ،
فَكَفَّ حَذِيفَةُ يَدَهُ، فَقَالَ النَّبِيُّ ﷺ: يَا حَذِيفَةُ، بَسَطْتُ يَدِي إِلَيْكَ، فَكَفَفْتَ يَدَكَ عَنِّي؟
فَقَالَ حَذِيفَةُ: يَا رَسُولَ اللَّهِ، بِيَدِكَ الرِّغْبَةُ، وَلَكِنِّي كُنْتُ جُنُبًا، فَلَمْ أُحِبَّ أَنْ تَمَسَّ يَدِي يَدَكَ
وَأَنَا جُنُبٌ، فَقَالَ النَّبِيُّ ﷺ: أَمَا تَعْلَمُ أَنَّ الْمُسْلِمِينَ إِذَا التَّقِيَا، فَتَصَافَحَا، تَحَاتَّتْ ذُنُوبُهُمَا
كَمَا يَتَحَاتُّ وَرَقُ الشَّجَرِ».

A number of our companions, from Sahl Bin Ziyad, from Ja'far Bin
Muhammad Al Ashary, from Ibn Al Qaddah,

(It has been narrated) from Abu Abdullah^{asws} having said: ‘The Prophet^{saww}
met Huzayfa. So the Prophet^{saww} extended his^{saww} hand, but Juzayfa withheld
his hand. So the Prophet^{saww} said: ‘O Huzayfa! I^{saww} extended my^{saww} hand
towards you, but you withheld your hand from me^{saww}?’ So Huzayfa said, ‘O
Rasool-Allah^{saww}! In you hand is the desire (to greet me), but I was with
sexual impurity, so I did not like my hand to touch yours^{saww} while I was with
sexual impurity’. So the Prophet^{saww} said: ‘But, do you not know that the
Muslims, when two meet and shake hands, their sins fall off just like the
falling off of the leaves of the tree?’⁸³

20. الْحُسَيْنُ بْنُ مُحَمَّدٍ، عَنْ أَحْمَدَ بْنِ إِسْحَاقَ، عَنْ بَكْرِ بْنِ مُحَمَّدٍ، عَنْ إِسْحَاقَ بْنِ
عَمَّارٍ، قَالَ: قَالَ أَبُو عَبْدِ اللَّهِ عَاشِرًا: «إِنَّ اللَّهَ — عَزَّ وَجَلَّ — لَا يَقْدُرُ أَحَدٌ قَدْرَهُ، وَكَذَلِكَ
لَا يَقْدُرُ قَدْرَ نَبِيِّهِ، وَكَذَلِكَ لَا يَقْدُرُ قَدْرَ الْمُؤْمِنِ؛ إِنَّهُ لَيَلْقَى أَخَاهُ، فَيُصَافِحُهُ، فَيَنْظُرُ اللَّهُ إِلَيْهِمَا،
وَالذُّنُوبُ تُتَحَاتُّ عَنْ وَجْهِهِمَا حَتَّى يَفْتَرِقَا، كَمَا يَتَحَاتُّ الرِّيحُ الشَّدِيدَةُ الْوَرَقَ عَنِ الشَّجَرِ
».

Al Husayn Bin Muhammad, from Ahmad Bin Is'haq, from Bakr Bin
Muhammad, from Is'haq Bin Ammar who said,

‘Abu Abdullah^{asws} said: ‘Allah^{azwj} Mighty and Majestic, no one can
estimate His^{azwj} Self; and like that, no one can estimate the Self of His^{azwj}
Prophet^{saww}; and like that no one can estimate the worth of the Momin. He
(the Momin) meets his brother and shakes his hand, so Allah^{azwj} looks at both
of them, the sins fall off from their faces until they separate, just as the intense
wind causes the leaves to fall off from the tree’.⁸⁴

21. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ مُحَمَّدِ بْنِ عَيْسَى، عَنْ يُونُسَ، عَنْ رِفَاعَةَ، قَالَ: سَمِعْتُهُ يَقُولُ:
«مُصَافِحَةُ الْمُؤْمِنِ أَفْضَلُ مِنْ مُصَافِحَةِ الْمَلَائِكَةِ».

Ali Bin Ibrahim, from Muhammad Bin Isa, from Yunus, from Rifa'at who
said,

‘I heard him^{asws} saying: ‘The shaking of the hands of the Momin is superior
than the shaking of the hands of the Angels’.⁸⁵

79- بَابُ الْمُعَانَقَةِ

Chapter 79 – The Embracing

1. مُحَمَّدٌ بْنُ يَحْيَى، عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ، عَنْ مُحَمَّدِ بْنِ إِسْمَاعِيلَ بْنِ بَزِيعٍ، عَنْ صَالِحِ بْنِ عَقْبَةَ، عَنْ عَبْدِ اللَّهِ بْنِ مُحَمَّدٍ الْجَعْفِيِّ: عَنْ أَبِي جَعْفَرٍ وَأَبِي عَبْدِ اللَّهِ عَلَيْهِمَا السَّلَامُ، قَالَا: «أَيُّمَا مُؤْمِنٍ خَرَجَ إِلَى أَخِيهِ يَزُورُهُ عَارِفًا بِحَقِّهِ، كَتَبَ اللَّهُ لَهُ بِكُلِّ خُطْوَةٍ حَسَنَةً، وَمُحِبِّتٍ عَنْهُ سَيِّئَةً، وَرَفَعَتْ لَهُ دَرَجَةً، وَإِذَا طَرَقَ الْبَابَ فَتَحَتْ لَهُ أَبْوَابُ السَّمَاءِ، فَإِذَا التَّقِيَا وَتَصَافَحَا وَتَعَانَقَا، أَقْبَلَ اللَّهُ عَلَيْهِمَا بَوَّاحَهُ، ثُمَّ بَاهَى بِهِمَا الْمَلَائِكَةَ، فَيَقُولُ: انظُرُوا إِلَى عَبْدِي تَزَاوَرَا وَتَحَابَا فِيَّ، حَقٌّ عَلَيَّ أَلَّا أُعَذِّبَهُمَا بِالنَّارِ بَعْدَ هَذَا الْمَوْقِفِ، فَإِذَا انصَرَفَ شَيْعَةُ الْمَلَائِكَةِ عَدَدَ نَفْسِهِ وَخَطَاةِ وَكَلَامِهِ، يَحْفَظُونَهُ مِنْ بَلَاءِ الدُّنْيَا وَبَوَائِقِ الْآخِرَةِ إِلَى مِثْلِ تِلْكَ اللَّيْلَةِ مِنْ قَابِلٍ، فَإِنْ مَاتَ فِيمَا بَيْنَهُمَا أُعْفِيَ مِنَ الْحِسَابِ، وَإِنْ كَانَ الْمَزُورُ يَعْرِفُ مِنْ حَقِّ الزَّائِرِ مَا عَرَفَهُ الزَّائِرُ مِنْ حَقِّ الْمَزُورِ، كَانَ لَهُ مِثْلُ أَجْرِهِ».

Muhammad Bin Yahya, from Muhammad Bin Al Husayn, from Muhammad Bin Ismail Bin Bazie, from Salih Bin Uqba, from Abdullah Bin Muhammad Al Ju'fy,

(It has been narrated) from Abu Ja'far^{asws} and Abu Abdullah^{asws} both having said: 'Whichever Momin goes out to his brother to visit him, recognising his right, Allah^{azwj} would Write a good deed for him for every step taken, and Delete a sin from him, and Raise a level for him. When he knocks on the door, the Doors of the sky would be opened up for him.

So when they meet and shake hands and embrace, Allah^{azwj} Turns towards them by His^{azwj} Face, the Prides with the two of them to the Angels, so He^{azwj} is Saying: "Look at My^{azwj} servants visiting and loving each other regarding Me^{azwj}. It is a right upon Me^{azwj} that I^{azwj} should not Punish the two of them with the Fire after this attitude.

So when he leaves, he would be escorted by the Angels of the number of his breaths, and his steps, and his words, protecting him from afflictions of the world and the hardships of the Hereafter, up to the like of that the next night. So if he dies during what is between the two, he would be Excused from the Reckoning. And if it was so that the visited on recognised the right of the visitor, what the visitor recognised from the right of the visited, there would be for him the like of his Recomense'.⁸⁶

2. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنْ صَفْوَانَ بْنِ يَحْيَى، عَنْ إِسْحَاقَ بْنِ عَمَّارٍ: عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ، قَالَ: «إِنَّ الْمُؤْمِنِينَ إِذَا اعْتَنَقَا غَمَرْتَهُمَا الرَّحْمَةُ، فَإِذَا التَزَمَا لَا يُرِيدَانِ بِذَلِكَ إِلَّا وَجْهَ اللَّهِ وَلَا يُرِيدَانِ غَرَضًا مِنْ أَغْرَاضِ الدُّنْيَا، قِيلَ لَهُمَا: مَغْفُورًا لَكُمَا فَاسْتَأْنَفَا، فَإِذَا أَقْبَلَا عَلَى الْمُسَاءَلَةِ، قَالَتِ الْمَلَائِكَةُ بَعْضُهَا لِبَعْضٍ: تَنَحَّوْا عَنْهُمَا؛ فَإِنَّ لَهُمَا سِرًّا، وَقَدْ سَتَرَ اللَّهُ عَلَيْهِمَا».

قَالَ إِسْحَاقُ: فَقُلْتُ: جُعِلْتُ فِدَاكَ، فَلَا يُكْتَبُ عَلَيْهِمَا لَفْظُهُمَا، وَقَدْ قَالَ اللَّهُ عَزَّ وَجَلَّ: (مَا يَلْفِظُ مِنْ قَوْلٍ إِلَّا لَدَيْهِ رَقِيبٌ عَتِيدٌ) ؟

قَالَ: فَتَنَفَّسَ أَبُو عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ، ثُمَّ بَكَى حَتَّى اخْضَلَّتْ دُمُوعُهُ لِحْيَتَهُ، وَقَالَ: « يَا إِسْحَاقُ، إِنَّ اللَّهَ — تَبَارَكَ وَتَعَالَى — إِنَّمَا أَمَرَ الْمَلَائِكَةَ أَنْ تَعْتَزَلَ عَنِ الْمُؤْمِنِينَ إِذَا التَّقِيَا إِحْلَالًا لَهُمَا، وَإِنَّهُ وَإِنْ كَانَتِ الْمَلَائِكَةُ لَا تَكْتُبُ لَفْظَهُمَا، وَلَا تَعْرِفُ كَلَامَهُمَا؛ فَإِنَّهُ يَعْرِفُهُ وَيَحْفَظُهُ عَلَيْهِمَا عَالِمُ السِّرِّ وَأَخْفَى ».

Ali Bin Ibrahim, from his brother, from Safwan Bin Yahya, from Is'haq Bin Ammar,

(It has been narrated) from Abu Abdullah^{asws} having said: 'The Momin, when two embrace, they would both be engulfed by the Mercy. So when both of the continue, not intending by that except for the Face of Allah^{azwj}, and not intending any purpose from the purposes of the world, it would be Said to both of them: 'You are both Forgiven your sins, so resume (anew again).

So when they face each other upon the discussion, the Angels say to each other: 'Leave them alone, for there is a private matter for them, and Allah^{azwj} has Veiled upon them'.

Is'haq (the narrator) said, 'So I said, 'May I be sacrificed for you^{asws}! So their word would not be written against them, and Allah^{azwj} Mighty and Majestic has Said [50: 18] He utters not a word but there is by him a watcher at hand?' So Abu Abdullah^{asws} took a sighing breath, then wept until his^{asws} tears moistened his^{asws} beard, and said: 'O Is'haq! Allah^{azwj} Blessed and High rather Commands the Angels that they should isolate themselves from the Momineen when they meet due to their majesty; and it is such and if the Angels do not write their words and do not recognise their speech, so it is Recognised and Preserved upon them by the Knower of the secrets and the hidden matters'.⁸⁷

80- بَابُ التَّقْبِيلِ

Chapter 80 – The Kissing

1. أَبُو عَلِيٍّ الْأَشْعَرِيُّ، عَنِ الْحَسَنِ بْنِ عَلِيٍّ الْكُوفِيِّ، عَنْ عُبَيْسِ بْنِ هِشَامٍ، عَنِ الْحُسَيْنِ بْنِ أَحْمَدَ الْمَنْقَرِيِّ، عَنْ يُونُسَ بْنِ ظَبْيَانَ: عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ، قَالَ: « إِنَّ لَكُمْ نُورًا تَعْرِفُونَ بِهِ فِي الدُّنْيَا، حَتَّى أَنْ أَحَدَكُمْ إِذَا لَقِيَ أَخَاهُ، قَبَلَهُ فِي مَوْضِعِ النُّورِ مِنْ جَبْهَتِهِ ».

Abu Ali Al Ashary, from Al Hassan Bin Ali Al Kufy, from Ubeys Bin Hisham, from Al Husayn Bin Ahmad Al Minqary, from Yunus Bin Zabyan,

(It has been narrated) from Abu Abdullah^{asws} having said: 'For you all (Shia) there is a light you are being recognised with in the world, to the extent that one of you, when he meets his brother, kisses him in the place of the light from his forehead'.⁸⁸

2. عَلِيٌّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنْ ابْنِ أَبِي عُمَيْرٍ، عَنْ رِفَاعَةَ بْنِ مُوسَى: عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ، قَالَ: «لَا يَقْبَلُ رَأْسُ أَحَدٍ وَلَا يَدُهُ إِلَّا يَدُ رَسُولِ اللَّهِ ﷺ، أَوْ مَنْ أَرَادَ بِهِ رَسُولُ اللَّهِ ﷺ».

Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Rifa'at Bin Musa,

(It has been narrated) from Abu Abdullah^{asws} having said: 'Do not kiss the head (forehead) of anyone, nor his hand, except for the hand of Rasool-Allah^{saww}, or the one who intends Rasool-Allah^{azwj} by it'.⁸⁹

3. عَلِيٌّ، عَنْ أَبِيهِ، عَنْ ابْنِ أَبِي عُمَيْرٍ، عَنْ زَيْدِ النَّرْسِيِّ، عَنْ عَلِيِّ بْنِ مَزِيدٍ صَاحِبِ السَّابِرِيِّ، قَالَ: دَخَلْتُ عَلَى أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ، فَتَنَاوَلْتُ يَدَهُ، فَقَبَّلْتُهَا، فَقَالَ: «أَمَّا إِنَّهَا لَتَصْلُحُ إِلَّا لِنَبِيِّ أَوْ وَصِيِّ نَبِيٍّ».

Ali, from his father, from Ibn Abu Umeyr, from Zayd Al Narsy, from Ali Bin Mazeyd a companion of Al Sabiri who said,

'I went over to Abu Abdullah^{asws}, and I took his^{asws} hand and I kissed it. So he^{asws} said: 'But it is not correct except for a Prophet^{azwj} or a successor^{asws} of a Prophet^{saww}'.⁹⁰

4. مُحَمَّدُ بْنُ يَحْيَى، عَنْ أَحْمَدَ بْنِ مُحَمَّدَ بْنِ عِيسَى، عَنِ الْحَجَّالِ، عَنْ يُونُسَ بْنِ يَعْقُوبَ، قَالَ: قُلْتُ لِأَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ: نَاوِلْنِي يَدَكَ أَقْبِلُهَا، فَأَعْطَانِيهَا، فَقُلْتُ: جَعَلْتُ فِدَاكَ، رَأْسَكَ، فَفَعَلَ، فَقَبَّلْتُهُ، فَقُلْتُ: جَعَلْتُ فِدَاكَ، رَجُلَاكَ، فَقَالَ: «أَقْسَمْتُ، أَقْسَمْتُ، أَقْسَمْتُ» — ثَلَاثًا — وَبَقِيَ شَيْءٌ، وَبَقِيَ شَيْءٌ، وَبَقِيَ شَيْءٌ».

Muhammad Bin Yahya, from Ahmad bin Muhammad Bin Isa, from Al Hajjal, from Yunus bin Yaqoub who said,

'I said to Abu Abdullah^{asws}, 'Give me your^{asws} hand, so I can kiss it'. So he^{asws} gave it to me. So I said, 'May I be sacrificed for you^{asws}! Your^{asws} (fore) head (as well)'. So he^{asws} did. So I said, 'May I be sacrificed for you^{asws}! Your^{asws} leg (as well)'. So he^{asws} said: 'You oathed, you oathed you oathed', three times; 'And there remains something, there remains something, there remains something'.⁹¹

5. مُحَمَّدُ بْنُ يَحْيَى، عَنِ الْعَمْرَكِيِّ بْنِ عَلِيٍّ، عَنْ عَلِيِّ بْنِ جَعْفَرٍ: عَنْ أَبِي الْحَسَنِ عَلَيْهِ السَّلَامُ، قَالَ: «مَنْ قَبَّلَ لِلرَّحِمِ ذَا قَرَابَةٍ، فَلَيْسَ عَلَيْهِ شَيْءٌ، وَقَبْلَةُ الْأَخِ عَلَى الْخَدِّ، وَقَبْلَةُ الْإِمَامِ بَيْنَ عَيْنَيْهِ».

Muhammad Bin Yahya, from al Amraky Bin Ali,

(It has been narrated) from Ali son of Ja'far^{asws}, from Abu Al-Hassan^{asws} having said: 'The one who kisses for the relationship of the one with relationship, so there is nothing upon him, and kisses the brother upon the cheek, and kisses the Imam^{asws} between his^{asws} eyes'.⁹²

6. وَعَنْهُ، عَنْ أَحْمَدَ بْنِ مُحَمَّدَ بْنِ خَالِدٍ، عَنْ مُحَمَّدَ بْنِ سِنَانٍ، عَنْ أَبِي الصَّبَّاحِ مَوْلَى آلِ سَامٍ: عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ، قَالَ: «لَيْسَ الْقُبْلَةُ عَلَى الْفَمِ إِلَّا لِلزَّوْجَةِ، أَوْ الْوَلَدِ الصَّغِيرِ».

And from him, from Ahmad Bin Muhammad Bin Khalid, from Muhammad Bin Sinan, from Abu Al Sabbah, a slave of the family of Saam, (It has been narrated) from Abu Abdullah^{asws} having said: 'There is (to be) no kissing upon the mouth except for the wife, or a young child'.⁹³

81- بَابُ تَذَاكُرِ الْإِخْوَانِ

Chapter 81 – Remembering the brethren

1. عِدَّةٌ مِنْ أَصْحَابِنَا، عَنْ أَحْمَدَ بْنِ مُحَمَّدَ بْنِ خَالِدٍ، عَنْ أَبِيهِ، عَنْ فَضَالَةَ بْنِ أَيُّوبَ، عَنْ عَلِيِّ بْنِ أَبِي حَمْزَةَ، قَالَ: سَمِعْتُ أَبَا عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ يَقُولُ: «شِيعَتُنَا الرَّحَمَاءُ بَيْنَهُمْ، الَّذِينَ إِذَا خَلَوْا ذَكَرُوا اللَّهَ، إِنْ ذَكَرْنَا مِنْ ذِكْرِ اللَّهِ، إِنْ إِذَا ذَكَرْنَا ذِكْرَ اللَّهِ، وَإِذَا ذَكَرُوا ذَكَرَ الشَّيْطَانُ».

A number of our companions, from Ahmad Bin Muhammad Bin Khalid, from his father, from Fazalat Bin Ayoub, from Ali Bin Abu Hamza who said, 'I heard Abu Abdullah^{asws} saying: 'Our^{asws} Shia, there is the compassion between them, those when they are alone, are mentioning Allah^{azwj}. Our^{asws} mention is from the Mention of Allah^{azwj}. Us^{asws}, when we^{asws} are mentioned, Allah^{azwj} is Mentioned, and when our^{asws} enemies are mentioned, the Satan^{la} is mentioned'.⁹⁴

2. مُحَمَّدُ بْنُ يَحْيَى، عَنْ مُحَمَّدَ بْنِ الْحُسَيْنِ، عَنْ مُحَمَّدَ بْنِ إِسْمَاعِيلَ بْنِ بَزِيعٍ، عَنْ صَالِحِ بْنِ عَقَبَةَ، عَنْ يَزِيدَ بْنِ عَبْدِ الْمَلِكِ: عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ، قَالَ: «تَزَاوَرُوا؛ فَإِنْ فِي زِيَارَتِكُمْ إِحْيَاءَ لِقُلُوبِكُمْ، وَذِكْرًا لِأَحَادِيثِنَا؛ وَأَحَادِيثُنَا تَعْطِفُ بَعْضُكُمْ عَلَى بَعْضٍ، فَإِنْ أَخَذْتُمْ بِهَا رَشَدْتُمْ وَنَجَوْتُمْ، وَإِنْ تَرَكْتُمُوهَا ضَلَلْتُمْ وَهَلَكْتُمْ، فَخَذُّوا بِهَا، وَأَنَا بِنَجَاتِكُمْ زَعِيمٌ».

Muhammad Bin Yahya, from Muhammad Bin Al Husayn, from Muhammad Bin Ismail Bin Bazie, from Salih Bin Uqba, from Yazeed Bin Abdul Malik,

(It has been narrated) from Abu Abdullah^{asws} having said: 'Visit each other, for in your visitation there is a revival of your hearts; and mention our^{asws} Ahadeeth, and (for) our^{asws} Ahadeeth would incline you towards each other. So if you were to grab hold of it, you would be Guided and attain salvation, and if you were to neglect these, you would stray and be destroyed. Therefore grab hold of these, and I^{asws} would be (personally) responsible for your salvation'.⁹⁵

3. عِدَّةٌ مِنْ أَصْحَابِنَا، عَنْ سَهْلِ بْنِ زِيَادٍ، عَنْ الْوَشَاءِ، عَنْ مَنْصُورِ بْنِ يُونُسَ، عَنْ عَبَّادِ بْنِ كَثِيرٍ، قَالَ: قُلْتُ لِأَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ: إِنِّي مَرَرْتُ بِقَاصٍ يَقْصُ وَهُوَ يَقُولُ: هَذَا الْمَجْلِسُ الَّذِي لَا يَشْقَى بِهِ جَلِيسٌ، قَالَ: فَقَالَ أَبُو عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ: «هِيَ هَاتِ هِيَ هَاتِ، أَخْطَأْتُ أَسْتَاهِمُ».

الْحُفْرَةَ؛ إِنَّ لِلَّهِ مَلَائِكَةً سَيَّاحِينَ سِوَى الْكَرَامِ الْكَاتِبِينَ، فَإِذَا مَرُّوا بِقَوْمٍ يَذْكُرُونَ مُحَمَّدًا وَآلَ مُحَمَّدٍ، قَالُوا: قَفُّوا، فَقَدْ أَصَبْتُمْ حَاجَتَكُمْ؛ فَيَجْلِسُونَ، فَيَتَفَقَّهُونَ مَعَهُمْ، فَإِذَا قَامُوا عَادُوا مَرْضَاهُمْ، وَشَهِدُوا جَنَائِزَهُمْ، وَتَعَاهَدُوا غَائِبَهُمْ؛ فَذَلِكَ الْمَجْلِسُ الَّذِي لَا يَشْقَى بِهِ جَلِيسٌ.

A number of our companions, from Sahl Bin Ziyad, from Al Washa'a, from Mansour Bin Yunus, from Abbad Bin Kaseer who said,

'I said to Abu Abdullah^{asws}, 'I passed by a story-teller relating stories and he was saying, 'This is the gathering which there is no wickedness with its gatherers'. So Abu Abdullah^{asws} said: 'Far be it! Far be it! He erred. Their gathering is the pit. For Allah^{azwj} there are Angels who are coming, besides the two Honourable Recorders, so when they pass by a group of people mentioning Muhammad^{saww} and the Progeny^{asws} of Muhammad^{saww}, they are saying: 'Pause, for you have achieved your need'. So they are being seated, and they are pondering along with them. So when they arise, they console their sick ones, and attend their funerals, and they are committing themselves to their absent ones. Thus, that is the gathering which there is no wickedness with its gatherers'.⁹⁶

4. مُحَمَّدُ بْنُ يَحْيَى، عَنْ أَحْمَدَ بْنِ مُحَمَّدَ بْنِ عِيسَى، عَنْ عَلِيِّ بْنِ الْحَكَمِ، عَنِ الْمُسْتَوْرِدِ النَّخَعِيِّ، عَمَّنْ رَوَاهُ: عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ، قَالَ: «إِنَّ مِنَ الْمَلَائِكَةِ الَّذِينَ فِي السَّمَاءِ لَيَطْلَعُونَ إِلَى الْوَاحِدِ وَالْثَانِينَ وَالْثَلَاثَةِ وَهُمْ يَذْكُرُونَ فَضْلَ آلِ مُحَمَّدٍ». قَالَ: «فَتَقُولُ: أَمَا تَرَوْنَ إِلَى هَؤُلَاءِ فِي قَلْتِهِمْ وَكَثْرَةِ عَدُوِّهِمْ يَصِفُونَ فَضْلَ آلِ مُحَمَّدٍ ﷺ؟» قَالَ: «فَتَقُولُ الطَّائِفَةُ الْأُخْرَى مِنَ الْمَلَائِكَةِ: (ذَلِكَ فَضْلُ اللَّهِ يُؤْتِيهِ مَنْ يَشَاءُ وَاللَّهُ دُو الْفَضْلِ الْعَظِيمِ)».

Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Ali Bin Al Hakam, from Al Mustawrid Al Nakhaie, from the one who reported it,

(It has been narrated) from Abu Abdullah^{asws} having said: 'From the Angels who are in the sky, they come to know of the one, and the two, and the three when they are mentioning the merits of the Progeny^{asws} of Muhammad^{saww}. So they are saying: 'But, are you not seeing these who are in their few numbers, and the abundance of their enemies, describing the merits of the Progeny^{asws} of Muhammad^{saww}? So another group of Angels is saying: '[62: 4] That is Allah's Grace; He Grants it to whomsoever He Desires to, and Allah is the Lord of Magnificent Grace'.⁹⁷

5. عَنْهُ، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ، عَنْ ابْنِ فَضَّالٍ، عَنْ ابْنِ مُسْكَانٍ، عَنْ مُيسِرٍ: عَنْ أَبِي جَعْفَرٍ عَلَيْهِ السَّلَامُ، قَالَ: لِي: «أَتَخْلُونَ وَتَتَحَدَّثُونَ، وَتَقُولُونَ مَا شِئْتُمْ؟» فَقُلْتُ: إِي وَاللَّهِ، إِنَّا لَنَخْلُو وَنَتَحَدَّثُ، وَنَقُولُ مَا شِئْنَا، فَقَالَ: «أَمَا وَاللَّهِ، لَوَدِدْتُ أَنِّي مَعَكُمْ فِي بَعْضِ تِلْكَ

الْمَوَاطِنِ؛ أَمَا وَاللَّهِ، إِنِّي لَأُحِبُّ رِيحَكُمْ وَأَرْوَاحَكُمْ، وَإِنَّكُمْ عَلَى دِينِ اللَّهِ وَدِينِ مَلَائِكَتِهِ، فَأَعِينُوا بَوْرَعَ وَاجْتِهَادِ».

From him, from Ahmad Bin Muhammad, from Ibn Fazzal, from Ibn Muskan, from Muyassar,

(It has been narrated) from Abu Ja'far^{asws} having said to me: 'Are you isolating yourselves, and discussing and saying whatever you so desire to?' So I said, 'Yes, by Allah^{azwj}! We do isolate ourselves, and we discuss, and we are saying whatever we so desire to'. So he^{asws} said: 'By Allah^{azwj}! I^{asws} would love to be with you in one of those places. But, by Allah^{azwj}, I^{asws} loved your aromas, and your spirits, and you all are upon the Religion of Allah^{azwj} and the Religion of His^{azwj} Angels, therefore Assist with piety and the striving'.⁹⁸

6. الْحُسَيْنُ بْنُ مُحَمَّدٍ وَمُحَمَّدُ بْنُ يَحْيَى جَمِيعًا، عَنْ عَلِيِّ بْنِ مُحَمَّدٍ بْنِ سَعْدٍ، عَنْ مُحَمَّدٍ بْنِ مُسْلِمٍ، عَنْ أَحْمَدَ بْنِ زَكَرِيَّا، عَنْ مُحَمَّدٍ بْنِ خَالِدٍ بْنِ مَيْمُونٍ، عَنْ عَبْدِ اللَّهِ بْنِ سِنَانٍ، عَنْ غِيَاثِ بْنِ إِبْرَاهِيمَ: عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ، قَالَ: « مَا اجْتَمَعَ ثَلَاثَةٌ مِنَ الْمُؤْمِنِينَ فَصَاعِدًا إِلَّا حَضَرَ مِنَ الْمَلَائِكَةِ مِثْلُهُمْ، فَإِنْ دَعَوْا بِخَيْرٍ، أُمِنُوا؛ وَإِنْ اسْتَعَاذُوا مِنْ شَرٍّ، دَعَا اللَّهُ لِيَصْرِفَهُ عَنْهُمْ؛ وَإِنْ سَأَلُوا حَاجَةً، تَشَفَّعُوا إِلَى اللَّهِ وَسَأَلُوهُ قَضَاءَهَا.

وَمَا اجْتَمَعَ ثَلَاثَةٌ مِنَ الْجَاهِلِينَ إِلَّا حَضَرَهُمْ عَشْرَةٌ أَضْعَافَهُمْ مِنَ الشَّيَاطِينِ، فَإِنْ تَكَلَّمُوا، تَكَلَّمَ الشَّيْطَانُ بَنَحْوِ كَلَامِهِمْ؛ وَإِذَا ضَحَكُوا، ضَحِكُوا مَعَهُمْ، وَإِذَا نَالُوا مِنْ أَوْلِيَاءِ اللَّهِ، نَالُوا مَعَهُمْ، فَمَنْ ابْتَلَى مِنَ الْمُؤْمِنِينَ بِهِمْ، فَإِذَا خَاضُوا فِي ذَلِكَ، فَلْيَقُمْ، وَلَا يَكُنْ شَرَكًا لِلشَّيْطَانِ وَلَا جَلِيسَةً؛ فَإِنْ غَضِبَ اللَّهُ — عَزَّ وَجَلَّ — لَيَقُومَ لَهُ شَيْءٌ، وَلَعَنَتُهُ لَيَرُدَّهَا شَيْءٌ».

ثُمَّ قَالَ صَلَوَاتُ اللَّهِ عَلَيْهِ: « فَإِنْ لَمْ يَسْتَطِعْ، فَلْيُنْكِرْ بِقَلْبِهِ، وَلْيَقُمْ وَلَوْ حَلَبَ شَاةً أَوْ فُوقَ نَاقَةٍ ».

Al Husayn Bin Muhammad, and Muhammad Bin Yahya, altogether from Ali Bin Muhammad Bin Sa'ad, from Muhammad Bin Muslim, from Ahmad Bin Zakariyya, from Muhammad Bin Khalid Bin Maymoun, from Abdullah Bin Sinan, from Giyas Bin Ibrahim,

(It has been narrated) from Abu Abdullah^{asws} having said: 'There would not gather three Momineen and upwards, except that the Angels the likes of their number would be present. So if they were to supplicate for goodness, they would be saying: 'Ameen!' and if they were to seek Refuge from the evil, they would supplicate to Allah^{azwj} to Exchange it from them; and if they were to ask for a need, they would intercede to Allah^{azwj} and ask Him^{azwj} for its fulfilment.

And there would not gather three from the renegades except ten times their number from the Satans^{la} would be present. So if they were to speak, the Satan^{la} would speak approximate to their speech; and when they laugh, he^{la} would laugh along with them, and if they malign the Guardians^{asws} of Allah^{azwj}, he^{la} malign them^{asws} along with them. So the one who from the Momineen who is involved with them, and when they indulge in that, so let

him arise and do not become a participant with Satan^{la}, and not be seated, for if Allah^{azwj} Mighty and Majestic is Wrathful, nothing would be able to withstand it, and nothing can repel His^{azwj} Curse’.

Then he^{asws} said: ‘So if he is not able to (arise), so let him deny it in his heart, and let him arise (for a while), and even if it is for a time it takes to milk a sheep, or a hiccup of a camel’.⁹⁹

7. وَبِهَذَا الْإِسْنَادِ، عَنْ مُحَمَّدِ بْنِ سُلَيْمَانَ، عَنْ مُحَمَّدِ بْنِ مَحْفُوظٍ، عَنْ أَبِي الْمَغْرَاءِ، قَالَ: سَمِعْتُ أَبَا الْحَسَنِ عَلَيْهِ السَّلَامُ يَقُولُ: «لَيْسَ شَيْءٌ أَنْكَى لِإِبْلِيسَ وَجُنُودِهِ مِنْ زِيَارَةِ الْإِخْوَانِ فِي اللَّهِ بَعْضُهُمْ لِبَعْضٍ».

قَالَ: «وَإِنَّ الْمُؤْمِنِينَ يَلْتَقِيَانِ، فَيَذْكُرَانِ اللَّهَ، ثُمَّ يَذْكُرَانِ فَضْلَنَا أَهْلَ الْبَيْتِ، فَلَا يَبْقَى عَلَى وَجْهِ إِبْلِيسَ مَضْغَةٌ لَحْمٍ إِلَّا تَخَدَّدَ، حَتَّى أَنْ رُوحَهُ لَتَسْتَغِيثُ مِنْ شِدَّةِ مَا يَجِدُ مِنَ الْأَلَمِ، فَتَحْسُ مَلَائِكَةُ السَّمَاءِ وَخَزَائِنُ الْجَنَانِ، فَيَلْعَنُونَهُ حَتَّى لَا يَبْقَى مَلَكٌ مُقَرَّبٌ إِلَّا لَعَنَهُ، فَيَقَعُ خَاسِئًا حَسِيرًا مَدْحُورًا».

And by this chain, from Muhammad Bin Suleyman, from Muhammad Bin Mahfouz, from Abu Al Magra’a who said,

‘I heard Abu Al-Hassan^{asws} saying: ‘There is nothing more horrible to Iblees^{la} and his^{la} army than the visitation of the brethren visiting each other regarding Allah^{azwj}. And if two Momineen are meeting and they are mentioning Allah^{azwj}, then they are mentioning our^{asws} merits of the People^{asws} of the Household, so there would not remain a single lump of flesh upon the face of Iblees^{la} except that it would wrinkle, to the extent that his^{la} spirit screams for help from the intensity of what he^{la} feels from the pain. So the Angels of the sky and the treasurers of the Gardens sense it and they are cursing him^{la} until there does not remain a single Angel of Proximity except that he curses him^{la}. So he^{la} falls down abased, sorrowful, defeated’.¹⁰⁰

82- بَابُ إِدْخَالِ السُّرُورِ عَلَى الْمُؤْمِنِينَ

Chapter 82 – Causing the gladness to enter upon the Momineen

1. عِدَّةٌ مِنْ أَصْحَابِنَا، عَنْ سَهْلِ بْنِ زِيَادٍ، وَمُحَمَّدِ بْنِ يَحْيَى، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ عِيسَى جَمِيعًا، عَنْ الْحَسَنِ بْنِ مَجْبُوبٍ، عَنْ أَبِي حَمْزَةَ الثَّمَالِيِّ، قَالَ: سَمِعْتُ أَبَا جَعْفَرٍ عَلَيْهِ السَّلَامُ يَقُولُ: «قَالَ رَسُولُ اللَّهِ ﷺ: مَنْ سَرَّ مُؤْمِنًا فَقَدْ سَرَّنِي وَمَنْ سَرَّنِي فَقَدْ سَرَّ اللَّهَ».

A number of our companions, from Sahl Bin Ziyad, and Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, altogether from Al Hassan Bin Mahboub, from Abu Hamza Al Sumaly who said,

‘I heard Abu Ja’far^{asws} saying: ‘Rasool-Allah^{saww} said: ‘The one who pleases a Momin so he has pleased me^{asws}, and the one who pleases me^{saww}, so he has pleased Allah^{azwj}’.¹⁰¹

2. عِدَّةٌ مِنْ أَصْحَابِنَا، عَنْ أَحْمَدَ بْنِ مُحَمَّدَ بْنِ خَالِدٍ، عَنْ أَبِيهِ، عَنْ رَجُلٍ مِنْ أَهْلِ الْكُوفَةِ — يُكْنَى أَبُو مُحَمَّدٍ — عَنْ عَمْرِو بْنِ شَمْرٍ، عَنْ جَابِرٍ: عَنْ أَبِي جَعْفَرٍ عليه السلام، قَالَ: «تَبَسُّمُ الرَّجُلِ فِي وَجْهِ أَخِيهِ حَسَنَةٌ، وَصَرْفُ الْقَدَى عَنْهُ حَسَنَةٌ، وَمَا عَبْدُ اللَّهِ بِشَيْءٍ أَحَبَّ إِلَيَّ اللَّهُ مِنْ إِدْخَالِ السُّرُورِ عَلَى الْمُؤْمِنِ».

A number of our companions, from Ahmad bin Muhammad Bin Khalid, from his father, from a man from the people of Al Kufa teknonymed as Abu Muhammad, from Amro Bin Shimr, from Jabir,

(It has been narrated) from Abu Ja'far^{asws} having said: 'The smile of the man in the face of his brother is a good deed, and removing the speck from him is a good deed, and a servant will not (be able to) worship Allah^{azwj} with something more Beloved to Allah^{azwj} than causing the gladness to enter upon the Momin'.¹⁰²

3. مُحَمَّدُ بْنُ يَحْيَى، عَنْ أَحْمَدَ بْنِ مُحَمَّدَ بْنِ عَيْسَى، عَنْ مُحَمَّدَ بْنِ سِنَانٍ، عَنْ عَبْدِ اللَّهِ بْنِ مُسْكَانَ، عَنْ عَبْدِ اللَّهِ بْنِ الْوَلِيدِ الْوَصَافِيِّ، قَالَ: سَمِعْتُ أَبَا جَعْفَرٍ عليه السلام يَقُولُ: «إِنَّ فِيمَا نَاجَى اللَّهُ — عَزَّ وَجَلَّ — بِهِ عَبْدَهُ مُوسَى عليه السلام قَالَ: إِنَّ لِي عِبَادًا أُبِيحُهُمْ جَنَّتِي، وَأَحْكَمُهُمْ فِيهَا، قَالَ: يَا رَبِّ، وَمَنْ هَؤُلَاءِ الَّذِينَ تُبِيحُهُمْ جَنَّتِكَ وَتَحْكَمُهُمْ فِيهَا؟ قَالَ: مَنْ أَدْخَلَ عَلَى مُؤْمِنٍ سُرُورًا».

ثُمَّ قَالَ: «إِنَّ مُؤْمِنًا كَانَ فِي مَمْلَكَةِ جَبَّارٍ، فَوَلَعَ بِهِ، فَهَرَبَ مِنْهُ إِلَى دَارِ الشَّرِّ، فَتَزَلَّ بِرَجُلٍ مِنْ أَهْلِ الشَّرِّ، فَأَظْلَهُ وَأَرْفَقَهُ وَأَضَافَهُ، فَلَمَّا حَضَرَهُ الْمَوْتُ أَوْحَى اللَّهُ — عَزَّ وَجَلَّ — إِلَيْهِ: وَعِزَّتِي وَجَلَالِي، لَوْ كَانَ لَكَ فِي جَنَّتِي مَسْكَنٌ لَأَسْكَنْتُكَ فِيهَا، وَلَكِنَّهَا مُحَرَّمَةٌ عَلَيَّ مِنْ مَاتَ بِي مُشْرِكًا، وَلَكِنْ يَا نَارُ هَيْدِيهِ، وَلَا تُؤْذِيهِ، وَيُؤْتِي بِرِزْقِهِ طَرْفِي النَّهَارِ». قُلْتُ: مِنَ الْجَنَّةِ؟ قَالَ: «مَنْ حَيْثُ شَاءَ اللَّهُ».

Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Muhammad Bin Sinan, from Abdullah Bin Muskan, from Ubeydullah Bin Al Waleed Al Wassafy who said,

'I heard Abu Ja'far^{asws} saying: 'Among what Allah^{azwj} Mighty and Majestic Whispered with to His^{azwj} servant Musaas was that He^{azwj} Said: "For Me^{azwj} there are such servant that I^{azwj} would be Allotting them My^{azwj} Paradise and Making them rulers therein". He^{as} said: 'O Lord^{azwj}! And who are they whom You^{azwj} would be Allotting Your^{azwj} Paradise to and Making them to rule therein?' He^{azwj} Said: "The one who cause the gladness to enter into the Momin"'.¹⁰³

Then he^{asws} said: 'There was a Momin who was in the kingdom of a tyrant, and he was scared of it and fled from him to a house (domain) of the Polytheists and lodged with a man from the Polytheist people. So he shaded him, and was kind to him, and entertained him.

So when the death presented itself to him, Allah^{azwj} Mighty and Majestic Revealed unto him: "By My^{azwj} Honour and My^{azwj} Majesty! Had there been

a dwelling for you in My^{azwj} Paradise, I^{azwj} would have Settled you therein. But, it is Prohibited upon the one who dies having associated with Me^{azwj}. But, O Fire! Settle down and do not harm him!” And they would be coming with his sustenance at the two ends of the day (morning and evening)’. I said, ‘From the Paradise?’ He^{asws} said: ‘From wherever Allah^{azwj} so Desires it’.¹⁰³

4. عَنْهُ، عَنْ بَكْرٍ بْنِ صَالِحٍ، عَنْ الْحَسَنِ بْنِ عَلِيٍّ، عَنْ عَبْدِ اللَّهِ بْنِ إِبْرَاهِيمَ، عَنْ عَلِيٍّ بْنِ أَبِي عَلِيٍّ، عَنْ أَبِي عَبْدِ اللَّهِ، عَنْ أَبِيهِ: عَنْ عَلِيٍّ بْنِ الْحُسَيْنِ صَلَوَاتُ اللَّهِ عَلَيْهِمْ، قَالَ: « قَالَ رَسُولُ اللَّهِ ﷺ: إِنَّ أَحَبَّ الْأَعْمَالِ إِلَى اللَّهِ — عَزَّ وَجَلَّ — إِدْخَالُ السُّرُورِ عَلَى الْمُؤْمِنِينَ ». «.

From him, from Bakr Bin Salih, from Al Hassan Bin Ali, from Abdullah Bin Ibrahim, from Ali Bin Abu Ali, from Abu Ali,

(It has been narrated) from Abu Abdullah^{asws}, from his^{asws} father^{asws}, from Ali^{asws} Bin Al Husayn^{asws} having said: ‘Rasool-Allah^{saww} said: ‘The most Beloved of the deeds to Allah^{azwj} Mighty and Majestic is causing the gladness to enter upon the Momineen’.¹⁰⁴

5. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنْ ابْنِ مَحْبُوبٍ، عَنْ عَبْدِ اللَّهِ بْنِ سِنَانٍ: عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ، قَالَ: « أَوْحَى اللَّهُ — عَزَّ وَجَلَّ — إِلَى دَاوُدَ عَلَيْهِ السَّلَامُ: أَنَّ الْعَبْدَ مِنْ عِبَادِي لَيَأْتِنِي بِالْحَسَنَةِ، فَأُبَيِّحُهُ جَنَّتِي، فَقَالَ دَاوُدُ: يَا رَبِّ، وَمَا تِلْكَ الْحَسَنَةُ؟ قَالَ: يُدْخِلُ عَلَى عَبْدِي الْمُؤْمِنِ سُرُورًا وَلَوْ بِتَمْرَةٍ، قَالَ دَاوُدُ: يَا رَبِّ، حَقٌّ لِمَنْ عَرَفَكَ أَنْ لَا يَقْطَعَ رَجَاءُهُ مِنْكَ ». «.

Ali Bin Ibrahim, from his father, from Ibn Mahboub, from Abdullah Bin Sinan,

(It has been narrated) from Abu Abdullah^{asws} having said: ‘Allah^{azwj} Mighty and Majestic Revealed unto Dawood^{as}: “The servant from My^{azwj} servants, let him come to Me^{azwj} with the good deeds, so I^{azwj} can Gift My^{azwj} Paradise to him”. So Dawood^{as} said: ‘O Lord^{azwj}! And what is that deed?’ He^{azwj} Said: “Causing the gladness to enter upon My^{azwj} believeing servant, and even if it be by a date”. Dawood^{as} said: ‘O Lord^{azwj}! It is true for the one who recognises You^{azwj} that he would not cut off his hopes from You^{azwj}’,¹⁰⁵

6. عِدَّةٌ مِنْ أَصْحَابِنَا، عَنْ أَحْمَدَ بْنِ مُحَمَّدَ بْنِ خَالِدٍ، عَنْ أَبِيهِ، عَنْ خَلْفِ بْنِ حَمَادٍ، عَنْ مُفَضَّلِ بْنِ عُمَرَ: عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ، قَالَ: « لَا يَرَى أَحَدُكُمْ إِذَا أَدْخَلَ عَلَى مُؤْمِنٍ سُرُورًا أَنَّهُ عَلَيْهِ أَدْخَلَهُ فَقَطُّ، بَلْ وَاللَّهِ عَلَيْنَا، بَلْ وَاللَّهِ عَلَى رَسُولِ اللَّهِ ﷺ ». «.

A number of our companions, from Ahmad Bin Muhammad Bin Khalid, from his father, from Khalaf Bin Hammad, from Mufazzal Bin Umar,

(It has been narrated) from Abu Abdullah^{asws} having said: ‘The one of you who causes the gladness to enter upon a Momin should not view that he has entered it upon him only. But, by Allah^{azwj}, upon us^{asws} (as well). By Allah^{azwj}! Upon Rasool-Allah^{saww} (as well)’.¹⁰⁶

7. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ، وَمُحَمَّدُ بْنُ إِسْمَاعِيلَ، عَنِ الْفَضْلِ بْنِ شَاذَانَ جَمِيعًا، عَنْ ابْنِ أَبِي عُمَيْرٍ، عَنْ إِبْرَاهِيمَ بْنِ عَبْدِ الْحَمِيدِ، عَنْ أَبِي الْجَارُودِ: عَنْ أَبِي جَعْفَرٍ عَلَيْهِ السَّلَامُ، قَالَ:

سَمِعْتَهُ يَقُولُ: « إِنَّ أَحَبَّ الْأَعْمَالِ إِلَى اللَّهِ — عَزَّ وَجَلَّ — إِدْخَالُ السُّرُورِ عَلَى الْمُؤْمِنِ: شِبَعَةُ مُسْلِمٍ، أَوْ قَضَاءُ دَيْنِهِ ».

Ali Bin Ibrahim, from his father, and Muhammad Bin Ismail, from Al Fazl Bin Shazan, altogether from Ibn Abu Umeyr, from Ibrahim Bin Abdul Hameed, from Abu Al Jaroud,

(It has been narrated) from Abu Ja'far^{asws}, said, 'I heard him^{asws} saying: 'The most beloved of the deeds to Allah^{azwj} Mighty and Majestic is to cause the entering of the gladness upon the Momin, satiating a Muslim, or fulfilling his debts'.¹⁰⁷

8. مُحَمَّدُ بْنُ يَحْيَى، عَنْ أَحْمَدَ بْنِ مُحَمَّدَ بْنِ عِيسَى، عَنْ الْحَسَنِ بْنِ مَحْبُوبٍ، عَنْ سَدِيرِ الصِّيرَفِيِّ، قَالَ: قَالَ أَبُو عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ فِي حَدِيثٍ طَوِيلٍ: « إِذَا بَعَثَ اللَّهُ الْمُؤْمِنَ مِنْ قَبْرِهِ، خَرَجَ مَعَهُ مِثَالُ يَفْدَمِ أَمَامِهِ، كُلَّمَا رَأَى الْمُؤْمِنُ هَوًّا مِنْ أَهْوَالِ يَوْمِ الْقِيَامَةِ، قَالَ لَهُ الْمِثَالُ: لَا تَفْزَعْ وَلَا تَحْزَنْ، وَأَبْشِرْ بِالسُّرُورِ وَالْكَرَامَةِ مِنَ اللَّهِ — عَزَّ وَجَلَّ — حَتَّى يَقِفَ بَيْنَ يَدَيِ اللَّهِ عَزَّ وَجَلَّ، فَيَحَاسِبَهُ حَسَابًا يَسِيرًا، وَيَأْمُرُ بِهِ إِلَى الْجَنَّةِ، وَالْمِثَالُ أَمَامَهُ، فَيَقُولُ لَهُ الْمُؤْمِنُ: يَرْحَمُكَ اللَّهُ نَعَمَ الْخَارِجُ خَرَجْتَ مَعِيَ مِنْ قَبْرِي، وَمَا زِلْتَ تَبَشِّرُنِي بِالسُّرُورِ وَالْكَرَامَةِ مِنَ اللَّهِ حَتَّى رَأَيْتُ ذَلِكَ، فَيَقُولُ: مَنْ أَنْتَ؟ فَيَقُولُ: أَنَا السُّرُورُ الَّذِي كُنْتُ أَدْخَلْتَهُ عَلَى أَحْيِكَ الْمُؤْمِنِ فِي الدُّنْيَا، خَلَقَنِي اللَّهُ — عَزَّ وَجَلَّ — مِنْهُ لِأُبَشِّرَكَ ».

Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Al Hassan Bin Mahboub, from Sadeyr Al Sayrafi who said,

'Abu Abdullah^{asws} said in a lengthy Hadeeth: 'When Allah^{azwj} will Resurrect the Momin from his grave, a resemblance would come out along with him, walking in front of him. Every time the Momin sees a horror from the horrors of the Day of Judgement, the resemblance would say to him, 'Do not panic, and do not grieve, and receive glad tidings of the gladness and the prestige from Allah^{azwj} Mighty and Majestic'.

Until when he pauses in front of Allah^{azwj} Mighty and Majestic, so He^{azwj} would Reckon him with an easy Reckoning, and Command with him (to be taken to) the Paradise, and the resemblance would be in front of him. So the Momin would be saying to him, 'May Allah^{azwj} have Mercy on you! It was a good exit that you came out along with me from my grave, and you have not ceased giving me glad tidings with the gladness and the prestige from Allah^{azwj} I saw that'.

And he would (also) be saying, 'Who are you?' So it would be saying, 'I am the gladness which you caused to enter upon your Momin brother in the world. Allah^{azwj} Mighty and Majestic Created me from it (the gladness) in order to give you the glad tidings'.¹⁰⁸

9. مُحَمَّدُ بْنُ يَحْيَى، عَنْ مُحَمَّدَ بْنِ أَحْمَدَ، عَنْ السَّيَّارِيِّ، عَنْ مُحَمَّدِ بْنِ جُمُهورٍ، قَالَ: كَانَ النَّجَاشِيُّ — وَهُوَ رَجُلٌ مِنَ الدَّهَاقِينِ — عَامِلًا عَلَى الْأَهْوَازِ وَفَارِسَ، فَقَالَ بَعْضُ أَهْلِ

عَمَلَهُ لِأَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ: إِنَّ فِي دِيْوَانِ النَّجَّاشِيِّ عَلَيَّ خَرَجًا وَهُوَ مُؤْمِنٌ يَدِينُ بِطَاعَتِكَ، فَإِنْ رَأَيْتَ أَنْ تَكْتُبَ لِي إِلَيْهِ كِتَابًا.

قَالَ: فَكَتَبَ إِلَيْهِ أَبُو عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ: « بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ، سُرَّ أَخَاكَ؛ يَسْرُكَ اللَّهُ

«.

قَالَ: فَلَمَّا وَرَدَ الْكِتَابُ عَلَيْهِ، دَخَلَ عَلَيْهِ وَهُوَ فِي مَجْلِسِهِ، فَلَمَّا خَلَا نَاولَهُ الْكِتَابَ، وَقَالَ: هَذَا كِتَابُ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ، فَقَبَّلَهُ، وَوَضَعَهُ عَلَى عَيْنَيْهِ، وَقَالَ لَهُ: مَا حَاجَتُكَ؟ قَالَ: خَرَجٌ عَلَيَّ فِي دِيْوَانِكَ، فَقَالَ لَهُ: وَكَمْ هُوَ؟ قَالَ: عَشْرَةُ آلَافٍ دِرْهَمٍ، فَدَعَا كَاتِبَهُ، وَأَمَرَهُ بِأَدَائِهَا عَنْهُ، ثُمَّ أَخْرَجَهُ مِنْهَا، وَأَمَرَ أَنْ يُثْبِتَهَا لَهُ لِقَابِلٍ، ثُمَّ قَالَ لَهُ: سَرَرْتُكَ؟ فَقَالَ: نَعَمْ جُعِلَتْ فِدَاكَ، ثُمَّ أَمَرَ لَهُ بِمَرْكَبٍ وَجَارِيَةٍ وَغُلَامٍ، وَأَمَرَ لَهُ بِتَخْتِ ثِيَابٍ، فِي كُلِّ ذَلِكَ يَقُولُ لَهُ: هَلْ سَرَرْتُكَ؟ فَيَقُولُ: نَعَمْ جُعِلَتْ فِدَاكَ، فَكُلَّمَا قَالَ: نَعَمْ، زَادَهُ حَتَّى فَرَغَ، ثُمَّ قَالَ لَهُ: احْمِلْ فُرْشَ هَذَا الْبَيْتِ الَّذِي كُنْتَ جَالِسًا فِيهِ حِينَ دَفَعْتَ إِلَيَّ كِتَابَ مَوْلَايَ الَّذِي نَاولْتَنِي فِيهِ، وَارْفَعْ إِلَيَّ حَوَائِجَكَ.

قَالَ: فَفَعَلَ، وَخَرَجَ الرَّجُلُ، فَصَارَ إِلَى أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ بَعْدَ ذَلِكَ، فَحَدَّثَهُ بِالْحَدِيثِ عَلَى جِهَتِهِ، فَجَعَلَ يُسَرُّ بِمَا فَعَلَ، فَقَالَ الرَّجُلُ: يَا ابْنَ رَسُولِ اللَّهِ، كَأَنَّهُ قَدْ سَرَّكَ مَا فَعَلَ بِي؟

فَقَالَ: « إِي وَاللَّهِ، لَقَدْ سَرَّ اللَّهُ وَرَسُولُهُ ».

Muhammad Bin Yahya, from Muhammad Bin Ahmad, from Al Sayyari, from Muhammad Bin Jamhour who said,

‘It was so that Al-Najjashy, and he was a man from the land owners, working upon Al Ahvaz and Persia. So one of the people of his workforce said to Abu Abdullah^{asws}, ‘In the register of Al-Najjashy is taxation due upon me, and he is a Momin with a Religion in your^{asws} obedience. So if you^{asws} see (fit), if you^{asws} could write for me a letter to him’.

He (the narrator) said, ‘So Abu Abdullah^{asws} wrote to him: ‘In the Name of Allah^{azwj} the Beneficent, the Merciful. Cause gladness to your brother, Allah^{azwj} will Cause you gladness’. So when the letter was given to him, he went over to him, and he was in his gathering. So when he was alone, he gave him the letter and said, ‘This is a letter of Abu Abdullah^{asws}’. So he kissed it and place it upon his eyes, and said to him, ‘What is your need?’ He said, ‘Taxation upon me in your register’. So he said to him, ‘And how much is it?’ He said, ‘Ten thousand Dirhams’.

So he called over his scribe and instructed him with write it off from him. Then he to him out from it and instructed that it be affirmed for him in the future (no taxes to pay). Then he said to him, ‘Have I gladdened you?’ So he said, ‘Yes, may I be sacrificed for you’. Then he ordered for him with a ride and a maid and a slave, and ordered for him a set of clothes, and during each

of that he was saying to him, 'Have I gladdened you?' So he was saying, 'Yes, may I be sacrificed for you'. So, every time he said, 'Yes', he increased it for him until he was free. Then he said to him, 'Carry (take away) this furnishing of the house which you were seated upon where you handed over to me a letter of my Master^{asws} which you brought wherein you raise your need to me'.

He (the narrator) said, 'So he did and the man went out. So the man came over to Abu Abdullah^{asws} after that and narrated to him^{asws} of the narration upon its aspect. So he^{asws} went on to become joyful with what was done. So the man said, 'O son^{asws} of Rasool-Allah^{saww}! It is as if he has caused you^{asws} to be glad, what he did with me'. So he^{asws} said: 'Yes, by Allah^{azwj}! He has caused Allah^{azwj} and His^{azwj} Rasool^{saww} to be joyful'.¹⁰⁹

10. أَبُو عَلِيٍّ الْأَشْعَرِيُّ، عَنْ مُحَمَّدِ بْنِ عَبْدِ الْجَبَّارِ، عَنِ الْحَسَنِ بْنِ عَلِيٍّ بْنِ فَضَّالٍ، عَنْ مَنْصُورٍ، عَنْ عَمَّارِ أَبِي الْيَقْظَانِ، عَنْ أَبَانَ بْنِ تَغْلِبَ، قَالَ: سَأَلْتُ أَبَا عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ عَنْ حَقِّ الْمُؤْمِنِ عَلَى الْمُؤْمِنِ، فَقَالَ: «حَقُّ الْمُؤْمِنِ عَلَى الْمُؤْمِنِ أَعْظَمُ مِنْ ذَلِكَ، لَوْ حَدَّثْتُكُمْ لَكُفَرْتُمْ؛ إِنَّ الْمُؤْمِنَ إِذَا خَرَجَ مِنْ قَبْرِهِ، خَرَجَ مَعَهُ مِثَالُ مَنْ قَبْرَهُ يَقُولُ لَهُ: أَبَشِّرْ بِالْكَرَامَةِ مِنَ اللَّهِ وَالسُّرُورِ، فَيَقُولُ لَهُ: بِشْرَكَ اللَّهُ بِخَيْرٍ».

قَالَ: «ثُمَّ يَمْضِي مَعَهُ يَبْشُرُهُ بِمِثْلِ مَا قَالَ، وَإِذَا مَرَّ بِهِوْلٍ، قَالَ: لَيْسَ هَذَا لَكَ، وَإِذَا مَرَّ بِخَيْرٍ، قَالَ: هَذَا لَكَ، فَلَا يَزَالُ مَعَهُ، يُؤْمِنُهُ مِمَّا يَخَافُ، وَيَبْشُرُهُ بِمَا يَحِبُّ حَتَّى يَقِفَ مَعَهُ بَيْنَ يَدَيِ اللَّهِ عَزَّ وَجَلَّ، فَإِذَا أَمَرَ بِهِ إِلَى الْجَنَّةِ، قَالَ لَهُ الْمِثَالُ: أَبَشِّرْ؛ فَإِنَّ اللَّهَ — عَزَّ وَجَلَّ — قَدْ أَمَرَ بِكَ إِلَى الْجَنَّةِ».

قَالَ: «فَيَقُولُ: مَنْ أَنْتَ رَحِمَكَ اللَّهُ، تُبَشِّرُنِي مِنْ حِينَ خَرَجْتُ مِنْ قَبْرِي، وَأَنْسَتَنِي فِي طَرِيقِي، وَخَبَرْتَنِي عَنْ رَبِّي؟».

قَالَ: «فَيَقُولُ: أَنَا السُّرُورُ الَّذِي كُنْتَ تَدْخُلُهُ عَلَى إِخْوَانِكَ فِي الدُّنْيَا، خُلِقْتُ مِنْهُ لِأَبَشِّرَكَ، وَأُؤْنِسَ وَحْشَتَكَ».

مُحَمَّدُ بْنُ يَحْيَى، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ، عَنِ ابْنِ فَضَّالٍ، مِثْلُهُ.

Abu Ali Al Ashary, from Muhammad Bin Abdul Jabbar, from Al Hassan Bin Ali Bin Fazzal, from Mansour, from Ammar Bin Abu Al Yaqzaan, from Aban Bin Taghlab who said,

'I asked Abu Abdullah^{asws} about the rights of the Momin upon the Momin. So he^{asws} said: 'The rights of the Momin upon the Momin are greater than that. If I^{asws} were to narrate (these) to you, you would disbelieve. When the Momin will come out from his grave, a resemblance would come out along with him from his grave saying to him, 'Receive glad tidings with the prestige and the gladness from Allah^{azwj}'. So he would be saying to it, 'May there be glad tidings for you from Allah^{azwj} with goodness'.

He^{asws} said: 'Then it would go with him, giving him glad tidings of the like of what I^{asws} said, and whenever he passes by a horror, it would say, 'This is

not for you'; and whenever he passes by a goodness, it would say, 'This is for you'. So it would not cease to be with him, securing him from whatever he fears, and giving him glad tidings with what he likes, until it would pause with him in front of Allah^{azwj} Mighty and Majestic.

So when He^{azwj} Commands with him (to go to) the Paradise, the resemblance would say to him, 'Receive glad tidings, for Allah^{azwj} Mighty and Majestic has Commanded with you to the Paradise'. He would say, 'May Allah^{azwj} have Mercy on you, who are you. You have been giving me glad tidings from when you came out from my grave and comforted me in my way, and informed me about my Lord^{azwj}'. So it would be saying, 'I am the gladness which you used to cause entering upon your brethren in the world. Allah^{azwj} Created me from it in order to give you glad tidings, and comfort you in your loneliness'.

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Ibn Fazzal – similar to it.¹¹⁰

11. مُحَمَّدُ بْنُ يَحْيَى، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ، عَنْ عَلِيِّ بْنِ الْحَكَمِ، عَنْ مَالِكِ بْنِ عَطِيَّةٍ: عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ، قَالَ: « قَالَ رَسُولُ اللَّهِ ﷺ: أَحَبُّ الْأَعْمَالِ إِلَى اللَّهِ سُورُ تَدْخِلُهُ عَلَى الْمُؤْمِنِ: تَطْرُدُ عَنْهُ جُوعَتُهُ، أَوْ تَكْشِفُ عَنْهُ كَرْبَتَهُ ».

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Ali Bin Al Hakam, from Malik Bin Atiyya,

(It has been narrated) from Abu Abdullah^{asws} having said: 'Rasool-Allah^{saww} said: 'The deeds most Beloved to Allah^{azwj} is the gladness which you cause to enter upon the Momin, repelling his hunger from him, or relieving his worries from him'.¹¹¹

12. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنْ ابْنِ أَبِي عُمَيْرٍ، عَنْ الْحَكَمِ بْنِ مَسْكِينٍ: عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ، قَالَ: «مَنْ أَدْخَلَ عَلَى مُؤْمِنٍ سُورًا، خَلَقَ اللَّهُ — عَزَّ وَجَلَّ — مِنْ ذَلِكَ السُّورِ خَلْقًا، فَيَلْقَاهُ عِنْدَ مَوْتِهِ، فَيَقُولُ لَهُ: أَبَشِّرْ يَا وَلِيَّ اللَّهِ بِكَرَامَةٍ مِنَ اللَّهِ وَرِضْوَانٍ، ثُمَّ لَا يَزَالُ مَعَهُ حَتَّى يَدْخُلَهُ قَبْرُهُ، فَيَقُولُ لَهُ مِثْلَ ذَلِكَ، فَإِذَا بَعَثَ يَلْقَاهُ، فَيَقُولُ لَهُ مِثْلَ ذَلِكَ، ثُمَّ لَا يَزَالُ مَعَهُ عِنْدَ كُلِّ هَوَلٍ، يَبْشِرُهُ، وَيَقُولُ لَهُ مِثْلَ ذَلِكَ، فَيَقُولُ لَهُ: مَنْ أَنْتَ رَحِمَكَ اللَّهُ؟ فَيَقُولُ: أَنَا السُّورُ الَّذِي أَدْخَلْتَهُ عَلَى فُلَانٍ ».

Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Al Hakam Bin Miskeen,

(It has been narrated) from Abu Abdullah^{asws} having said: 'The one who causes gladness to enter upon the Momin, Allah^{azwj} Mighty and Majestic would Create the gladness from that as a creature. So it would meet him during his death and it would be saying to him, 'Receive glad tidings, O friend of Allah^{azwj}, with the prestige from Allah^{azwj}, and Pleasure'.

Then it would not cease to be with him until it enters into his grave (meeting him), and it would be saying to him similar to that. So when he is Resurrected, it would meet him and would be saying to him similar to that. Then it would not cease to be with him during every horror, giving him glad tidings and saying to him similar to that. So he would be saying to it, 'Who

are you? May Allah^{azwj} have Mercy on you'. So it would be saying, 'I am the gladness which you cause to enter upon so and so'.¹¹²

13. الْحُسَيْنُ بْنُ مُحَمَّدٍ، عَنْ أَحْمَدَ بْنِ إِسْحَاقَ، عَنْ سَعْدَانَ بْنِ مُسْلِمٍ، عَنْ عَبْدِ اللَّهِ بْنِ سِنَانٍ، قَالَ: كَانَ رَجُلٌ عِنْدَ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ، فَقَرَأَ هَذِهِ الْآيَةَ: (وَالَّذِينَ يُؤْذُونَ الْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ بَغَيْرِ مَا اكْتَسَبُوا فَقَدْ احْتَمَلُوا بُهْتَانًا وَإِثْمًا مُبِينًا) قَالَ: فَقَالَ أَبُو عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ: «فَمَا ثَوَابُ مَنْ أَدْخَلَ عَلَيْهِ السُّرُورَ؟» فَقُلْتُ: جَعَلْتُ فِدَاكَ، عَشْرُ حَسَنَاتٍ، قَالَ: «إِي وَاللَّهِ، وَآلَفُ أَلْفٍ حَسَنَةٍ».

Al Husayn Bin Muhammad, from Ahmad Bin Is'haq, from Sa'dan Bin Muslim, from Abdullah Bin Sinan who said,

'A man was in the presence of Abu Abdullah^{asws}, and he recited this Verse [33: 58] And those who hurt the believing men and the believing women without them being deserving of it, they are guilty indeed of a false accusation and a manifest sin. So Abu Abdullah^{asws} said: 'So what is the Reward for the one who causes the gladness to enter upon him?' So I said, 'May I be sacrificed for you^{asws}! Ten good deeds'. So he^{asws} said: 'Yes, by Allah^{azwj}, and a thousand, thousand (million) good deeds'.¹¹³

14. عِدَّةٌ مِنْ أَصْحَابِنَا، عَنْ سَهْلِ بْنِ زِيَادٍ، عَنْ مُحَمَّدِ بْنِ أُورَمَةَ، عَنْ عَلِيِّ بْنِ يَحْيَى، عَنِ الْوَلِيدِ بْنِ الْعَلَاءِ، عَنْ ابْنِ سِنَانٍ: عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ، قَالَ: «مَنْ أَدْخَلَ السُّرُورَ عَلَى مُؤْمِنٍ، فَقَدْ أَدْخَلَهُ عَلَى رَسُولِ اللَّهِ ﷺ؛ وَمَنْ أَدْخَلَهُ عَلَى رَسُولِ اللَّهِ ﷺ، فَقَدْ وَصَلَ ذَلِكَ إِلَى اللَّهِ، وَكَذَلِكَ مَنْ أَدْخَلَ عَلَيْهِ كَرْبًا».

A number of our companions, from Sahl Bin Ziyad, from Muhammad Bin Awrama, from Ali Bin Yahya, from Al Waleed Bin Al A'ala, from Ibn Sinan,

(It has been narrated) from Abu Abdullah^{asws} having said: 'The one who causes the gladness to enter upon a Momin, so he has extended it towards Rasool-Allah^{saww}; and the one who enters it upon Rasool-Allah^{saww}, so he has linked that to Allah^{azwj}. And similar to that is the one who enter the worries upon him (the Momin)'.¹¹⁴

15. عَنْهُ، عَنْ إِسْمَاعِيلَ بْنِ مَنْصُورٍ، عَنِ الْمُفَضَّلِ: عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ، قَالَ: «أَيُّمَا مُسْلِمٍ لَقِيَ مُسْلِمًا فَسَرَّهُ، سَرَّهُ اللَّهُ عَزَّ وَجَلَّ».

From him, from Ismail Bin Mansour, from Al Mufazzal,

(It has been narrated) from Abu Abdullah^{asws} having said: 'Whichever Muslim meets a Muslim, so he gladdens him, Allah^{azwj} Mighty and Majestic would Gladden him'.¹¹⁵

16. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنْ ابْنِ أَبِي عُمَيْرٍ، عَنْ هِشَامِ بْنِ الْحَكَمِ: عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ، قَالَ: «مَنْ أَحَبَّ الْأَعْمَالَ إِلَى اللَّهِ — عَزَّ وَجَلَّ — إِدْخَالَ السُّرُورِ عَلَى الْمُؤْمِنِ: إِشْبَاعُ جَوْعَتِهِ، أَوْ تَنْفِيسُ كُرْبَتِهِ، أَوْ قَضَاءُ دِينِهِ».

Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Hisham Bin Al Hakam,

(It has been narrated) from Abu Abdullah^{asws} having said: ‘The most Beloved of the deeds to Allah^{azwj} Mighty and Majestic is the entering of the gladness upon the Momin – satiating his hunger, or relieving his distress, or fulfilling his debts’.¹¹⁶

83- بَابُ قَضَاءِ حَاجَةِ الْمُؤْمِنِ

Chapter 83 – Fulfilling the need of the Momin

1. مُحَمَّدُ بْنُ يَحْيَى، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ عَيْسَى، عَنِ الْحَسَنِ بْنِ عَلِيٍّ، عَنْ بَكَّارِ بْنِ كَرْدَمٍ، عَنِ الْمُفَاضِلِ: عَنْ أَبِي عَبْدِ اللَّهِ عليه السلام، قَالَ: قَالَ لِي: « يَا مُفَاضِلُ، اسْمَعْ مَا أَقُولُ لَكَ، وَاعْلَمْ أَنَّهُ الْحَقُّ، وَافْعَلْهُ، وَأَخْبِرْ بِهِ عَلَيْهِ إِخْوَانُكَ ».

قُلْتُ: جُعِلْتُ فِدَاكَ، وَمَا عَلَيْهِ إِخْوَانِي؟

قَالَ: « الرَّاعِبُونَ فِي قَضَاءِ حَوَائِجِ إِخْوَانِهِمْ ».

قَالَ: ثُمَّ قَالَ: « وَمَنْ قَضَى لِأَخِيهِ الْمُؤْمِنِ حَاجَةً، قَضَى اللَّهُ — عَزَّ وَجَلَّ — لَهُ يَوْمَ الْقِيَامَةِ مِائَةَ أَلْفِ حَاجَةٍ مِنْ ذَلِكَ أَوْلَاهَا الْجَنَّةُ، وَمِنْ ذَلِكَ أَنْ يَدْخُلَ قَرَابَتَهُ وَمَعَارِفَهُ وَإِخْوَانَهُ الْجَنَّةَ بَعْدَ أَنْ لَا يَكُونُوا نَصَابًا ».

وَكَانَ الْمُفَاضِلُ إِذَا سَأَلَ الْحَاجَةَ أَحَدًا مِنْ إِخْوَانِهِ، قَالَ لَهُ: أَمَا تَشْتَهِي أَنْ تَكُونَ مِنْ عَلَيْهِ

الْإِخْوَانِ؟

Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Al Hassan Bin Ali, from Bakkar Bin Kardam, from Al Mufazzal,

(It has been narrated) from Abu Abdullah^{asws}, said, ‘He^{asws} said to me: ‘O Mufazzal! Listen to what I^{asws} am saying to you, and know that it is the truth, and do it (yourself) and inform your brothers of the high social standing’. I said, ‘May I be sacrificed for you^{asws}! And what are my brothers of high social standing?’ He^{asws} said: ‘Those who are interested in fulfilling the needs of their brethren’.

He (the narrator) said, ‘Then he^{asws} said: ‘And the one who fulfils a need of his Momin brother, Allah^{azwj} Mighty and Majestic would Fulfil for him a hundred thousand needs of the Day of Judgement – from that the first one is the Paradise, and from that is that he would enter his relatives and his acquaintances, and his brethren into the Paradise, after (it is clarified) that they do not happen to be Hostile ones (Nasibis)’.

And it was so that whenever Al-Mufazzal (the narrator) asked for a need from a brother from his brethren, said to him, ‘Do you not desire that you happen to be from the brethren of high social standing?’¹¹⁷

2. عَنْهُ، عَنْ مُحَمَّدِ بْنِ زِيَادٍ، قَالَ: حَدَّثَنِي خَالِدُ بْنُ يَزِيدَ، عَنِ الْمُفَاضِلِ بْنِ عُمَرَ: عَنْ أَبِي عَبْدِ اللَّهِ عليه السلام، قَالَ: « إِنَّ اللَّهَ — عَزَّ وَجَلَّ — خَلَقَ خَلْقًا مِنْ خَلْقِهِ، انْتَجَبَهُمْ لِقَضَاءِ

حَوَائِجَ فَقَرَاءَ شِيعَتِنَا لِيُشْبِهَهُمْ عَلَى ذَلِكَ الْجَنَّةَ، فَإِنْ اسْتَطَعْتَ أَنْ تَكُونَ مِنْهُمْ، فَكُنْ». ثُمَّ قَالَ: «لَنَا وَاللَّهِ رَبُّ نَعْبُدُهُ، لَا نُشْرِكُ بِهِ شَيْئًا».

From him, from Muhammad Bin Ziyad who said, 'It was narrated to me from Al Mufazzal Bin Umar,

(It has been narrated) from Abu Abdullah^{asws} having said: 'Allah^{azwj} Mighty and Majestic Created creatures from His^{azwj} creatures, Choosing them for the fulfilment of the needs of the poor ones of our^{asws} Shia in order for the Paradise to be affirmed for them upon that. Therefore, if you have the capacity to become from them, then become so'. Then he^{asws} said: 'For us^{asws}, by Allah^{azwj}, is a Lord^{azwj}. We^{asws} worship Him^{azwj}, not associating anything with Him^{azwj}'.¹¹⁸

3. عَنْهُ، عَنْ مُحَمَّدِ بْنِ زِيَادٍ، عَنِ الْحَكَمِ بْنِ أَيْمَنَ، عَنْ صَدَقَةَ الْأَحْدَبِ: عَنْ أَبِي عَبْدِ اللَّهِ عليه السلام، قَالَ: «قَضَاءُ حَاجَةِ الْمُؤْمِنِ خَيْرٌ مِنْ عِتْقِ أَلْفِ رَقِيَّةٍ، وَخَيْرٌ مِنْ حُمْلَانِ أَلْفِ فَرَسٍ فِي سَبِيلِ اللَّهِ».

عَلِيِّ بْنِ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنْ مُحَمَّدِ بْنِ زِيَادٍ، مِثْلَ الْحَدِيثَيْنِ.

From him, from Muhammad Bin Ziyad, from Al Hakam Bin Ayman, from Sadaqa Al Ahdab,

(It has been narrated) from Abu Abdullah^{asws} having said: 'Fulfilling a need of the Momin is better than freeing a thousand necks, and better than loading a thousand horses in the Way of Allah^{azwj}'.

Ali Bin Ibrahim, from his father, from Muhammad Bin Ziyad – similar to the two Ahadeeth.¹¹⁹

4. عَلِيُّ، عَنْ أَبِيهِ، عَنْ مُحَمَّدِ بْنِ زِيَادٍ، عَنْ صَنْدَلٍ، عَنْ أَبِي الصَّبَّاحِ الْكِنَانِيِّ، قَالَ: قَالَ أَبُو عَبْدِ اللَّهِ عليه السلام: «لَقَضَاءُ حَاجَةِ امْرِئٍ مُؤْمِنٍ أَحَبُّ إِلَيَّ مِنَ عِشْرِينَ حَجَّةً، كُلُّ حَجَّةٍ يَنْفِقُ فِيهَا صَاحِبُهَا مِائَةَ أَلْفٍ».

Ali, from his father, from Muhammad Bin Ziyad, from Sandal, from Abu Al Sabbah Al Kinany who said,

'Abu Abdullah^{asws} said: 'The fulfilment of a need of an affair of a Momin is more Beloved to Allah^{azwj} than performing twenty Hajj, its performer having spent during each Hajj, one hundred thousand (Dirhams)'.¹²⁰

5. عِدَّةٌ مِنْ أَصْحَابِنَا، عَنْ أَحْمَدَ بْنِ مُحَمَّدَ بْنِ خَالِدٍ، عَنْ أَبِيهِ، عَنْ هَارُونَ بْنِ الْجَهْمِ، عَنْ إِسْمَاعِيلَ بْنِ عَمَّارٍ الصَّيْرَفِيِّ، قَالَ: قُلْتُ لِأَبِي عَبْدِ اللَّهِ عليه السلام: جُعِلْتُ فِدَاكَ، الْمُؤْمِنُ رَحْمَةً عَلَى الْمُؤْمِنِ؟ قَالَ: «نَعَمْ» قُلْتُ: وَكَيْفَ ذَاكَ؟ قَالَ: «أَيُّمَا مُؤْمِنٍ أَتَى أَخَاهُ فِي حَاجَةٍ، فَإِنَّمَا ذَلِكَ رَحْمَةٌ مِنَ اللَّهِ سَاقَهَا إِلَيْهِ، وَسَبَّبَهَا لَهُ، فَإِنْ قَضَى حَاجَتَهُ، كَانَ قَدْ قَبِلَ الرَّحْمَةَ يَقْبُولُهَا؛ وَإِنْ رَدَّ عَنْ حَاجَتِهِ وَهُوَ يَقْدِرُ عَلَى قَضَائِهَا، فَإِنَّمَا رَدَّ عَنْ نَفْسِهِ رَحْمَةً مِنَ اللَّهِ — عَزَّ وَجَلَّ — سَاقَهَا إِلَيْهِ، وَسَبَّبَهَا لَهُ، وَذَخَرَ اللَّهُ — عَزَّ وَجَلَّ — تِلْكَ الرَّحْمَةَ إِلَى يَوْمٍ

الْقِيَامَةِ حَتَّى يَكُونَ الْمَرْدُودُ عَنْ حَاجَتِهِ هُوَ الْحَاكِمُ فِيهَا، إِنْ شَاءَ صَرَفَهَا إِلَى نَفْسِهِ، وَإِنْ شَاءَ صَرَفَهَا إِلَى غَيْرِهِ.

يَا إِسْمَاعِيلُ، فَإِذَا كَانَ يَوْمُ الْقِيَامَةِ وَهُوَ الْحَاكِمُ فِي رَحْمَةِ مِنَ اللَّهِ قَدْ شَرَعَتْ لَهُ، فَإِلَى مَنْ تَرَى يَصْرِفُهَا؟ « قُلْتُ: لَا أَظُنُّ يَصْرِفُهَا عَنْ نَفْسِهِ، قَالَ: « لَا تَظُنُّ، وَلَكِنْ اسْتَيقِنْ؛ فَإِنَّهُ لَنْ يَرُدَّهَا عَنْ نَفْسِهِ.

يَا إِسْمَاعِيلُ، مَنْ آتَاهُ أَخُوهُ فِي حَاجَةٍ يَقْدِرُ عَلَى قَضَائِهَا، فَلَمْ يَقْضِهَا لَهُ، سَلَّطَ اللَّهُ عَلَيْهِ شُجَاعًا يَنْهَشُ إِبْهَامَهُ فِي قَبْرِهِ إِلَى يَوْمِ الْقِيَامَةِ، مَغْفُورًا لَهُ أَوْ مُعَذَّبًا. ».

A number of our companions, from Ahmad Bin Muhammad Bin Khalid, from his father, from Haroun Bin Al Jahm, from Ismail Bin Ammar Al Sayrafi who said,

‘I said to Abu Abdullah^{asws}, ‘May I be sacrificed for you^{asws}! A Momin is a mercy upon a Momin?’ He^{asws} said: ‘Yes’. I said, ‘And how is that so?’ He^{asws} said: ‘Whichever Momin comes over to a Momin regarding a need, so rather that is a Mercy from Allah^{azwj} urging him towards him, and its cause for him. So if he were to fulfil his need, it would be so that he would have accepted the Mercy by accepting it; and if he were to repel him from his need while he is able upon fulfilling it, so rather he would have repelled from himself a Mercy from Allah^{azwj} Mighty and Majestic urging him to him, and a cause for him.

And Allah^{azwj} Mighty and Majestic would Hoard that Mercy up to the Day of Judgement until the one who had been repelled from his need would judge with regards to it. If he so desires to, divert it towards himself, and if he so desires to, divert it towards someone else. O Ismail! So when it will be the Day of Judgement and he would be the judge regarding a Mercy from Allah^{azwj} having commenced for it (its decision), so to whom do you see that he would be diverting it to?’ I said, ‘I don’t think he would divert it away from himself’. He^{asws} said: ‘Do not guess, but be certain, for he would never repel it away from himself.

O Ismail! The one who goes over to his brother regarding a need, him being able upon fulfilling it, but he does not fulfill it for him, Allah^{azwj} would Cause a hydra to gnaw away his big toe in his grave up to the Day of Judgement, either being a Forgiveness for him or a Punishment’.¹²¹

6. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنْ ابْنِ أَبِي عُمَيْرٍ، عَنِ الْحَكَمِ بْنِ أَيْمَنَ، عَنْ أَبَانَ بْنِ تَغْلِبَ، قَالَ: سَمِعْتُ أَبَا عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ يَقُولُ: « مَنْ طَافَ بِالْبَيْتِ أُسْبُوعًا، كَتَبَ اللَّهُ — عَزَّ وَجَلَّ — لَهُ سِتَّةَ آلَافِ حَسَنَةٍ، وَمَحَا عَنْهُ سِتَّةَ آلَافِ سَيِّئَةٍ، وَرَفَعَ لَهُ سِتَّةَ آلَافِ دَرَجَةٍ. »
قَالَ: وَزَادَ فِيهِ إِسْحَاقُ بْنُ عَمَّارٍ: « وَقَضَى لَهُ سِتَّةَ آلَافِ حَاجَةٍ » قَالَ: ثُمَّ قَالَ: « وَقَضَاءُ حَاجَةِ الْمُؤْمِنِ أَفْضَلُ مِنْ طَوَافٍ وَطَوَافٍ », حَتَّى عَدَّ عَشْرًا.

Ali Bin Ibrahim, from his father, form Ibn Abu Umeyr, from Al Hakam Bin Ayman, from Aban Bin Taghlub who said,

‘I heard Abu Abdullah^{asws} saying: ‘The one performs Tawaaf of the House (Kabah) by seven (circuits), Allah^{azwj} would Write for him six thousand good deeds, and Delete from him six thousand sins, and Elevate for him six thousand levels’.

And Is’haq Bin Ammar (another narrator) has an increase in it, ‘(He^{asws} said): ‘And Fulfill for him six thousand needs’. He^{asws} said: ‘And the fulfilling of a need of a Momin is superior than performing a Tawaaf, and a Tawaaf’ – until he^{asws} had numbered ten’.¹²²

7. الْحُسَيْنُ بْنُ مُحَمَّدٍ، عَنْ أَحْمَدَ بْنِ إِسْحَاقَ، عَنْ بَكْرِ بْنِ مُحَمَّدٍ، عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ، قَالَ: « مَا قَضَى مُسْلِمٌ لِمُسْلِمٍ حَاجَةً إِلَّا نَادَاهُ اللَّهُ تَبَارَكَ وَتَعَالَى: عَلَيَّ ثَوَابُكَ، وَلَا أَرْضَى لَكَ بِدُونِ الْجَنَّةِ ».

Al Husayn Bin Muhammad, from Ahmad Bin Muhammad Bin Is’haq, from Bakr Bin Muhammad,

(It has been narrated) from Abu Abdullah^{asws} having said: ‘A Muslim will not fulfil a need of the Muslim except that Allah^{azwj} Blessed and High would Call out: “Upon Me^{azwj} is your Reward, and I^{azwj} will not be Pleased for you (as a Reward), less than the Paradise’.¹²³

8. عَنْهُ، عَنْ سَعْدَانَ بْنِ مُسْلِمٍ، عَنْ إِسْحَاقَ بْنِ عَمَّارٍ، عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ، قَالَ: قَالَ: « مَنْ طَافَ بِهَذَا الْبَيْتِ طَوَافًا وَاحِدًا، كَتَبَ اللَّهُ — عَزَّ وَجَلَّ — لَهُ سِتَّةَ آلَافِ حَسَنَةٍ، وَمَحَا عَنْهُ سِتَّةَ آلَافِ سَيِّئَةٍ، وَرَفَعَ لَهُ سِتَّةَ آلَافِ دَرَجَةٍ، حَتَّى إِذَا كَانَ عِنْدَ الْمُلتَزِمِ، فَتَحَ لَهُ سَبْعَةَ أَبْوَابٍ مِنْ أَبْوَابِ الْجَنَّةِ ».

قُلْتُ لَهُ: جُعِلَتْ فِدَاكَ، هَذَا الْفَضْلُ كُلُّهُ فِي الطَّوَافِ؟

قَالَ: « نَعَمْ، وَأُخْبِرُكَ بِأَفْضَلِ مِنْ ذَلِكَ، فَضَاءُ حَاجَةِ الْمُسْلِمِ أَفْضَلُ مِنْ طَوَافٍ وَطَوَافٍ وَطَوَافٍ، حَتَّى بَلَغَ عَشْرًا ».

From him, from Sa’dan Bin Muslim, from Is’haq Bin Ammar,

(It has been narrated) from Abu Abdullah^{asws} having said: ‘The one who performs Tawaaf of this House (Kabah), one Tawaaf, Allah^{azwj} Mighty and Majestic would Write for him six thousand good deeds and Delete from him six thousand sins, and Elevate for him six thousand levels, to the extent that when he would be by Al-Multazam (back of the Kabah), Allah^{azwj} would Open for him seven Doors from the Doors of the Paradise’.

I said to him^{asws}, ‘May I be sacrificed for you^{asws}! This merit, all of it is regarding the Tawaaf?’ He^{asws} said: ‘Yes, and I^{asws} shall inform you with the more superior than that – fulfilling a need of the Muslim is superior than performing a Tawaaf, and a Tawaaf, and a Tawaaf’, until he^{asws} reached ten’.¹²⁴

9. مُحَمَّدُ بْنُ يَحْيَى، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ عِيسَى، عَنْ ابْنِ مَحْبُوبٍ، عَنْ إِبْرَاهِيمَ الْخَارَفِيِّ، قَالَ: سَمِعْتُ أَبَا عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ يَقُولُ: « مَنْ مَشَى فِي حَاجَةِ أَخِيهِ الْمُؤْمِنِ يَطْلُبُ بِذَلِكَ مَا عِنْدَ اللَّهِ حَتَّى تُقْضَى لَهُ، كَتَبَ اللَّهُ — عَزَّ وَجَلَّ — لَهُ بِذَلِكَ مِثْلَ أَجْرِ حَجَّةٍ وَعُمْرَةٍ ».

مَبْرُورَيْنِ، وَصَوْمَ شَهْرَيْنِ مِنْ أَشْهُرِ الْحَرَمِ وَاعْتِكَافَهُمَا فِي الْمَسْجِدِ الْحَرَامِ؛ وَمَنْ مَشَى فِيهَا بِنِيَّةٍ وَلَمْ تُقْضَ، كَتَبَ اللَّهُ لَهُ بِذَلِكَ مِثْلَ حَجَّةٍ مَبْرُورَةٍ؛ فَارْغَبُوا فِي الْخَيْرِ».

Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Ibn Mahboub, from Ibrahim Al Kharqy who said,

‘I heard Abu Abdullah^{asws} saying: ‘The one who walks regarding a need of his Momin brother, seeking by that what is in the Presence of Allah^{azwj}, until he fulfils it for him, Allah^{azwj} Mighty and Majestic would Write for him due to that, the like of the Recompense of a Hajj and an Umrah, both having performed correctly, and Fasts of two months from the Sacred months, and both during Itikaaf in the Sacred Masjid; and the one who walks regarding it with an intention but could not fulfil it, Allah^{azwj} would Write for him, due to that, like of a correctly performed Hajj. Therefore, be desiring regarding the goodness’.¹²⁵

10. عِدَّةٌ مِنْ أَصْحَابِنَا، عَنْ سَهْلِ بْنِ زِيَادٍ، عَنْ مُحَمَّدِ بْنِ أُورْمَةَ، عَنِ الْحَسَنِ بْنِ عَلِيٍّ بْنِ أَبِي حَمْزَةَ، عَنْ أَبِيهِ، عَنْ أَبِي بَصِيرٍ، قَالَ: قَالَ أَبُو عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ: «تَنَافَسُوا فِي الْمَعْرُوفِ لِإِخْوَانِكُمْ، وَكُونُوا مِنْ أَهْلِهِ؛ فَإِنَّ لِلْجَنَّةِ بَاباً يُقَالُ لَهُ: الْمَعْرُوفُ، لَا يَدْخُلُهُ إِلَّا مَنْ اصْطَنَعَ الْمَعْرُوفَ فِي الْحَيَاةِ الدُّنْيَا؛ فَإِنَّ الْعَبْدَ لَيَمْشِي فِي حَاجَةِ أَخِيهِ الْمُؤْمِنِ، فَيُوكِّلُ اللَّهُ — عَزَّ وَجَلَّ — بِهِ مَلَكََيْنِ: وَاحِداً عَنْ يَمِينِهِ، وَآخَرَ عَنْ شِمَالِهِ يَسْتَغْفِرَانِ لَهُ رَبَّهُ، وَيدْعَوَانِ بِقَضَاءِ حَاجَتِهِ».

ثُمَّ قَالَ: «وَاللَّهُ، لِرَسُولِ اللَّهِ ﷺ أَسْرُ بِقَضَاءِ حَاجَةِ الْمُؤْمِنِ إِذَا وَصَلَتْ إِلَيْهِ مِنْ صَاحِبِ الْحَاجَةِ».

A number of our companions, from Sahl Bin Ziyad, from Muhammad Bin Awrama, from Al Hassan Bin Ali Bin Abu Hamza, from his father, from Abu Baseer who said,

‘Abu Abdullah^{asws} said: ‘Compete with each other regarding the good works to your bretheren, and become from its deserving ones, for the Paradise has a Door called ‘The good works’, none shall enter it except the one who did the good works during the life of the world.

So if the servant were to walk regarding a need of his Momin brother, Allah^{azwj} Mighty and Majestic would Allocate two Angels to him, one on his right and the other on his left, both seeking Forgiveness for him from his Lord^{azwj}, and both supplicating for the fulfilment of his needs’. Then he^{asws} said: ‘By Allah^{azwj}! Rasool-Allah^{saww} was more joyful with the fulfilment of a need of the Momin when it (news) arrived to him^{saww} than the needy one was himself’.¹²⁶

11. عِدَّةٌ مِنْ أَصْحَابِنَا، عَنْ أَحْمَدَ بْنِ مُحَمَّدَ بْنِ خَالِدٍ، عَنْ أَبِيهِ، عَنْ خَلْفِ بْنِ حَمَّادٍ، عَنْ بَعْضِ أَصْحَابِهِ: عَنْ أَبِي جَعْفَرٍ عَلَيْهِ السَّلَامُ، قَالَ: «وَاللَّهُ، لَأَنَّ أَحَجَّ حَاجَةٍ، أَحَبُّ إِلَيَّ مِنْ أَنْ أُعْتِقَ رَقَبَةً وَرَقَبَةً وَرَقَبَةً وَمِثْلَهَا وَمِثْلَهَا — حَتَّى بَلَغَ عَشْرًا — وَمِثْلَهَا وَمِثْلَهَا — حَتَّى بَلَغَ

السَّبْعِينَ — وَلَئِنْ أَعُولَ أَهْلَ بَيْتٍ مِنَ الْمُسْلِمِينَ أَسَدُ جَوْعَتِهِمْ، وَأَكْسُو عَوْرَتَهُمْ، فَأَكْفُ وَجُوهُهُمْ عَنِ النَّاسِ، أَحَبُّ إِلَيَّ مِنْ أَنْ أَحْجَ حَجَّةً وَحَجَّةً وَحَجَّةً وَمِثْلَهَا وَمِثْلَهَا — حَتَّى بَلَغَ عَشْرًا — وَمِثْلَهَا وَمِثْلَهَا — حَتَّى بَلَغَ السَّبْعِينَ ».

A number of our companions, from Ahmad Bin Muhammad Bin Khalid, from his father, from Khalaf Bin Hammad, from oen of his companions,

(It has been narrated) from Abu Ja'far^{asws} having said: 'By Allah^{azwj}! My^{asws} performing a Hajj is more beloved to me^{asws} than freeing a neck, and a neck, and a neck, a similar to it, and similar to it until it reaches ten, and similar to it, and similar to it until it reaches seventy; and if^{asws} were to look after a family from the Muslims, satiating their hunger, and clothing their bareness, so that it would preserve their faces from the people, it would be more beloved to me^{asws} than if I^{asws} were to perform a Hajj, and a Hajj, and a Hajj, and similar to it, and similar to it, until it reaches ten, and similar to it, and similar to it, until it reaches seventy'.¹²⁷

12. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنْ ابْنِ أَبِي عُمَيْرٍ، عَنْ أَبِي عَلِيٍّ صَاحِبِ الشَّعِيرِ، عَنْ مُحَمَّدِ بْنِ قَيْسٍ: عَنْ أَبِي جَعْفَرٍ عَلَيْهِ السَّلَامُ، قَالَ: «أَوْحَى اللَّهُ — عَزَّ وَجَلَّ — إِلَى مُوسَى عَلَيْهِ السَّلَامُ: أَنْ مِنْ عِبَادِي مَنْ يَتَقَرَّبُ إِلَيَّ بِالْحَسَنَةِ، فَأُحْكِمُهُ فِي الْجَنَّةِ، فَقَالَ مُوسَى: يَا رَبِّ، وَمَا تِلْكَ الْحَسَنَةُ؟ قَالَ: يَمْشِي مَعَ أَخِيهِ الْمُؤْمِنِ فِي قِضَاءِ حَاجَتِهِ، فُضِيتَ أَوْ لَمْ تُقَضَّ ».

Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Abu Ali Sahib of Al Shaeer, from Muhammad Bin Qays,

(It has been narrated) from Abu Ja'far^{asws} having said: 'Allah^{azwj} Mighty and Majestic Revealed unto Musa^{as}: "From My^{azwj} servants there is one who comes nearer to Me^{azwj} by the good deeds so I^{azwj} Judge him to be in the Paradise". So Musa^{as} said: 'O Lord^{azwj}! And what is that good deed?' He^{azwj} Said: "Walking with his Momin brother regarding fulfilment of his need, whether it gets fulfilled or does not get fulfilled"'.¹²⁸

13. الْحُسَيْنُ بْنُ مُحَمَّدٍ، عَنْ مُعَلَّى بْنِ مُحَمَّدٍ، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ عَبْدِ اللَّهِ، عَنْ عَلِيِّ بْنِ جَعْفَرٍ، قَالَ: سَمِعْتُ أَبَا الْحَسَنِ عَلَيْهِ السَّلَامُ يَقُولُ: «مَنْ آتَاهُ أَخُوهُ الْمُؤْمِنُ فِي حَاجَةٍ، فَإِنَّمَا هِيَ رَحْمَةٌ مِنَ اللَّهِ — تَبَارَكَ وَتَعَالَى — سَاقَهَا إِلَيْهِ، فَإِنْ قَبِلَ ذَلِكَ، فَقَدْ وَصَلَهُ بَوْلَايَتِنَا وَهُوَ مَوْصُولٌ بِوَلَايَةِ اللَّهِ؛ وَإِنْ رَدَّهُ عَنْ حَاجَتِهِ وَهُوَ يَقْدِرُ عَلَى قِضَائِهَا، سَلَطَ اللَّهُ عَلَيْهِ شَجَاعًا مِنْ نَارٍ يَنْهَشُهُ فِي قَبْرِهِ إِلَى يَوْمِ الْقِيَامَةِ، مَغْفُورًا لَهُ أَوْ مُعَذَّبًا، فَإِنْ عَذَرَهُ الطَّالِبُ كَانَ أَسْوَأَ حَالًا ».

Al Husayn Bin Muhammad, from Moalla Bin Muhammad, from Ahmad Bin Muhammad Bin Abdullah,

(It has been narrated) from Ali son of Ja'far^{asws} having said, 'I heard Abu Al-Hassan^{asws} saying: 'The one who comes over to his Momin brother regarding a need, so rather it is a Mercy from Allah^{azwj} Blessed and High being urged towards him. So if he were to accept that, so it would link him with our^{asws} Wilayah, and it is linked with the Wilayah of Allah^{azwj}; and if he

were to repel him from his need while he is able upon its fulfilment, Allah^{azwj} would Cause a hydra of fire to overcome him in his grave, gnawing him up to the Day of Judgement, be it as a Forgiveness for him or a Punishment. If in such case (in need of help) the needy accepts his excuse it will be much worse for him'.¹²⁹

14. مُحَمَّدٌ بْنُ يَحْيَى، عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ، عَنْ مُحَمَّدِ بْنِ إِسْمَاعِيلَ بْنِ بَزِيعٍ، عَنْ صَالِحِ بْنِ عَقَبَةَ، عَنْ عَبْدِ اللَّهِ بْنِ مُحَمَّدٍ الْجَعْفِيِّ، عَنْ أَبِي جَعْفَرٍ عَلَيْهِ السَّلَامُ، قَالَ: «إِنَّ الْمُؤْمِنَ لَتَرُدَّ عَلَيْهِ الْحَاجَةُ لِأَخِيهِ، فَلَا تَكُونُ عِنْدَهُ، فِيهِتَمُ بِهَا قَلْبَهُ، فَيَدْخِلُهُ اللَّهُ — تَبَارَكَ وَتَعَالَى — بِهِمُ الْجَنَّةَ».

Muhammad Bin Yahya, from Muhammad Bin Al Husayn, from Muhammad Bin Ismail Bin Bazie, from Salih Bin Uqba, from Abdullah Bin Muhammad Al Ju'fy,

(It has been narrated) from Abu Ja'far^{asws} having said: 'The Momin to whom is referred to a need of his brother, so it does not happen to be in his presence, but he intends it in his heart, so Allah^{azwj} Blessed and High would Enter him into the Paradise due to his intending for it'.¹³⁰

Notes

- [illegible]

[illegible]

- 116 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 82 H 16
- 117 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 83 H 1
- 118 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 83 H 2
- 119 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 83 H 3
- 120 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 83 H 4
- 121 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 83 H 5
- 122 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 83 H 6
- 123 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 83 H 7
- 124 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 83 H 8
- 125 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 83 H 9
- 126 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 83 H 10
- 127 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 83 H 11
- 128 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 83 H 12
- 129 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 83 H 13
- 130 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 83 H 14

كِتَابُ الْإِيمَانِ وَالْكَفْرِ

THE BOOK OF BELIEF (Emān) AND DISBELIEF (Kufr) (7)

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ، وَصَلَّى اللَّهُ عَلَى سَيِّدِنَا مُحَمَّدٍ وَآلِهِ
الطَّاهِرِينَ، وَسَلَّمُ تَسْلِيمًا.

In the Name of Allah^{azwj} the Beneficent, the Merciful. The Praise is for Allah^{azwj} Lord^{azwj} of the Worlds, and Blessing be upon our Chief Muhammad^{saww} and his^{saww} Purified Progeny^{asws}, and greetings with abundant greetings.

84- بَابُ السَّعْيِ فِي حَاجَةِ الْمُؤْمِنِ

Chapter 84 – The striving regarding a need of the Momin

1. مُحَمَّدُ بْنُ يَحْيَى، عَنْ أَحْمَدَ بْنِ مُحَمَّدَ بْنِ عِيسَى، عَنْ عَلِيِّ بْنِ الْحَكَمِ، عَنْ مُحَمَّدِ بْنِ مَرْوَانَ: عَنْ أَبِي عَبْدِ اللَّهِ عليه السلام، قَالَ: قَالَ: «مَشَى الرَّجُلُ فِي حَاجَةِ أَخِيهِ الْمُؤْمِنِ يُكْتَبُ لَهُ عَشْرَ حَسَنَاتٍ، وَيُمَحَى عَنْهُ عَشْرَ سَيِّئَاتٍ، وَيَرْفَعُ لَهُ عَشْرَ دَرَجَاتٍ». قَالَ: وَلَا أَعْلَمُهُ إِلَّا قَالَ: «وَيَعْدِلُ عَشْرَ رِقَابٍ، وَأَفْضَلُ مِنْ اعْتِكَافٍ شَهْرٍ فِي الْمَسْجِدِ الْحَرَامِ».

Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Ali Bin Al Hakam, from Muhammad Bin Marwan,

(It has been narrated) from Abu Abdullah^{asws} having said: ‘The walking of the man regarding a need of his Momin brother would have ten good deeds Written for him, and ten sins Deleted from him, and ten levels would be Elevated for him’.

He (the narrator) said, ‘And I do not know it except that he^{asws} said: ‘And it equates to (freeing) ten necks, and superior than performing Itikaaf for a month in the Sacred Masjid’.¹

2. عَنْهُ، عَنْ أَحْمَدَ بْنِ مُحَمَّدَ بْنِ مُحَمَّدٍ، عَنْ مُعَمَّرِ بْنِ خَلَادٍ، قَالَ: سَمِعْتُ أَبَا الْحَسَنِ عليه السلام يَقُولُ: «إِنَّ لِلَّهِ عِبَادًا فِي الْأَرْضِ يَسْعَوْنَ فِي حَوَائِجِ النَّاسِ، هُمْ الْأَمِنُونَ يَوْمَ الْقِيَامَةِ؛ وَمَنْ أَدْخَلَ عَلَى مُؤْمِنٍ سُرُورًا، فَرَّحَ اللَّهُ قَلْبَهُ يَوْمَ الْقِيَامَةِ».

From him, from Ahmad Bin Muhammad, from Moammad Bin Khallad who said,

‘I heard Abu Al-Hassan^{asws} saying: ‘For Allah^{azwj} there are servants in the earth striving regarding the needs of the people. They would be secure on the Day of Judgement. And the one who causes the gladness to enter upon a Believer, Allah^{azwj} would Gladden his heart on the Day of Judgement’.²

3. عَنْهُ، عَنْ أَحْمَدَ، عَنْ عُثْمَانَ بْنِ عِيسَى، عَنْ رَجُلٍ، عَنْ أَبِي عُبَيْدَةَ الْحَذَّاءِ، قَالَ: قَالَ: أَبُو جَعْفَرٍ عليه السلام: «مَنْ مَشَى فِي حَاجَةِ أَخِيهِ الْمُسْلِمِ، أَظَلَّهُ اللَّهُ بِخَمْسَةِ وَسَبْعِينَ أَلْفَ مَلَكٍ،

وَلَمْ يَرْفَعْ قَدَمًا إِلَّا كَتَبَ اللَّهُ لَهُ حَسَنَةً، وَحَطَّ عَنْهُ بِهَا سَيِّئَةٌ، وَيَرْفَعُ لَهُ بِهَا دَرَجَةً، فَإِذَا فَرَغَ مِنْ حَاجَتِهِ، كَتَبَ اللَّهُ — عَزَّ وَجَلَّ — لَهُ بِهَا أَجْرَ حَاجٍ وَمُعْتَمِرٍ».

From him, from Ahmad Bin Usman Bin Isa, from a man, from Abu Ubeyda Al Haza'a who said,

‘Abu Ja’far^{asws} said: ‘The one who walks regarding a need of his Muslim brother, Allah^{azwj} would Shade him by seventy thousand Angels, and he would not raise a foot except that Allah^{azwj} would Write a good deed for him, and drop a sin from him due to it, and Elevate a level for him due to it. So when he is free from his need,

Allah^{azwj} Mighty and Majestic would Write for him, due to it, the Recompense of a performer of a Hajj and an Umrah’.³

4. عَنْهُ، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ، عَنْ مُحَمَّدِ بْنِ سِنَانَ، عَنْ هَارُونَ بْنِ خَارِجَةَ، عَنْ صَدَقَةَ — رَجُلٍ مِنْ أَهْلِ حُلْوَانَ —: عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ، قَالَ: «لَأَنْ أَمْشِيَ فِي حَاجَةِ أَخٍ لِي مُسْلِمٍ أَحَبُّ إِلَيَّ مِنْ أَنْ أُعْتِقَ أَلْفَ نَسَمَةٍ، وَأَحْمِلَ فِي سَبِيلِ اللَّهِ عَلَى أَلْفِ فَرَسٍ مُسَرَّجَةٍ مُلْحَمَةٍ».

From him, from Ahmad Bin Muhammad, from Muhammad Bin Sinan, from Haroun Bin Kharjat, from Sadaqa, from a man from the people of Hulwan,

(It has been narrated) from Abu Abdullah^{asws} having said: ‘If I^{asws} were to walk regarding a Muslim brother of mine^{asws}, it would be more beloved to me^{asws} than if I^{asws} were to free the necks of a thousand persons, and load a thousand horses in the Way of Allah^{azwj}, saddled and harnessed’.⁴

5. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنْ حَمَّادٍ، عَنْ إِبْرَاهِيمَ بْنِ عُمَرَ الْيَمَانِيِّ: عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ، قَالَ: «مَا مِنْ مُؤْمِنٍ يَمْشِي لِأَخِيهِ الْمُؤْمِنِ فِي حَاجَةٍ إِلَّا كَتَبَ اللَّهُ — عَزَّ وَجَلَّ — لَهُ بِكُلِّ خُطْوَةٍ حَسَنَةً، وَحَطَّ عَنْهُ بِهَا سَيِّئَةٌ، وَرَفَعَ لَهُ بِهَا دَرَجَةً، وَزِيدَ بَعْدَ ذَلِكَ عَشْرَ حَسَنَاتٍ، وَشَفَّعَ فِي عَشْرِ حَاجَاتٍ».

Ali Bin Ibrahim, from his father, from Hammad, from Ibrahim Bin Umar Al Yamani,

(It has been narrated) from Abu Abdullah^{asws} having said: ‘There is none from a Momin who walks for his Momin brother regarding a need, except that Allah^{azwj} Mighty and Majestic Writes a good deed for him with each step taken, and Drop a sin from him due to it, and Elevate a level for him, Increasing ten good deeds after that, and (Allow) intercession regarding ten needs’.⁵

6. عِدَّةٌ مِنْ أَصْحَابِنَا، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ خَالِدٍ، عَنْ عُثْمَانَ بْنِ عِيسَى، عَنْ أَبِي أَيُّوبَ الْخَرَّازِ: عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ، قَالَ: «مَنْ سَعَى فِي حَاجَةِ أَخِيهِ الْمُسْلِمِ طَلَبَ وَجْهَ اللَّهِ، كَتَبَ اللَّهُ — عَزَّ وَجَلَّ — لَهُ أَلْفَ أَلْفِ حَسَنَةٍ يَغْفِرُ فِيهَا لِأَقَارِبِهِ وَجِيرَانِهِ وَإِخْوَانِهِ وَمَعَارِفِهِ؛ وَمَنْ صَنَعَ إِلَيْهِ مَعْرُوفًا فِي الدُّنْيَا، فَإِذَا كَانَ يَوْمَ الْقِيَامَةِ، قِيلَ لَهُ: ادْخُلِ النَّارَ، فَمَنْ

وَجَدْتُهُ فِيهَا صَنَعَ إِلَيْكَ مَعْرُوفًا فِي الدُّنْيَا، فَأَخْرَجَهُ بِإِذْنِ اللَّهِ — عَزَّ وَجَلَّ — إِلَّا أَنْ يَكُونَ نَاصِبًا.»

A number of our companions, from Ahmad Bin Muhammad Bin Khalid, from Usman Bin Isa, from Abu Ayoub Al Khazzaz,

(It has been narrated) from Abu Abdullah^{asws} having said: ‘The one who strives regarding a need of his Muslim brother seeking the Face of Allah^{azwj}, Allah^{azwj} Mighty and Majestic would Write a thousand thousand (million) deeds, Forgiving during it, his relatives, and his neighbours, and his brethren, and his acquaintances, and the ones who had done something good for him in the world.

So when it will be the Day of Judgement, it would be Said to him: ‘Enter the Fire. So the one whom you find who had done something good to you in the world, extract him by the Permission of Allah^{azwj} Mighty and Majestic, unless if he happens to be a Hostile one (Nasibi)’.⁶

7. عَنْهُ، عَنْ أَبِيهِ، عَنْ خَلْفِ بْنِ حَمَّادٍ، عَنْ إِسْحَاقَ بْنِ عَمَّارٍ، عَنْ أَبِي بَصِيرٍ: عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ، قَالَ: «مَنْ سَعَى فِي حَاجَةِ أَخِيهِ الْمُسْلِمِ، فَاجْتَهَدَ فِيهَا، فَأَجْرَى اللَّهُ عَلَى يَدَيْهِ قَضَاءَهَا، كَتَبَ اللَّهُ — عَزَّ وَجَلَّ — لَهُ حَجَّةً وَعُمْرَةً وَاعْتِكَافَ شَهْرَيْنِ فِي الْمَسْجِدِ الْحَرَامِ وَصِيَامَهُمَا، وَإِنْ اجْتَهَدَ فِيهَا وَلَمْ يُجِرِ اللَّهُ قَضَاءَهَا عَلَى يَدَيْهِ، كَتَبَ اللَّهُ — عَزَّ وَجَلَّ — لَهُ حَجَّةً وَعُمْرَةً.»

From him, from his father, from Khalaf Bin Hammad, from Is’haq Bin Ammar, from Abu Baseer,

(It has been narrated) from Abu Abdullah^{asws} having said: ‘The one who strive regarding a need of his Muslim brother, but he struggles regarding it, Allah^{azwj} would Cause its fulfilment to flow upon his hands. Allah^{azwj} Mighty and Majestic would Write for him a Hajj, and an Umrah and Itikaaf of two months in the Sacred Masjid, and its Fasts; and if he struggles regarding it and Allah^{azwj} does not Cause its fulfilment to flow upon his hands, Allah^{azwj} Mighty and Majestic would Write for him a Hajj and an Umrah’.⁷

8. مُحَمَّدُ بْنُ يَحْيَى، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ، عَنْ الْحَسَنِ بْنِ عَلِيٍّ، عَنْ جَمِيلِ بْنِ دَرَّاجٍ: عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ، قَالَ: «كَفَى بِالْمَرْءِ اعْتِمَادًا عَلَى أَخِيهِ أَنْ يُنْزَلَ بِهِ حَاجَتُهُ.»

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Al Hassan Bin Ali, from Jameel Bin Darraj,

(It has been narrated) from Abu Abdullah^{asws} having said: ‘It suffices with the person as a reliance upon his brother, if he were to place his need with him’.⁸

9. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنْ الْحَسَنِ بْنِ عَلِيٍّ، عَنْ أَبِي جَمِيلَةَ، عَنْ ابْنِ سَنَانَ، قَالَ: قَالَ أَبُو عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ: «قَالَ اللَّهُ عَزَّ وَجَلَّ: الْخَلْقُ عِيَالِي، فَأَحْبِبْهُمْ إِلَيَّ أَلْطَفَهُمْ بِهِمْ، وَأَسْعَاهُمْ فِي حَوَائِجِهِمْ.»

Ali Bin Ibrahim, from his father, from Al Hassan Bin Ali, from Abu Jameela, from Ibn Sinan who said,

‘Abu Abdullah^{asws} said: ‘The creatures are My^{azwj} dependants, and the most Beloved of them to me is the most kind of them and the most striving of them regarding their needs’.⁹

10. عِدَّةٌ مِنْ أَصْحَابِنَا، عَنْ أَحْمَدَ بْنِ مُحَمَّدَ بْنِ خَالِدٍ، عَنْ أَبِيهِ، عَنْ بَعْضِ أَصْحَابِهِ، عَنْ أَبِي عُمَارَةَ، قَالَ: كَانَ حَمَّادُ بْنُ أَبِي حَنِيفَةَ إِذَا لَقِينِي، قَالَ: كَرَّرَ عَلَيَّ حَدِيثَكَ؛ فَأُحَدِّثُهُ، قُلْتُ: رَوَيْنَا أَنَّ عَابِدَ بْنَ إِسْرَائِيلَ كَانَ إِذَا بَلَغَ الْغَايَةَ فِي الْعِبَادَةِ، صَارَ مَشَاءً فِي حَوَائِجِ النَّاسِ، عَانِيًا بِمَا يُصْلِحُهُمْ.

A number of our companions, from Ahmad Bin Muhammad Bin Khalid, from his father, from one of his companions, from Abu Umara who said,

‘When Hammad Bin Abu Haneefa met me, said, ‘Reiterate your Hadeeth upon me’. So I narrated it saying, ‘We are reporting, ‘It was so that a worshipper of the Children of Israel, when he reached the peak in the worship, became a walker regarding the needs of the people, enduring with what was correct for them’.¹⁰

85- بَابُ تَفْرِيجِ كَرْبِ الْمُؤْمِنِ

Chapter 85 – Relieving the suffering of the Momin

1. مُحَمَّدُ بْنُ يُحْيَى، عَنْ أَحْمَدَ بْنِ مُحَمَّدَ بْنِ عِيسَى، عَنْ ابْنِ مَجْزُوبٍ، عَنْ زَيْدِ الشَّحَّامِ، قَالَ: سَمِعْتُ أَبَا عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ يَقُولُ: « مَنْ أَغَاثَ أَخَاهُ الْمُؤْمِنَ اللَّهْفَانَ اللَّهْفَانَ عِنْدَ جَهْدِهِ، فَنَفْسَ كُرْبَتِهِ، وَأَعَانَهُ عَلَى نَجَاحِ حَاجَتِهِ، كَتَبَ اللَّهُ — عَزَّ وَجَلَّ — لَهُ بِذَلِكَ ثَنَتَيْنِ وَسَبْعِينَ رَحْمَةً مِنَ اللَّهِ، يُعَجَّلُ لَهُ مِنْهَا وَاحِدَةٌ يَصْلَحُ بِهَا أَمْرَ مَعِيشَتِهِ، وَيُدْخِرُ لَهُ إِحْدَى وَسَبْعِينَ رَحْمَةً لِأَفْزَاحِ يَوْمِ الْقِيَامَةِ وَأَهْوَالِهِ ».

Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Ibn Mahboub, from Zayd Al Shahham who said,

‘I heard Abu Abdullah^{asws} saying: ‘The one who assists his Momin brother, the grieved, gasping for breath during his struggle, so he relieves his suffering and helps him upon the success of (fulfilling) his need, Allah^{azwj} Mighty and Majestic would Write for him, due to that, seventy two Mercies from Allah^{azwj}, Making one of these as being correction by it the affairs of his life, and Hoards seventy Mercies for him for the panic of the Day of Judgement and its horrors’.¹¹

2. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنْ النَّوْفَلِيِّ، عَنْ السَّكُونِيِّ، عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ، قَالَ: « قَالَ رَسُولُ اللَّهِ ﷺ: مَنْ أَعَانَ مُؤْمِنًا، نَفْسَ اللَّهِ — عَزَّ وَجَلَّ — عَنْهُ ثَلَاثًا وَسَبْعِينَ كُرْبَةً: وَاحِدَةً فِي الدُّنْيَا وَثَنَتَيْنِ وَسَبْعِينَ كُرْبَةً عِنْدَ كُرْبِهِ الْعُظْمَى ». قَالَ: « حَيْثُ يَتَشَاغَلُ النَّاسُ بِأَنْفُسِهِمْ »

Ali Bin Ibrahim, from his father, from Al Nowfaly, from Al Sakuny,

(It has been narrated) from Abu Abdullah^{asws} having said: ‘Rasool-Allah^{saww} said: ‘The one who assists a Momin, Allah^{azwj} Mighty and Majestic would Relieve seventy three sufferings from him – one in the world and seventy two sufferings during the great distress (of the Day of Judgement), where the people would be pre-occupied with themselves’.¹²

3. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنْ ابْنِ أَبِي عَمِيرٍ، عَنْ حُسَيْنِ بْنِ نَعِيمٍ، عَنْ مَسْمَعٍ أَبِي سَيَّارٍ، قَالَ: سَمِعْتُ أَبَا عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ يَقُولُ: «مَنْ نَفَسَ عَنْ مُؤْمِنٍ كُرْبَةً، نَفَسَ اللَّهُ عَنْهُ كُرْبَ الْآخِرَةِ، وَخَرَجَ مِنْ قَبْرِهِ وَهُوَ تَلَجُّ الْفُؤَادِ؛ وَمَنْ أَطْعَمَهُ مِنْ جُوعٍ، أَطْعَمَهُ اللَّهُ مِنْ ثَمَارِ الْجَنَّةِ؛ وَمَنْ سَقَاهُ شَرْبَةً، سَقَاهُ اللَّهُ مِنَ الرَّحِيقِ الْمَخْتُومِ».

Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Husayn Bin Nuaym, from Misma'a Abu Sayyar who said,

‘I heard Abu Abdullah^{asws} saying: ‘The one who relieves a suffering from a Momin, Allah^{azwj} would Relieve him from the suffering of the Hereafter, and he would come out from his grave as being of a clear heart; and the one who feeds a hungry one, Allah^{azwj} would Feed him from the fruits of the Paradise; and the one who quenches (a Momin) with a drink, Allah^{azwj} would Quench him from the Sealed Nectar. (الرَّحِيقِ الْمَخْتُومِ)¹³

4. الْحُسَيْنُ بْنُ مُحَمَّدٍ، عَنْ مُعَلَّى بْنِ مُحَمَّدٍ، عَنْ الْحَسَنِ بْنِ عَلِيٍّ الْوَشَّاءِ: عَنِ الرِّضَا عَلَيْهِ السَّلَامُ، قَالَ: «مَنْ فَرَّجَ عَنْ مُؤْمِنٍ، فَرَّجَ اللَّهُ عَنْ قَلْبِهِ يَوْمَ الْقِيَامَةِ».

Al Husayn Bin Muhammad, from Moalla Bin Muhammad, from Al Hassan Bin Ali Al Washa,

(It has been narrated) from Al-Reza^{asws} having said: ‘The one who relieves (a suffering) from a Momin, Allah^{azwj} would Relieve from his heart on the Day of Judgement’.¹⁴

5. مُحَمَّدُ بْنُ يَحْيَى، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ، عَنْ الْحَسَنِ بْنِ مَحْبُوبٍ، عَنْ جَمِيلِ بْنِ صَالِحٍ، عَنْ ذَرِيحٍ، قَالَ: سَمِعْتُ أَبَا عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ يَقُولُ: «أَيُّمَا مُؤْمِنٍ نَفَسَ عَنْ مُؤْمِنٍ كُرْبَةً — وَهُوَ مُعْسَرٌ — يَسِّرَ اللَّهُ لَهُ حَوَائِجَهُ فِي الدُّنْيَا وَالْآخِرَةِ».

قَالَ: «وَمَنْ سَتَرَ عَلَى مُؤْمِنٍ عَوْرَةً يَخَافُهَا، سَتَرَ اللَّهُ عَلَيْهِ سَبْعِينَ عَوْرَةً مِنْ عَوْرَاتِ الدُّنْيَا وَالْآخِرَةِ».

قَالَ: «وَاللَّهُ فِي عَوْنِ الْمُؤْمِنِ مَا كَانَ الْمُؤْمِنُ فِي عَوْنِ أَخِيهِ؛ فَانْتَفِعُوا بِالْعِظَةِ، وَارْغَبُوا فِي الْخَيْرِ».

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Al Hassan Bin Mahboub, from Jameel Bin Salih, from Zareeh Al Muhariby who said,

‘I heard Abu Abdullah^{asws} saying: ‘Whichever Momin relieves a suffering from a Momin and he is insolvent, Allah^{azwj} would Ease his needs for him in the world and the Hereafter’.

He^{asws} said: ‘And the one who veils upon a Momin an exposure which he fears, Allah^{azwj} would Veil seventy exposures from the exposures of the world

and the Hereafter. And Allah^{azwj} Assists upon the Momin what the Momin was in assisting his brother, therefore benefit yourselves with the advice and be desiring regarding the goodness'.¹⁵

86- بَابُ إِطْعَامِ الْمُؤْمِنِ

Chapter 86 – Feeding the Momin

1. مُحَمَّدُ بْنُ يَحْيَى، عَنْ أَحْمَدَ بْنِ مُحَمَّدَ بْنِ عِيسَى، عَنْ أَبِي يَحْيَى الْوَاسِطِيِّ، عَنْ بَعْضِ أَصْحَابِنَا: عَنْ أَبِي عَبْدِ اللَّهِ عليه السلام، قَالَ: «مَنْ أَشْبَعَ مُؤْمِنًا، وَجَبَتْ لَهُ الْجَنَّةُ؛ وَمَنْ أَشْبَعَ كَافِرًا، كَانَ حَقًّا عَلَى اللَّهِ أَنْ يَمْلَأَ جَوْفَهُ مِنَ الزَّقُّومِ، مُؤْمِنًا كَانَ أَوْ كَافِرًا».

Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Abu Yahya Al Wasity, from one of our companions,

(It has been narrated) from Abu Abdullah^{asws} having said: ‘The one who satiates a Momin, the Paradise would be Obligated for him; and the one who satiates an infidel, he would have a right upon Allah^{azwj} that He^{azwj} Fills his inside with ‘Al-Zaqoum’ (a bitter fruit of Hell), whether he was a Momin or an Infidel’.¹⁶

2. عَنْهُ، عَنْ أَحْمَدَ بْنِ مُحَمَّدَ، عَنْ عَثْمَانَ بْنِ عِيسَى، عَنْ بَعْضِ أَصْحَابِنَا، عَنْ أَبِي بَصِيرٍ: عَنْ أَبِي عَبْدِ اللَّهِ عليه السلام، قَالَ: «لَأَنْ أُطْعِمَ رَجُلًا مِنَ الْمُسْلِمِينَ أَحَبُّ إِلَيَّ مِنْ أَنْ أُطْعِمَ أَفْقًا مِنَ النَّاسِ». قُلْتُ: وَمَا الْأَفْقُ؟ قَالَ: «مِائَةُ أَلْفٍ أَوْ يَزِيدُونَ».

From him, from Ahmad Bin Muhammad, from Usman Bin Isa, from one of our companions, from Abu Baseer,

(It has been narrated) from Abu Abdullah^{asws} having said: ‘Feeding a man from the Muslims is more beloved to me than feeding an ‘Afqa’ from the people’. I said, ‘And what is the ‘Afqa’?’ He^{asws} said: ‘A hundred thousand, or more’.¹⁷

3. عَنْهُ، عَنْ أَحْمَدَ، عَنْ صَفْوَانَ بْنِ يَحْيَى، عَنْ أَبِي حَمَزَةَ: عَنْ أَبِي جَعْفَرٍ عليه السلام، قَالَ: «قَالَ رَسُولُ اللَّهِ ﷺ: مَنْ أَطْعَمَ ثَلَاثَةَ نَفَرٍ مِنَ الْمُسْلِمِينَ، أَطْعَمَهُ اللَّهُ مِنْ ثَلَاثِ جَنَّاتٍ فِي مَلَكُوتِ السَّمَاوَاتِ: الْفِرْدَوْسِ، وَجَنَّةِ عَدْنٍ، وَطُوبَى، وَشَجَرَةً تَخْرُجُ فِي جَنَّةِ عَدْنٍ غَرَسَهَا رَبُّنَا بِيَدِهِ».

From him, from Ahmad, from Safwan Bin Yahya, from Abu Hamza,

(It has been narrated) from Abu Ja’far^{asws} having said: ‘Rasool-Allah^{saww} said: ‘The one who feeds three persons from the Muslims, Allah^{azwj} would Feed him from three Gardens in the kingdom of the skies – Al-Firdows, and the Garden of Eden, and Tooba, and it is a tree coming out from the Garden of Eden. Our Lord^{azwj} Planted it with His^{azwj} own Hands’’.¹⁸

4. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنْ حَمَّادِ بْنِ عِيسَى، عَنْ إِبْرَاهِيمَ بْنِ عُمَرَ الْيَمَانِيِّ: عَنْ أَبِي عَبْدِ اللَّهِ عليه السلام، قَالَ: «مَا مِنْ رَجُلٍ يَدْخُلُ بَيْتَهُ مُؤْمِنِينَ، فَيُطْعِمُهُمَا شَبْعَهُمَا، إِلَّا كَانَ ذَلِكَ أَفْضَلَ مِنْ عَتَقِ نَسَمَةٍ».

Ali Bin Ibrahim, from his father, from Hammad Bin Isa, from Ibrahim Bin Umar Al Yamani,

(It has been narrated) from Abu Abdullah^{asws} having said: 'There is none from a man in whose house two Momins enter, so he feeds them and satiates them, except that, it would be superior than freeing a person'.¹⁹

5. عَنْهُ، عَنْ أَبِيهِ، عَنْ حَمَّادٍ، عَنْ إِبْرَاهِيمَ، عَنْ أَبِي حَمَزَةَ: عَنْ عَلِيِّ بْنِ الْحُسَيْنِ عَلَيْهِ السَّلَامُ، قَالَ: « مَنْ أَطْعَمَ مُؤْمِنًا مِنْ جُوعٍ، أَطْعَمَهُ اللَّهُ مِنْ ثَمَارِ الْجَنَّةِ؛ وَمَنْ سَقَى مُؤْمِنًا مِنْ ظَمَأٍ، سَقَاهُ اللَّهُ مِنَ الرَّحِيقِ الْمَخْتُومِ ».

From him, from his father, from Hammad, from Ibrahim, from Abu Hamza,

(It has been narrated) from Ali^{asws} Bin Al-Husayn^{asws} having said: 'The one who feeds a Momin from hunger, Allah^{azwj} would Feed him from the fruits of the Paradise; and the one who quenches a Momin from thirst, Allah^{azwj} would Quench him from the Sealed Nectar (الرَّحِيقِ الْمَخْتُومِ)'.²⁰

6. عِدَّةٌ مِنْ أَصْحَابِنَا، عَنْ سَهْلِ بْنِ زِيَادٍ، عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ الْأَشْعَرِيِّ، عَنْ عَبْدِ اللَّهِ بْنِ مَيْمُونٍ الْقَدَّاحِ: عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ، قَالَ: « مَنْ أَطْعَمَ مُؤْمِنًا حَتَّى يُشْبِعَهُ، لَمْ يَدِرْ أَحَدٌ مِنْ خَلْقِ اللَّهِ مَا لَهُ مِنَ الْأَجْرِ فِي الْآخِرَةِ، لَأَمْلِكُ مُقَرَّبٌ، وَلَا نَبِيٌّ مُرْسَلٌ، إِلَّا اللَّهُ رَبُّ الْعَالَمِينَ ».

ثُمَّ قَالَ: « مِنْ مُوجِبَاتِ الْمَغْفِرَةِ إِطْعَامُ الْمُسْلِمِ السَّغْبَانَ ». ثُمَّ تَلَا قَوْلَ اللَّهِ عَزَّ وَجَلَّ: (أَوْ إِطْعَامٌ فِي يَوْمٍ ذِي مَسْغَبَةٍ يَتِيمًا ذَا مَقْرَبَةٍ أَوْ مِسْكِينًا ذَا مَتْرَبَةٍ)

A number of our companions, from Sahl Bin Ziyad, from Ja'far Bin Muhammad Al Ashary, from Abdullah Bin Maymoun Al Qaddah,

(It has been narrated) from Abu Abdullah^{asws} having said: 'The one who feeds a Momin until he satiates him, no one from the creatures of Allah^{azwj} would know what is for him from the Recompense in the Hereafter, neither an Angel of Proximity, nor a Mursil Prophet^{as}, except for the Lord^{azwj} of the worlds'.

Then he^{asws} said: 'From the Obligatory Forgiveness is feeding the starving Muslim'. Then he^{asws} recited the Words of Allah^{azwj} Mighty and Majestic [90: 13] (It is) the setting free of a slave, [90: 14] Or the giving of food in a day of hunger [90: 15] To an orphan, having relationship, [90: 16] Or to the poor man lying in the dust'.²¹

7. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنِ النَّوْفَلِيِّ، عَنِ السَّكُونِيِّ: عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ، قَالَ: « قَالَ رَسُولُ اللَّهِ عَلَيْهِ السَّلَامُ: مَنْ سَقَى مُؤْمِنًا شَرْبَةً مِنْ مَاءٍ مِنْ حَيْثُ يَقْدِرُ عَلَى الْمَاءِ، أَعْطَاهُ اللَّهُ بِكُلِّ شَرْبَةٍ سَبْعِينَ أَلْفَ حَسَنَةٍ، وَإِنْ سَقَاهُ مِنْ حَيْثُ لَا يَقْدِرُ عَلَى الْمَاءِ، فَكَأَنَّمَا أَعْتَقَ عَشْرَ رِقَابٍ مِنْ وَلَدِ إِسْمَاعِيلَ ».

Ali Bin Ibrahim, from his father, from Al Nowfaly, from Al Sakuny,

(It has been narrated) from Abu Abdullah^{asws} having said: ‘Rasool-Allah^{saww} said: ‘The one who quenches a Momin with a drink of water from wherever he is able upon the water, Allah^{azwj} would Give him, with each drink, seventy thousand good deeds; and if he were to quench him from where he has no ability upon the water, so it is as if he as freed ten necks from the children of Ismail^{as}’²²

8. عِدَّةٌ مِنْ أَصْحَابِنَا، عَنْ أَحْمَدَ بْنِ مُحَمَّدَ بْنِ خَالِدٍ، عَنْ عَثْمَانَ بْنِ عِيسَى، عَنْ حُسَيْنِ بْنِ نَعِيمٍ الصَّحَّافِ، قَالَ: قَالَ أَبُو عَبْدِ اللَّهِ عليه السلام: «أَتُحِبُّ إِخْوَانَكَ يَا حُسَيْنُ؟» قُلْتُ: نَعَمْ، قَالَ: «تَنْفَعُ فَقَرَاءَهُمْ؟» قُلْتُ: نَعَمْ، قَالَ: «أَمَّا إِنَّهُ يَحِقُّ عَلَيْكَ أَنْ تُحِبَّ مَنْ يُحِبُّ اللَّهُ، أَمَّا وَاللَّهِ، لَا تَنْفَعُ مِنْهُمْ أَحَدًا حَتَّى تُحِبَّهُ، أَدْعُوهُمْ إِلَى مَنْزِلِكَ؟» قُلْتُ: نَعَمْ، مَا أَكُلُ إِلَّا وَمَعِيَ مِنْهُمْ الرَّجُلَانِ وَالثَّلَاثَةُ وَالْأَقْلُ وَالْأَكْثَرُ، فَقَالَ أَبُو عَبْدِ اللَّهِ عليه السلام: «أَمَّا إِنْ فَضَّلْتَهُمْ عَلَيْكَ أَعْظَمَ مِنْ فَضْلِكَ عَلَيْهِمْ».

فَقُلْتُ: جُعِلَتْ فِدَاكَ، أَطْعَمُهُمْ طَعَامِي، وَأَوْطَعْتُهُمْ رَحْلِي، وَيَكُونُ فَضْلُهُمْ عَلَيَّ أَعْظَمَ؟ قَالَ: «نَعَمْ، إِنَّهُمْ إِذَا دَخَلُوا مَنْزِلَكَ، دَخَلُوا بِمَغْفِرَتِكَ وَمَغْفِرَةِ عِيَالِكَ؛ وَإِذَا خَرَجُوا مِنْ مَنْزِلِكَ، خَرَجُوا بِذُنُوبِكَ وَذُنُوبِ عِيَالِكَ».

A number of our companions, from Ahmad Bin Muhammad Bin Khalid, from Usman Bin Isa, from Husayn Bin Nuaym Al Sahhaf who said,

‘Abu Abdullah^{asws} said: ‘Do you love your brethren, O Husayn?’ I said, ‘Yes’. He^{asws} said: ‘Do you benefit their poor ones?’ I said, ‘Yes’. He^{asws} said: ‘But, it is an entitlement upon you that you love the one whom Allah^{azwj} loves. But, by Allah^{azwj}, you will not benefit anyone from them until you love him. Are you inviting them to your house?’ I said, ‘Yes. I do not eat unless there are two of them with me, and three, and less, and more’.

So Abu Abdullah^{asws} said: ‘But their merit upon you is greater than your merit upon them’. So I said, ‘May I be sacrificed for you^{asws}! I feed them my food, and I give them my ride, and their merit upon me happens to be greater?’ He^{asws} said: ‘Yes. When they come over to your house, they enter with the Forgiveness for you, and Forgiveness for your dependants, and when they go out from your house, they go out with your sins (having been Forgiven) and the sins of your dependants’²³

9. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنْ ابْنِ أَبِي عُمَيْرٍ، عَنْ أَبِي مُحَمَّدٍ الْوَابِشِيِّ، قَالَ: ذَكَرَ أَصْحَابُنَا عَنْ أَبِي عَبْدِ اللَّهِ عليه السلام، فَقُلْتُ: مَا أَتَغَدَّى وَلَا أَتَعَشَّى إِلَّا وَمَعِيَ مِنْهُمْ الْاِثْنَانِ وَالثَّلَاثَةُ وَالْأَقْلُ وَالْأَكْثَرُ، فَقَالَ أَبُو عَبْدِ اللَّهِ عليه السلام: «فَضْلُهُمْ عَلَيْكَ أَعْظَمُ مِنْ فَضْلِكَ عَلَيْهِمْ».

فَقُلْتُ: جُعِلَتْ فِدَاكَ، كَيْفَ وَأَنَا أَطْعَمُهُمْ طَعَامِي، وَأَنْفَقْتُ عَلَيْهِمْ مِنْ مَالِي، وَأَخْدَمْتُهُمْ عِيَالِي؟!

فَقَالَ: « إِنَّهُمْ إِذَا دَخَلُوا عَلَيْكَ، دَخَلُوا بِرِزْقٍ مِنَ اللَّهِ — عَزَّ وَجَلَّ — كَثِيرٍ؛ وَإِذَا خَرَجُوا، خَرَجُوا بِالْمَغْفِرَةِ لَكَ ».

Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Abu Muhammad Al Wabishy who said,

‘Our companions were mentioned in the presence of Abu Abdullah^{asws}, so I said, ‘I neither have lunch nor dinner except there are two of them with me, and the three, and less and more’. So Abu Abdullah^{asws} said: ‘Their merit upon you is greater than your merit upon them’.

So I said, ‘May I be sacrificed for you^{asws}! How come and I am feeding them my food, and spending upon them from my wealth, and my dependants are serving them?’ So he^{asws} said: ‘They, when they come over to you, enter with a lot of sustenance from Allah^{azwj} Mighty and Majestic, and when they exit, they go out with the Forgiveness for you’.²⁴

10. عَنْهُ، عَنْ أَبِيهِ، عَنْ ابْنِ أَبِي عُمَيْرٍ، عَنْ مُحَمَّدِ بْنِ مَقْرِنٍ، عَنْ عَبْدِ اللَّهِ الْوَصَّافِيِّ، عَنْ أَبِي جَعْفَرٍ عَلَيْهِ السَّلَامُ، قَالَ: « لَأَنْ أُطْعِمَ رَجُلًا مُسْلِمًا أَحَبُّ إِلَيَّ مِنْ أَنْ أُعْتِقَ أَفْقًا مِنَ النَّاسِ ». قُلْتُ: وَكَمْ الْأَفْقُ؟ فَقَالَ: « عَشْرَةُ آلَافٍ ».

From him, from his father, from Ibn Abu Umeyr, from Muhammad Bin Muqarrin, from Ubeydullah Al Wassafy,

(It has been narrated) from Abu Ja'far^{asws} having said: ‘If I were to feed a Muslim man, it would be more beloved to me^{asws} than if I^{asws} were to free an’Afqa’ from the people’. I said, ‘And how may is the’Afqa’?’ So he^{asws} said: ‘Ten thousand’.²⁵

11. عَلِيٌّ، عَنْ أَبِيهِ، عَنْ حَمَّادِ بْنِ عِيسَى، عَنْ رَبِيعٍ، قَالَ: قَالَ أَبُو عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ: « مَنْ أَطْعَمَ أَخَاهُ فِي اللَّهِ، كَانَ لَهُ مِنَ الْأَجْرِ مِثْلُ مَنْ أَطْعَمَ فِئَامًا مِنَ النَّاسِ ». قُلْتُ: وَمَا الْفِئَامُ؟ قَالَ: « مِائَةُ أَلْفٍ مِنَ النَّاسِ ».

Ali Bin Ibrahim, from his father, from Hammad Bin Isa, from Rabie who said,

‘Abu Abdullah^{asws} said: ‘The one who feeds his brother regarding Allah^{azwj} would have for him from the Recompense, the like of the one who feeds a’Fiama’ from the people’. I said, ‘And what is the’Fiama’?’ He^{asws} said: ‘One hundred thousand from the people’.²⁶

12. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنْ ابْنِ أَبِي عُمَيْرٍ، عَنْ هِشَامِ بْنِ الْحَكَمِ، عَنْ سَدِيرِ الصَّيرَفِيِّ، قَالَ: قَالَ لِي أَبُو عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ: « مَا مَنَعَكَ أَنْ تَعْتِقَ كُلَّ يَوْمٍ نَسَمَةً؟ » قُلْتُ: لَا يَحْتَمِلُ مَالِي ذَلِكَ، قَالَ: « تُطْعِمُ كُلَّ يَوْمٍ مُسْلِمًا » فَقُلْتُ: مُوسِرًا أَوْ مُعْسِرًا؟ قَالَ: فَقَالَ: « إِنَّ الْمُسْرَ قَدْ يَشْتَهِي الطَّعَامَ ».

Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Hisham Bin Al Hakam, from Sadeyr Al Sayrafi who said,

‘Abu Abdullah^{asws} said to me: ‘What prevents you from freeing a person every day?’ I said, ‘My wealth cannot bear that’. He^{asws} said: ‘Feeding a

Muslim every day?’ So I said, ‘Rich or poor?’ So he^{asws} said: ‘The rich (also) tend to desire the food’.²⁷

13. عَدَّةٌ مِنْ أَصْحَابِنَا، عَنْ أَحْمَدَ بْنِ مُحَمَّدَ بْنِ خَالِدٍ، عَنْ أَحْمَدَ بْنِ مُحَمَّدَ بْنِ أَبِي نَصْرٍ، عَنْ صَفْوَانَ الْجَمَّالِ: عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ، قَالَ: «أَكْلَةُ يَأْكُلُهَا أَخِي الْمُسْلِمُ عِنْدِي أَحَبُّ إِلَيَّ مِنْ أَنْ أُعْتِقَ رَقَبَةً».

A number of our companions, from Ahmad Bin Muhammad Bin Khalid, from Ahmad Bin Muhammad Bin Abu Nasr, from Safwan Al Jammal,

(It has been narrated) from Abu Abdullah^{asws} having said: ‘A meal which my Muslim brother eats with me^{asws} is more beloved to me^{asws} than if I^{asws} were to free a neck’.²⁸

14 عَنْهُ، عَنْ إِسْمَاعِيلَ بْنِ مِهْرَانَ، عَنْ صَفْوَانَ الْجَمَّالِ: عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ، قَالَ: «لَأَنْ أَشْبِعَ رَجُلًا مِنْ إِخْوَانِي أَحَبُّ إِلَيَّ مِنْ أَنْ أَدْخُلَ سُوقَكُمْ هَذِهِ، فَأَبْتَعَ مِنْهَا رَأْسًا فَأُعْتِقَهُ».

From him, from Ismail Bin Mihran, from Safwan Al Jammal,

(It has been narrated) from Abu Abdullah^{asws} having said: ‘If I were to satiate a man from my brethren, it would be more beloved to me than if I^{asws} were to enter this market of theirs, and buy a head from him, so I^{asws} free him’.²⁹

15. عَنْهُ، عَنْ عَلِيِّ بْنِ الْحَكَمِ، عَنْ أَبَانَ بْنِ عُثْمَانَ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي عَبْدِ اللَّهِ: عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ، قَالَ: «لَأَنْ آخُذَ خَمْسَةَ دَرَاهِمَ، وَأَدْخُلَ إِلَى سُوقِكُمْ هَذِهِ، فَأَبْتَعَ بِهَا الطَّعَامَ، وَأَجْمَعَ نَفَرًا مِنَ الْمُسْلِمِينَ أَحَبُّ إِلَيَّ مِنْ أَنْ أُعْتِقَ نَسَمَةً».

From him, from Ali Bin Al Hakam, from Aban Bin Usman, from Abdul Rahman Bin Abu Abdullah,

(It has been narrated) from Abu Abdullah^{asws} having said: ‘If I^{asws} were to take five Dirhams and enter into this market of yours, and I buy some food by it, and gather a number of Muslims (to partake from it), it would be more beloved to me^{asws} than if I^{asws} were to free a person’.³⁰

16. عَنْهُ، عَنِ الْوَشَاءِ، عَنْ عَلِيِّ بْنِ أَبِي حَمْزَةَ، عَنْ أَبِي بَصِيرٍ: عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ، قَالَ: «سُئِلَ مُحَمَّدُ بْنُ عَلِيٍّ صَلَوَاتُ اللَّهِ عَلَيْهِمَا: مَا يَعْدِلُ عِتْقَ رَقَبَةٍ؟ قَالَ: إِطْعَامُ رَجُلٍ مُسْلِمٍ».

From him, from Al Washa, from Ali Bin Abu Hamza, from Abu Baseer,

(It has been narrated) from Abu Abdullah^{asws} having said: ‘Muhammad Bin Ali^{asws} was asked, ‘What equates to freeing a neck?’ He^{asws} said: ‘Feeding a Muslim man’.³¹

17. مُحَمَّدُ بْنُ يَحْيَى، عَنْ مُحَمَّدَ بْنِ الْحُسَيْنِ بْنِ أَبِي الْخَطَّابِ، عَنْ مُحَمَّدَ بْنِ إِسْمَاعِيلَ، عَنْ صَالِحِ بْنِ عُقْبَةَ، عَنْ أَبِي شَبْلٍ، قَالَ: قَالَ أَبُو عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ: «مَا أَرَى شَيْئًا يَعْدِلُ زِيَارَةَ الْمُؤْمِنِ إِلَّا إِطْعَامُهُ، وَحَقٌّ عَلَى اللَّهِ أَنْ يُطْعِمَ مَنْ أَطْعَمَ مُؤْمِنًا مِنْ طَعَامِ الْجَنَّةِ».

Muhammad Bin Yahya, from Muhammad Bin Al Husayn Bin Abu Al Khattab, from Muhammad Bin Ismail, from Salih Bin Uqba, from Abu Shiblin who said,

‘Abu Abdullah^{asws} said: ‘I^{asws} do not see anything equating to visiting the Momin except for feeding him, and it is a right upon Allah^{azwj} that He^{azwj} feeds the one who fed the Momin, from the food of the Paradise’.³²

18. مُحَمَّدٌ، عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ، عَنْ مُحَمَّدِ بْنِ إِسْمَاعِيلَ، عَنْ صَالِحِ بْنِ عَقَبَةَ، عَنْ رِفَاعَةَ، عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ، قَالَ: «لَأَنْ أُطْعِمَ مُؤْمِنًا مُحْتَاجًا أَحَبُّ إِلَيَّ مِنْ أَنْ أَزُورَهُ، وَلَأَنْ أَزُورَهُ أَحَبُّ إِلَيَّ مِنْ أَنْ أُعْتِقَ عَشْرَ رِقَابٍ».

Muhammad, from Muhammad Bin Al Husayn, from Muhammad Bin Ismail, from Salih Bin Uqba, from Rifa’at,

(It has been narrated) from Abu Abdullah^{asws} having said: ‘If I^{asws} were to feed a needy Momin, it would be more beloved to me^{asws} than if I^{asws} were to visit him; and if I^{asws} were to visit him, it would be more beloved to me^{asws} than if I^{asws} were to free ten necks’.³³

19. صَالِحُ بْنُ عَقَبَةَ، عَنْ عَبْدِ اللَّهِ بْنِ مُحَمَّدٍ، عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ؛ وَيزِيدُ بْنُ عَبْدِ الْمَلِكِ، عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ، قَالَ: «مَنْ أَطْعَمَ مُؤْمِنًا مُوسِرًا، كَانَ لَهُ يَعْدُلُ رِقَبَةً مِنْ وَلَدِ إِسْمَاعِيلَ يُنْقِذُهُ مِنَ الذَّبْحِ؛ وَمَنْ أَطْعَمَ مُؤْمِنًا مُحْتَاجًا، كَانَ لَهُ يَعْدُلُ مِائَةَ رِقَبَةٍ مِنْ وَلَدِ إِسْمَاعِيلَ يُنْقِذُهَا مِنَ الذَّبْحِ».

Salih Bin Uqba, from Abdullah Bin Muhammad and Yazeed Bin Abdul Malik,

(It has been narrated) from Abu Abdullah^{asws} having said: ‘The one who feeds an affluent Momin would have for him (Recompense) equating (freeing of) a neck from the children of Ismail^{as} and retrieving him from the slaughter; and the one who feeds a needy Momin, would have for him (Recompense) equating to (freeing) one hundred necks from the children of Ismail^{as}, retrieving them from the slaughter’.³⁴

20. صَالِحُ بْنُ عَقَبَةَ، عَنْ نَصْرِ بْنِ قَابُوسَ، عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ، قَالَ: «لِإِطْعَامِ مُؤْمِنٍ أَحَبُّ إِلَيَّ مِنْ عِتْقِ عَشْرِ رِقَابٍ وَعَشْرِ حَجَجٍ».

قَالَ: قُلْتُ: عَشْرَ رِقَابٍ وَعَشْرَ حَجَجٍ؟!

قَالَ: فَقَالَ: «يَا نَصْرُ، إِنْ لَمْ تُطْعِمُوهُ مَاتَ، أَوْ تَذَلُّونَهُ فَيَجِيءُ إِلَى نَاصِبٍ فَيَسْأَلُهُ، وَالْمَوْتُ خَيْرٌ لَهُ مِنْ مَسْأَلَةِ نَاصِبٍ؛ يَا نَصْرُ، مَنْ أَحْيَا مُؤْمِنًا فَكَأَنَّمَا أَحْيَا النَّاسَ جَمِيعًا، فَإِنْ لَمْ تُطْعِمُوهُ فَقَدْ أَمْتَمُوهُ، وَإِنْ أَطْعَمْتُمُوهُ فَقَدْ أَحْيَيْتُمُوهُ».

Salih Bin Uqba, from Nasr Bin Qabous,

(It has been narrated) from Abu Abdullah^{asws} having said: ‘The feeding of a Momin is more beloved to me^{asws} than freeing ten necks and performing ten Hajj’. I said, ‘Ten necks and ten Hajj?’ So he^{asws} said: ‘O Nasr! If you do not feed him, he would either die, or you would have indicated him (to go elsewhere), so he would go to a Hostile one (Nasibi) and ask him; and the

death would be better for him than asking a Hostile one (Nasibi). O Nasr! The one who revives a Momin, so it is as if he has revived the people altogether. So if you do not feed him, so you have caused him to died, and if you do feed him, so you have revived him'.³⁵

87- بَابُ مَنْ كَسَا مُؤْمِنًا

Chapter 87 – The one who clothes a Momin

1. مُحَمَّدُ بْنُ يَحْيَى، عَنْ أَحْمَدَ بْنِ مُحَمَّدَ بْنِ عِيسَى، عَنْ عُمَرَ بْنِ عَبْدِ الْعَزِيزِ، عَنْ جَمِيلِ بْنِ دَرَّاجٍ: عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ، قَالَ: «مَنْ كَسَا أَخَاهُ كِسْوَةَ شَتَاءٍ أَوْ صَيْفٍ، كَانَ حَقًّا عَلَى اللَّهِ أَنْ يَكْسُوهُ مِنْ ثِيَابِ الْجَنَّةِ، وَأَنْ يَهْوَنَ عَلَيْهِ سَكَرَاتِ الْمَوْتِ، وَأَنْ يُوسَّعَ عَلَيْهِ فِي قَبْرِهِ، وَأَنْ يَلْقَى الْمَلَائِكَةَ إِذَا خَرَجَ مِنْ قَبْرِهِ بِالْبُشْرَى، وَهُوَ قَوْلُ اللَّهِ — عَزَّ وَجَلَّ — فِي كِتَابِهِ: (وَتَلَقَّاهُمُ الْمَلَائِكَةُ هَذَا يَوْمُكُمْ الَّذِي كُنْتُمْ تُوعَدُونَ)».

Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Umar Bin Abdul Aziz, from Jameel Bin Darraj,

(It has been narrated) from Abu Abdullah^{asws} having said: ‘The one who clothes his brother with a cloth or a sword, would have a right upon Allah^{azwj} that He^{azwj} Clothes him from the clothes of the Paradise, and Ease upon him the pangs of the death, and that He^{azwj} Expands for him in his grave, and that he meets the Angels when he exits from his grave with the glad tidings; and these are the Words of Allah^{azwj} Mighty and Majestic in His^{azwj} Book [21: 103] The great terror shall not grieve them, and the Angels shall meet them: This is your Day which you were Promised’.³⁶

2. عَنْهُ، عَنْ أَحْمَدَ بْنِ مُحَمَّدَ بْنِ مُحَمَّدٍ، عَنْ بَكْرِ بْنِ صَالِحٍ، عَنِ الْحَسَنِ بْنِ عَلِيٍّ، عَنْ عَبْدِ اللَّهِ بْنِ جَعْفَرِ بْنِ إِبْرَاهِيمَ: عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ، قَالَ: «مَنْ كَسَا أَحَدًا مِنْ فَقَرَاءِ الْمُسْلِمِينَ ثَوْبًا مِنْ عُرْيٍ، أَوْ أَعَانَهُ بِشَيْءٍ مِمَّا يَقْوِيهِ مِنْ مَعِيشَتِهِ، وَكَلَّ اللَّهُ — عَزَّ وَجَلَّ — بِهِ سَبْعَةَ آلَافٍ مَلَكٍ مِنَ الْمَلَائِكَةِ يَسْتَغْفِرُونَ لِكُلِّ ذَنْبٍ عَمِلَهُ إِلَى أَنْ يَنْفَخَ فِي الصُّورِ».

From him, from Ahmad Bin Muhammad, from Bakr Bin Salih, from Al hassan Bin Ali, from Abdullah Bin Ja'far Bin Ibrahim,

(It has been narrated) from Abu Abdullah^{asws} having said: ‘The one who clothes someone from the poor Muslims by a cloth from bareness, or assists him with something from what he is living on from his life, Allah^{azwj} Mighty and Majestic would Allocate seven thousand Angels from the Angels seeking Forgiveness for every sin he had committed, up to the Blowing into the trumpet (Day of Judgement)’.³⁷

3. مُحَمَّدُ بْنُ يَحْيَى، عَنْ أَحْمَدَ بْنِ مُحَمَّدَ بْنِ مُحَمَّدٍ، عَنْ صَفْوَانَ، عَنْ أَبِي حَمْزَةَ: عَنْ أَبِي جَعْفَرٍ عَلَيْهِ السَّلَامُ، قَالَ: «قَالَ رَسُولُ اللَّهِ ﷺ: مَنْ كَسَا أَحَدًا مِنْ فَقَرَاءِ الْمُسْلِمِينَ ثَوْبًا مِنْ عُرْيٍ، أَوْ أَعَانَهُ بِشَيْءٍ مِمَّا يَقْوِيهِ مِنْ مَعِيشَتِهِ، وَكَلَّ اللَّهُ — عَزَّ وَجَلَّ — بِهِ سَبْعِينَ آلَافٍ مَلَكٍ مِنَ الْمَلَائِكَةِ يَسْتَغْفِرُونَ لِكُلِّ ذَنْبٍ عَمِلَهُ إِلَى أَنْ يَنْفَخَ فِي الصُّورِ».

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Safwan, from Abu Hamza,

(It has been narrated) from Abu Ja'far^{asws} having said: 'Rasool-Allah^{saww} said: 'The one who clothes someone from the poor Muslims with a cloth from bareness, or assists him with something from what he lives on from his life, Allah^{azwj} Mighty and Majestic would Allocate with him seven thousand angels from the Angels seeking Forgiveness for every sin he had committed up to the Blowing into the trumpet (Day of Judgement)'.³⁸

4. عَلِيٌّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنْ حَمَّادِ بْنِ عِيسَى، عَنْ إِبْرَاهِيمَ بْنِ عُمَرَ، عَنْ أَبِي حَمَزَةَ الثَّمَالِيِّ: عَنْ عَلِيِّ بْنِ الْحُسَيْنِ عَلَيْهِ السَّلَامُ، قَالَ: «مَنْ كَسَا مُؤْمِنًا، كَسَاهُ اللَّهُ مِنَ الثِّيَابِ الْخَضِرِ».

وَقَالَ فِي حَدِيثٍ آخَرَ: «لَا يَزَالُ فِي ضِمَانِ اللَّهِ مَا دَامَ عَلَيْهِ سَلْكُ».

Ali Bin Ibrahim, from his father, from Hammad Bin Isa, from Ibrahim Bin Umar, from Abu Hamza Al Sumaly,

(It has been narrated) from Ali^{asws} Bin Al-Husayn^{asws} having said: 'The one who clothes a Momin, Allah^{azwj} would Clothe him from the green clothes'.

And he^{asws} said in another Hadeeth: 'He will not cease to be in the Guarantee of Allah^{azwj} for as long as there is a fibre (from that cloth) upon him'.³⁹

5. عِدَّةٌ مِنْ أَصْحَابِنَا، عَنْ أَحْمَدَ بْنِ مُحَمَّدَ بْنِ خَالِدٍ، عَنْ عُثْمَانَ بْنِ عِيسَى، عَنْ عَبْدِ اللَّهِ بْنِ سَنَانَ: عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ: أَنَّهُ كَانَ يَقُولُ: «مَنْ كَسَا مُؤْمِنًا ثَوْبًا مِنْ عُرِي، كَسَاهُ اللَّهُ مِنْ إِسْتَبْرَقِ الْجَنَّةِ؛ وَمَنْ كَسَا مُؤْمِنًا ثَوْبًا مِنْ غَنَى، لَمْ يَزَلْ فِي سِتْرِ مِنَ اللَّهِ مَا بَقِيَ مِنَ الثَّوْبِ خِرْقَةً».

A number of our companions, from Ahmad Bin Muhammad Bin Khalid, from Usman Bin Isa, from Abdullah Bin Sinan,

(It has been narrated) from Abu Abdullah^{asws}, that he^{asws} used to say: 'The one who clothes a Momin with a cloth from bareness, Allah^{azwj} would Clothe him from the brocades of the Paradise; and the one who clothes a Momin with a cloth from adequacy, would not cease to be in a Veil from Allah^{azwj} for as long as there remains a rag from the cloth'.⁴⁰

88- بَابُ فِي إِطَافِ الْمُؤْمِنِ وَإِكْرَامِهِ

Chapter 88 – Regarding kindness to the Momin and honouring him

1. مُحَمَّدُ بْنُ يَحْيَى، عَنْ أَحْمَدَ بْنِ مُحَمَّدَ بْنِ عِيسَى، عَنْ عَلِيِّ بْنِ الْحَكَمِ، عَنْ الْحُسَيْنِ بْنِ هَاشِمٍ، عَنْ سَعْدَانَ بْنِ مُسْلِمٍ: عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ، قَالَ: «مَنْ أَخَذَ مِنْ وَجْهِ أَخِيهِ الْمُؤْمِنِ قَذَاةً، كَتَبَ اللَّهُ — عَزَّ وَجَلَّ — لَهُ عَشْرَ حَسَنَاتٍ؛ وَمَنْ تَبَسَّمَ فِي وَجْهِ أَخِيهِ، كَانَتْ لَهُ حَسَنَةٌ».

Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Ali Bin Al Hakam, from Al Husayn Bin Hashim, from Sa'dan Bin Muslim,

(It has been narrated) from Abu Abdullah^{asws} having said: 'The one who takes out a speck from the face of his Momin brother, Allah^{azwj} Mighty and Majestic would Write ten good deeds for him; and the one who smiles in the face of his brother, it would be a good deed for him'.⁴¹

2. عَنْهُ، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ، عَنْ عُمَرَ بْنِ عَبْدِ الْعَزِيزِ، عَنْ حَمِيلِ بْنِ دَرَّاجٍ، عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ، قَالَ: «مَنْ قَالَ لِأَخِيهِ: مَرْحَبًا، كَتَبَ اللَّهُ لَهُ مَرْحَبًا إِلَى يَوْمِ الْقِيَامَةِ».

From him, from Ahmad Bin Muhammad, from Umar Bin Abdul Aziz, from Jameel Bin Darraj,

(It has been narrated) from Abu Abdullah^{asws} having said: 'The one who says to his Momin brother, 'Welcome!', Allah^{azwj} the Exalted would Write a 'Welcome' for him up to the Day of Judgement'.⁴²

3. عَنْهُ، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ، عَنْ مُحَمَّدِ بْنِ عَيْسَى، عَنْ يُونُسَ عَنْ عَبْدِ اللَّهِ بْنِ سِنَانَ، عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ، قَالَ: «مَنْ أَتَاهُ أَخُوهُ الْمُسْلِمُ فَأَكْرَمَهُ، فَإِنَّمَا أَكْرَمَ اللَّهُ عَزَّ وَجَلَّ».

From him, from Ahmad Bin Muhammad Bin Isa, from Yunus, from Abdullah Bin Sinan,

(It has been narrated) from Abu Abdullah^{asws} having said: 'The one who goes over to his Muslim brother and honours him, so rather he has honoured Allah^{azwj} Mighty and Majestic'.⁴³

4. عَنْهُ، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ، عَنْ ابْنِ مَحْبُوبٍ، عَنْ نَصْرِ بْنِ إِسْحَاقَ، عَنْ الْحَارِثِ بْنِ الثُّعْمَانِ، عَنْ الْهَيْثَمِ بْنِ حَمَّادٍ، عَنْ أَبِي دَاوُدَ، عَنْ زَيْدِ بْنِ أَرْقَمٍ، قَالَ: «قَالَ رَسُولُ اللَّهِ ﷺ: مَا فِي أُمَّتِي عَبْدٌ أَلْطَفَ أَخَاهُ فِي اللَّهِ بِشَيْءٍ مِنْ لُطْفٍ إِلَّا أَخَدَهُ اللَّهُ مِنْ خَدَمِ الْجَنَّةِ».

From him, from Ahmad Bin Muhammad, from Ibn Mahboub, from Nasr Bin Is'haq, from Al Haris Bin Al Numan, from Al Haysam Bin Hammad, from Abu Dawood, from Zayd Bin Arqam who said,

'Rasool-Allah^{saww} said: 'There is no servant in my^{saww} community who is kind to his brother regarding Allah^{azwj} with anything from the kindness, except that Allah^{azwj} would have him served by the servants of the Paradise'.⁴⁴

5. وَعَنْهُ، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ، عَنْ بَكْرِ بْنِ صَالِحٍ، عَنْ الْحَسَنِ بْنِ عَلِيٍّ، عَنْ عَبْدِ اللَّهِ بْنِ جَعْفَرٍ بْنِ إِبْرَاهِيمَ، عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ، قَالَ: «قَالَ رَسُولُ اللَّهِ ﷺ: مَنْ أَكْرَمَ أَخَاهُ الْمُسْلِمَ بِكَلِمَةٍ يُلْطَفُ بِهَا وَفَرَّجَ عَنْهُ كُرْبَتَهُ، لَمْ يَزَلْ فِي ظِلِّ اللَّهِ الْمَمْدُودِ، عَلَيْهِ الرَّحْمَةُ مَا كَانَ فِي ذَلِكَ».

And from him, from Ahmad Bin Muhammad, from Bakr Bin Salih, from Al Hassan Bin Ali, from Abdullah Bin Ja'far Bin Ibrahim,

(It has been narrated) from Abu Abdullah^{asws} having said: 'Rasool-Allah^{saww} said: 'The one who honours his Muslim brother with a word being kind to him with it, and relieve his suffering from him, would not cease to be

in the extended Shade of Allah^{azwj}. Upon him would be the Mercy for as long as he was in that'.⁴⁵

6. عَنْهُ، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ، عَنْ عُمَرَ بْنِ عَبْدِ الْعَزِيزِ، عَنْ جَمِيلٍ: عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ، قَالَ: سَمِعْتُهُ يَقُولُ: «إِنَّ مِمَّا خَصَّ اللَّهُ — عَزَّ وَجَلَّ — بِهِ الْمُؤْمِنَ أَنْ يَعْرِفَهُ بِرِإْخْوَانِهِ وَإِنْ قُلَّ، وَلَيْسَ الْبِرُّ بِالْكَثْرَةِ، وَذَلِكَ أَنَّ اللَّهَ — عَزَّ وَجَلَّ — يَقُولُ فِي كِتَابِهِ: (وَيُؤْتِرُونَ عَلَى أَنْفُسِهِمْ وَلَوْ كَانَ بِهِمْ خَصَاصَةٌ). ثُمَّ قَالَ: (وَمَنْ يُوقِ شُحَّ نَفْسِهِ فَأُولَئِكَ هُمُ الْمُفْلِحُونَ) وَمَنْ عَرَفَهُ اللَّهُ — عَزَّ وَجَلَّ — بِذَلِكَ أَحَبَّهُ اللَّهُ، وَمَنْ أَحَبَّهُ اللَّهُ — تَبَارَكَ وَتَعَالَى — وَفَاهُ أَجْرَهُ يَوْمَ الْقِيَامَةِ بِغَيْرِ حِسَابٍ». ثُمَّ قَالَ: «يَا جَمِيلُ، ارْوِ هَذَا الْحَدِيثَ لِإِخْوَانِكَ؛ فَإِنَّهُ تَرْغِيبٌ فِي الْبِرِّ».

From him, from Ahmad Bin Muhammad, from Umar Bin Abdul Aziz, from Jameel,

(It has been narrated) from Abu Abdullah^{asws}, said, 'I heard him^{asws} saying: 'From what Allah^{azwj} Mighty and Majestic Specialised the Momin with, is that he recognises the righteousness with his brethren, and even if it was little; and the righteousness is not with the abundance, and that is because Allah^{azwj} Mighty and Majestic is Saying in His^{azwj} Book [59: 9] and they are preferring (them) over their own selves and even though poverty was with them'.

Then He^{azwj} Said [59: 9] and whoever is preserved from the niggardliness of his soul, these it is that are the successful ones; and the one whom Allah^{azwj} Mighty and Majestic Recognises with that, Allah^{azwj} would Love him, and the one whom Allah^{azwj} Blessed and High Loves, He^{azwj} would Fulfil his Recompense on the Day of Judgement without a Reckoning'.

Then he^{asws} said: 'O Jameel! Report this Hadeeth to your brethren, for it arouses desire regarding the righteousness'.⁴⁶

7. مُحَمَّدُ بْنُ يَحْيَى، عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ، عَنْ مُحَمَّدِ بْنِ إِسْمَاعِيلَ، عَنْ صَالِحِ بْنِ عَقْبَةَ، عَنْ الْمُفَضَّلِ: عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ، قَالَ: «إِنَّ الْمُؤْمِنَ لَيُتَحَفُّ إِخَاهُ التُّحَفَةَ». قُلْتُ: وَآيُ شَيْءٍ التُّحَفَةُ؟

قَالَ: «مَنْ مَجْلِسٌ وَمَتَكًا وَطَعَامٌ وَكِسْوَةٌ وَسَلَامٌ، فَتَطَاوُلُ الْجَنَّةُ مُكَافَأَةً لَهُ، وَيُوحَى اللَّهُ — عَزَّ وَجَلَّ — إِلَيْهَا: أَنِّي قَدْ حَرَمْتُ طَعَامَكَ عَلَى أَهْلِ الدُّنْيَا إِلَّا عَلَى نَبِيٍّ أَوْ وَصِيِّ نَبِيٍّ، فَإِذَا كَانَ يَوْمُ الْقِيَامَةِ أَوْحَى اللَّهُ — عَزَّ وَجَلَّ — إِلَيْهَا: أَنْ كَافَتْنِي أَوْلِيَائِي بِتُحَفِهِمْ، فَيُخْرِجُ مِنْهَا وَصَفَاءً وَوَصَائِفُ، مَعَهُمْ أَطْبَاقٌ مَغْطَاةٌ بِمَنَادِيلٍ مِنْ لَوْلُؤٍ، فَإِذَا نَظَرُوا إِلَى جَهَنَّمَ وَهَوَلَهَا، وَإِلَى الْجَنَّةِ وَمَا فِيهَا، طَارَتْ عُقُولُهُمْ، وَامْتَنَعُوا أَنْ يَأْكُلُوا، فَيُنَادِي مُنَادٌ مِنْ تَحْتِ الْعَرْشِ: أَنَّ اللَّهَ — عَزَّ وَجَلَّ — قَدْ حَرَّمَ جَهَنَّمَ عَلَى مَنْ أَكَلَ مِنْ طَعَامِ جَنَّتِهِ، فَيَمْدُ الْقَوْمُ أَيْدِيَهُمْ، فَيَأْكُلُونَ».

Muhammad Bin Yahya, from Muhammad Bin Al Husayn, from Muhammad Bin Ismail, from Salih Bin Uqba, from Al Mufazzal,

(It has been narrated) from Abu Abdullah^{asws} having said: ‘The Momin, let him present his brother with a gift’. I said, ‘And which thing is the gift?’ He^{asws} said: ‘From (allocating) a seat, and a pillow, and food, and clothing, and a greeting. So the Paradise prolongs the Rewards for him, and Allah^{azwj} Mighty and Majestic Reveals unto it: “I^{azwj} have Prohibited your food upon the people of the world except upon a Prophet^{saww}, or a successor^{as} of a Prophet^{as}’.

So when it will be the Day of Judgement, Allah^{azwj} Mighty and Majestic would Reveal unto it: “Reward My^{azwj} servants for their gifts!” So male and female attendants would be coming out from it having platters with them covered by towels of pearls. So when they look towards Hell and its horrors, and towards the Paradise and what is therein, their intellects would fly off and they would refuse to eat. So a Caller would Call out from beneath the Throne: ‘Allah^{azwj} Mighty and Majestic has Prohibited Hell upon the one who eat from the good of His^{azwj} Paradise’. So the group of people would be extending their hands, and they would be eating’.⁴⁷

8. مُحَمَّدٌ بْنُ يَحْيَى، عَنْ مُحَمَّدٍ بْنِ أَحْمَدَ، عَنْ مُحَمَّدٍ بْنِ عَيْسَى، عَنْ مُحَمَّدٍ بْنِ فَضِيلٍ، عَنْ أَبِي حَمْزَةَ: عَنْ أَبِي جَعْفَرٍ عَلَيْهِ السَّلَامُ، قَالَ: «يَجِبُ لِلْمُؤْمِنِ عَلَى الْمُؤْمِنِ أَنْ يَسْتَرْ عَلَيْهِ سَبْعِينَ كَبِيرَةً».

Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Muhammad Bin Al Fuzayl, from Abu Hamza,

(It has been narrated) from Abu Ja’far^{asws} having said: ‘It is an Obligation for the Momin upon the Momin that he veils upon him seventy major sins’.⁴⁸

9. الْحُسَيْنُ بْنُ مُحَمَّدٍ وَمُحَمَّدُ بْنُ يَحْيَى جَمِيعًا، عَنْ عَلِيِّ بْنِ مُحَمَّدٍ بْنِ سَعْدٍ، عَنْ مُحَمَّدٍ بْنِ أَسْلَمَ، عَنْ مُحَمَّدٍ بْنِ عَلِيٍّ بْنِ عَدِيٍّ، قَالَ: أَمَلَى عَلِيٌّ مُحَمَّدُ بْنُ سَلِيمَانَ، عَنْ إِسْحَاقَ بْنِ عَمَّارٍ، قَالَ: قَالَ أَبُو عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ: «أَحْسَنُ — يَا إِسْحَاقُ — إِلَى أَوْلِيَائِي مَا اسْتَطَعْتُ، فَمَا أَحْسَنَ مُؤْمِنٌ إِلَى مُؤْمِنٍ وَلَا أَعَانَهُ إِلَّا خَمَشَ وَجْهَ إِبْلِيسَ، وَقَرَّحَ قَلْبَهُ».

Al Husayn Bin Muhammad, and Muhammad Bin Yahya, altogether from Ali Bin Muhammad Bin Sa’ad, from Muhammad Bin Aslam, from Muhammad Bin Ali Bin Adayy who said, ‘Muhammad Bin Suleyman dictated upon me, from Is’haq Bin Ammar who said,

‘Abu Abdullah^{asws} said: ‘O Is’haq! Be good to my^{asws} friends whatever you capacity (may be). So a Momin will not be good to a Momin, nor assist him, except that face of Iblees^{la} would be scratched and his^{la} heart ulcerated’.⁴⁹

89- بَابٌ فِي خِدْمَتِهِ

Chapter 89 – Regarding serving him (the Momin)

1. مُحَمَّدٌ بْنُ يَحْيَى، عَنْ سَلَمَةَ بْنِ الْخَطَّابِ، عَنْ إِبْرَاهِيمَ بْنِ مُحَمَّدٍ الثَّقَفِيِّ، عَنْ إِسْمَاعِيلَ بْنِ أَبَانَ، عَنْ صَالِحِ بْنِ أَبِي الْأَسْوَدِ رَفَعَهُ، عَنْ أَبِي الْمُعْتَمِرِ، قَالَ: سَمِعْتُ أَمِيرَ الْمُؤْمِنِينَ عَلَيْهِ السَّلَامُ

يَقُولُ: « قَالَ رَسُولُ اللَّهِ ﷺ: أَيُّمَا مُسْلِمٍ خَدَمَ قَوْمًا مِنَ الْمُسْلِمِينَ إِلَّا أَعْطَاهُ اللَّهُ مِنْ ثَلَاثِينَ خَدَمًا فِي الْجَنَّةِ ».

Muhammad Bin Yahya, from Salma Bin Al Khattab, from Ibrahim Bin Muhammad Al Saqafy, from Ismail Bin Aban, from Salih Bin Abu Al Aswad, raising it from Abu Al Mo'tamar who said,

'I heard Amir Al-Momineen^{asws} saying: 'Rasool-Allah^{saww} said: 'Whichever Muslim serves a group of Muslims, Allah^{azwj} would Give him the like of their number of servants in the Paradise'.⁵⁰

90 - بَابُ نَصِيحَةِ الْمُؤْمِنِ

Chapter 90 – Advising the Momin

1. عَدَّةٌ مِنْ أَصْحَابِنَا، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ، عَنْ عَلِيِّ بْنِ الْحَكَمِ، عَنْ عُمَرَ بْنِ أَبَانَ، عَنْ عِيسَى بْنِ أَبِي مَنْصُورٍ: عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ، قَالَ: « يَجِبُ لِلْمُؤْمِنِ عَلَى الْمُؤْمِنِ أَنْ يَنْصَحَهُ ».

A number of our companions, from Ahmad Bin Muhammad, from Ali Bin Al Hakam, from Umar Bin Aban, from Isa Bin Abu Mansour,

(It has been narrated) from Abu Abdullah^{asws} having said: 'It is an Obligation for the Momin upon the Momin that he advises him'.⁵¹

2. عَنْهُ، عَنْ ابْنِ مَحْبُوبٍ، عَنْ مُعَاوِيَةَ بْنِ وَهَبٍ: عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ، قَالَ: « يَجِبُ لِلْمُؤْمِنِ عَلَى الْمُؤْمِنِ النَّصِيحَةُ لَهُ فِي الْمَشْهَدِ وَالْمَغِيبِ ».

From him, from Ibn Mahboub, from Muawiya Bin Wahab,

(It has been narrated) from Abu Abdullah^{asws} having said: 'It is an Obligation for the Momin upon the Momin, the advice during the presence and the absence'.⁵²

3. ابْنُ مَحْبُوبٍ، عَنْ ابْنِ رِثَابٍ، عَنْ أَبِي عُبَيْدَةَ الْحَذَّاءِ: عَنْ أَبِي جَعْفَرٍ عَلَيْهِ السَّلَامُ، قَالَ: « يَجِبُ لِلْمُؤْمِنِ عَلَى الْمُؤْمِنِ النَّصِيحَةُ ».

Ibn Mahboub, from Ibn Ri'ab, from Abu Ubeyda Al Haza'a,

(It has been narrated) from Abu Ja'far^{asws} having said: 'It is an Obligation for the Momin upon the Momin, the advice'.⁵³

4. ابْنُ مَحْبُوبٍ، عَنْ عَمْرِو بْنِ شَمْرٍ، عَنْ جَابِرٍ: عَنْ أَبِي جَعْفَرٍ عَلَيْهِ السَّلَامُ، قَالَ: « قَالَ رَسُولُ اللَّهِ ﷺ: لِيَنْصَحَ الرَّجُلُ مِنْكُمْ أَخَاهُ كَنَصِيحَتِهِ لِنَفْسِهِ ».

Ibn Mahboub, from Amro Bin Shmr, from Jabir,

(It has been narrated) from Abu Ja'far^{asws} having said: 'Rasool-Allah^{saww} said: 'Let the man from you advise his brother like his correcting his own self'.⁵⁴

5. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنِ النَّوْفَلِيِّ، عَنِ السَّكُونِيِّ: عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ، قَالَ: « قَالَ رَسُولُ اللَّهِ ﷺ: إِنَّ أَعْظَمَ النَّاسِ مَنْزِلَةً عِنْدَ اللَّهِ يَوْمَ الْقِيَامَةِ أَمْشَاهُمْ فِي أَرْضِهِ بِالنَّصِيحَةِ لَخَلْقِهِ ».

Ali Bin Ibrahim, from his father, from Al Nowfaly, from Al Sakuny,

(It has been narrated) from Abu Abdullah^{asws} having said: ‘Rasool-Allah^{saww} said: ‘The greatest of the people in status in the Presence of Allah^{azwj} on the Day of Judgement is the one most striving in His^{azwj} earth with the advising to His^{azwj} creatures’.⁵⁵

6. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنِ الْقَاسِمِ بْنِ مُحَمَّدٍ، عَنِ الْمَنْقَرِيِّ، عَنْ سُفْيَانَ بْنِ عُيَيْنَةَ، قَالَ: سَمِعْتُ أَبَا عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ يَقُولُ: « عَلَيْكُمْ بِالنَّصِيحَةِ لِلَّهِ فِي خَلْقِهِ، فَلَنْ تَلْقَاهُ بِعَمَلٍ أَفْضَلَ مِنْهُ ».

Ali Bin Ibrahim, from his father, from Al Qasim Bin Muhammad, from Al Minqary, from Sufyan Bin Uyayna who said,

‘I heard Abu Abdullah^{asws} saying: ‘Upon you is with the advising for the Sake of Allah^{azwj} among His^{azwj} creatures, for you will never (be able to) meet Him^{azwj} with a deed more superior than it’.⁵⁶

91- بَابُ الْإِصْلَاحِ بَيْنَ النَّاسِ

Chapter 91 – The Reconciliation between the people

1. مُحَمَّدُ بْنُ يَحْيَى، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ، عَنْ مُحَمَّدِ بْنِ سِنَانٍ، عَنْ حَمَّادِ بْنِ أَبِي طَلْحَةَ، عَنْ حَبِيبِ الْأَحْوَلِ، قَالَ: سَمِعْتُ أَبَا عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ يَقُولُ: « صَدَقَةٌ يُحِبُّهَا اللَّهُ: إِصْلَاحُ بَيْنِ النَّاسِ إِذَا تَفَاسَدُوا، وَتَقَارُبُ بَيْنِهِمْ إِذَا تَبَاعَدُوا ». عَنْهُ، عَنْ مُحَمَّدِ بْنِ سِنَانٍ، عَنْ حَذِيفَةَ بْنِ مَنْصُورٍ، عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ، مِثْلَهُ.

Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Sinan, from Hammad Bin Abu Talha, from Hameeb Al Ahowl who said,

‘I heard Abu Abdullah^{asws} saying: ‘A charity which Allah^{azwj} Loves is reconciling between the people when their (relationship) is spoilt, and bringing them close when they are distant’.

From him, from Muhammad Bin Sinan, from Huzeyfa Bin Mansour, from Abu Abdullah^{asws} – similar to it.⁵⁷

2. عَنْهُ، عَنْ ابْنِ مَحْبُوبٍ، عَنْ هِشَامِ بْنِ سَالِمٍ: عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ، قَالَ: « لَأَنْ أُصْلِحَ بَيْنَ اثْنَيْنِ أَحَبُّ إِلَيَّ مِنْ أَنْ أَتَصَدَّقَ بِدِينَارَيْنِ ».

From him, from Ibn Mahboub, from Hisham Bin Salim,

(It has been narrated) from Abu Abdullah^{asws} having said: ‘If I^{asws} were to reconcile between two, it would be more beloved to me^{asws} than if I were to give charity with two Dinars’.⁵⁸

3. عَنْهُ، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ، عَنْ ابْنِ سِنَانٍ، عَنْ مُفَاضِّلٍ، قَالَ: قَالَ أَبُو عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ: «إِذَا رَأَيْتَ بَيْنَ اثْنَيْنِ مِنْ شَبِيعَتِنَا مُنَازَعَةً، فَافْتَدِهَا مِنْ مَالِي».

From him, from Ahmad Bin Muhammad, from Ibn Sinan, from Mufazzal who said,

‘Abu Abdullah^{asws} said: ‘When you see a dispute between two from our^{asws} Shia, so redeem it from my^{asws} wealth’.⁵⁹

4. ابْنُ سِنَانٍ، عَنْ أَبِي حَنِيفَةَ سَابِقِ الْحَاجِّ، قَالَ: مَرَّ بِنَا الْمُفَاضِّلُ — وَأَنَا وَخَتَنِي نَتَشَاجِرُ فِي مِيرَاثٍ — فَوَقَّفَ عَلَيْنَا سَاعَةً، ثُمَّ قَالَ لَنَا: تَعَالَوْا إِلَى الْمَنْزِلِ، فَأَتَيْنَاهُ، فَأَصْلَحَ بَيْنَنَا بِأَرْبَعِمِائَةِ دِرْهَمٍ، فَدَفَعَهَا إِلَيْنَا مِنْ عِنْدِهِ حَتَّى إِذَا اسْتَوْثَقَ كُلُّ وَاحِدٍ مِنَّا مِنْ صَاحِبِهِ، قَالَ: أَمَّا إِنِّهَا لَيْسَتْ مِنْ مَالِي، وَلَكِنْ أَبُو عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ أَمَرَنِي إِذَا تَنَازَعَ رَجُلَانِ مِنْ أَصْحَابِنَا فِي شَيْءٍ أَنْ أَصْلَحَ بَيْنَهُمَا، وَافْتَدِيَهَا مِنْ مَالِهِ، فَهَذَا مِنْ مَالِ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ.

Ibn Sinan, from Abu Haneefa Sabiq Al Hajj who said,

‘Al-Mufazzal passed by us and I and my brother in law were quarrelling regarding an inheritance. So he paused by us for a while, then said to us, ‘Come, let us go to the house. So we went with him and he reconciled between us with four hundred Dirhams. So he handed it over from himself until each one of us was confident from his companion. He said, ‘But, it is from my wealth, but Abu Abdullah^{asws} ordered me that whenever two men from our Shias dispute with regards to anything, that I should reconcile between them and redeem if from his^{asws} wealth. Thus, this is from the wealth of Abu Abdullah^{asws}’.⁶⁰

5. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنْ عَبْدِ اللَّهِ بْنِ الْمُغِيرَةِ، عَنْ مُعَاوِيَةَ بْنِ عَمَّارٍ، عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ، قَالَ: «الْمُصْلِحُ لَيْسَ بِكَاذِبٍ».

Ali Bin Ibrahim, from his father, from Abdullah Bin Al Mugheira, from Muawiya Bin Ammar,

(It has been narrated) from Abu Abdullah^{asws} having said: ‘The reconciliation is not (supposed to be) with lies’.⁶¹

6. عَلِيُّ، عَنْ أَبِيهِ، عَنْ ابْنِ أَبِي عُمَيْرٍ، عَنْ عَلِيِّ بْنِ إِسْمَاعِيلَ، عَنْ إِسْحَاقَ بْنِ عَمَّارٍ، عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ فِي قَوْلِ اللَّهِ عَزَّ وَجَلَّ: (وَلَا تَجْعَلُوا اللَّهَ عُرْضَةً لِأَيْمَانِكُمْ أَنْ تَبَرُّوا وَتَتَّقُوا وَتُصْلِحُوا بَيْنَ النَّاسِ) قَالَ: «إِذَا دُعِيتَ لِصُلْحٍ بَيْنَ اثْنَيْنِ، فَلَا تَقُلْ: عَلَيَّ يَمِينٌ أَلَّا أَفْعَلَ».

Ali, from his father, from Ibn Abu Umeyr, from Ali Bin Ismail, from Is'haq Bin Amaar,

(It has been narrated) from Abu Abdullah^{asws} regarding the Words of Allah^{azwj} Mighty and Majestic [2: 224] And make not Allah because of your swearing (by Him) an obstacle to your doing good and acting rightly and reconciling between the people. He^{asws} said: ‘Whenever you are called to effect reconciliation between two, so do not say, ‘Upon me there is an oath. I will not do it’’.⁶²

7. عِدَّةٌ مِنْ أَصْحَابِنَا، عَنْ أَحْمَدَ بْنِ مُحَمَّدَ بْنِ خَالِدٍ، عَنْ ابْنِ مَحْبُوبٍ، عَنْ مُعَاوِيَةَ بْنِ وَهَبٍ — أَوْ مُعَاوِيَةَ بْنِ عَمَّارٍ —: عَنْ أَبِي عَبْدِ اللَّهِ عليه السلام، قَالَ: قَالَ: «أَبْلَغُ عَنِّي كَذَا وَكَذَا فِي أَشْيَاءَ أَمَرَ بِهَا. قُلْتُ: فَأَبْلَغُهُمْ عَنْكَ وَأَقُولُ عَنِّي مَا قُلْتَ لِي وَغَيْرَ الَّذِي قُلْتَ؟ قَالَ: «نَعَمْ، إِنَّ الْمُصْلِحَ لَيْسَ بِكَذَّابٍ، إِنَّمَا هُوَ الصُّلْحُ لَيْسَ بِكَذِّبٍ».

A number of our companions, from Ahmad Bin Muhammad Bin Khalid, from Ibn Mahboub, from Muawiya Bin Wahab, or Muawiya Bin Ammar,

(It has been narrated) from Abu Abdullah^{asws} having said: 'Deliver from me^{asws} such and such regarding things I^{asws} am ordering with'. I said, 'So I should deliver them from you^{asws}, and can I be saying from me what you^{asws} said to me, and other than that which you^{asws} said?' He^{asws} said: 'Yes. The reconciler is not a liar. But rather, it is the reconciliation not being with a lie'.⁶³

92- بَابُ فِي إِحْيَاءِ الْمُؤْمِنِ

Chapter 92 – Regarding revival of the Momin

1. عِدَّةٌ مِنْ أَصْحَابِنَا، عَنْ أَحْمَدَ بْنِ مُحَمَّدَ بْنِ خَالِدٍ، عَنْ عُثْمَانَ بْنِ عِيسَى، عَنْ سَمَاعَةَ: عَنْ أَبِي عَبْدِ اللَّهِ عليه السلام، قَالَ: قُلْتُ لَهُ: قَوْلُ اللَّهِ عَزَّ وَجَلَّ: (مَنْ قَتَلَ نَفْسًا بِغَيْرِ نَفْسٍ أَوْ فَسَادٍ فِي الْأَرْضِ فَكَأَنَّمَا قَتَلَ النَّاسَ جَمِيعًا وَمَنْ أَحْيَاهَا فَكَأَنَّمَا أَحْيَا النَّاسَ جَمِيعًا)؟ قَالَ: «مَنْ أَخْرَجَهَا مِنْ ضَلَالٍ إِلَى هُدًى فَكَأَنَّمَا أَحْيَاهَا، وَمَنْ أَخْرَجَهَا مِنْ هُدًى إِلَى ضَلَالٍ فَقَدْ قَتَلَهَا».

A number of our companions, from Ahmad Bin Muhammad Bin Khalid, from Usman Bin Isa, from Sama'at,

(It has been narrated) from Abu Abdullah^{asws}, said, 'I said to him^{asws}, (What about) the Words of Allah^{azwj} Mighty and Majestic [5: 32] whoever slays a soul, it is as though he slew all the people; and whoever keeps it alive, it is as though he kept alive all the people?' He^{asws} said: 'The one who extracts it from straying to Guidance, so it is as if he revived it, and the one who extracts it from Guidance to straying, so he has killed it'.⁶⁴

2. عَنْهُ، عَنْ عَلِيِّ بْنِ الْحَكَمِ، عَنْ أَبَانَ بْنِ عُثْمَانَ، عَنْ فَضِيلِ بْنِ يَسَارٍ، قَالَ: قُلْتُ لِأَبِي جَعْفَرٍ عليه السلام: قَوْلُ اللَّهِ — عَزَّ وَجَلَّ — فِي كِتَابِهِ: (وَمَنْ أَحْيَاهَا فَكَأَنَّمَا أَحْيَا النَّاسَ جَمِيعًا)؟ قَالَ: «مَنْ حَرَقَ أَوْ غَرِقَ». قُلْتُ: فَمَنْ أَخْرَجَهَا مِنْ ضَلَالٍ إِلَى هُدًى؟ قَالَ: «ذَاكَ تَأْوِيلُهَا الْأَعْظَمُ».

مُحَمَّدُ بْنُ يُحْيَى، عَنْ أَحْمَدَ وَعَبْدِ اللَّهِ ابْنَيْ مُحَمَّدَ بْنِ عِيسَى، عَنْ عَلِيِّ بْنِ الْحَكَمِ، عَنْ أَبَانَ، مِثْلَهُ.

From him, from Ali Bin Al Hakam, from Aban Bin Usman, from Fuzayl Bin Yasaar who said,

‘I said to Abu Ja’far^{asws}, ‘(What about) the Words of Allah^{azwj} Mighty and Majestic in His^{azwj} Book [5: 32] and whoever keeps it alive, it is as though he kept alive all the people?’ He^{asws} said: ‘From burning or drowning’. I said, ‘So (what about) the one who extracts it from straying to Guidance?’ He^{asws} said: ‘That is the magnificent interpretation’.

Muhammad Bin Yahya, from Ahmad and Abdullah the two sons of Muhammad Bin Isa, from Ali Bin Al Hakam, from Aban – similar to it.⁶⁵

3. مُحَمَّدُ بْنُ يَحْيَى، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ، عَنْ مُحَمَّدِ بْنِ خَالِدٍ، عَنِ النَّضْرِ بْنِ سُوَيْدٍ، عَنْ يَحْيَى بْنِ عَمْرَانَ الْحَلَبِيِّ، عَنْ أَبِي خَالِدٍ الْقَمَّاطِ، عَنْ حُمْرَانَ، قَالَ: قُلْتُ لِأَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ: أَسْأَلُكَ أَصْلَحَكَ اللَّهُ؟ فَقَالَ: «نَعَمْ» فَقُلْتُ: كُنْتُ عَلَى حَالٍ وَأَنَا الْيَوْمَ عَلَى حَالٍ أُخْرَى، كُنْتُ أَدْخُلُ الْأَرْضَ، فَأَدْعُو الرَّجُلَ وَالْثَنَيْنِ وَالْمَرْأَةَ، فَيَنْقِذُ اللَّهُ مَنْ شَاءَ، وَأَنَا الْيَوْمَ لَا أَدْعُو أَحَدًا.

فَقَالَ: «وَمَا عَلَيْكَ أَنْ تُخَلِّيَ بَيْنَ النَّاسِ وَبَيْنَ رَبِّهِمْ، فَمَنْ أَرَادَ اللَّهُ أَنْ يُخْرِجَهُ مِنْ ظُلْمَةٍ إِلَى نُورٍ أَخْرَجَهُ».

ثُمَّ قَالَ: «وَلَا عَلَيْكَ — إِنْ آنَسْتَ مِنْ أَحَدٍ خَيْرًا — أَنْ تَنْبِذَ إِلَيْهِ الشَّيْءَ نَبْذًا». قُلْتُ: أَخْبَرْنِي عَنْ قَوْلِ اللَّهِ عَزَّ وَجَلَّ: (وَمَنْ أَحْيَاهَا فَكَأَنَّمَا أَحْيَا النَّاسَ جَمِيعًا). قَالَ: «مِنْ حَرْقٍ أَوْ غَرَقٍ». ثُمَّ سَكَتَ، ثُمَّ قَالَ: «تَأْوِيلُهَا الْأَعْظَمُ أَنْ دَعَاها فَاسْتَجَابَتْ لَهُ».

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Muhammad Bin Khalid, from Al Nazar Bin Suweyd, from Yahya Bin Imran Al Halby, from Abu Khalid Al Qammat, from Humran who said,

‘I said to Abu Abdullah^{asws}, ‘Can I ask you^{asws} (something)? May Allah^{azwj} Keep you^{asws} well!’ So he^{asws} said: ‘Yes’. So I said, ‘I was upon a (particular) state, and today I am upon another state. I used to enter the land, so I would invite (to Religion) the man, and the two, and the woman, and Allah^{azwj} would Rescue the one whom He^{azwj} so Desired to; and today I am not inviting anyone’.

Then he^{asws} said: ‘Nor is it upon you if you know of goodness from anyone that you introduce the thing to him with an introduction’. I said, ‘Inform me about the Words of Allah^{azwj} Mighty and Majestic [5: 32] and whoever keeps it alive, it is as though he kept alive all the people’. He^{asws} said: ‘From drowning or burning’. Then he^{asws} was silent, then said: ‘Its magnificent interpretation is that you invite him, so he responds to it’.⁶⁶

93- بَابُ فِي الدَّعَاءِ لِلْأَهْلِ إِلَى الْإِيمَانِ

Chapter 93 – Regarding the inviting the people to the Emān

1. مُحَمَّدُ بْنُ يَحْيَى، عَنْ أَحْمَدَ بْنِ مُحَمَّدَ بْنِ عِيسَى، عَنْ عَلِيِّ بْنِ النُّعْمَانِ، عَنْ عَبْدِ اللَّهِ بْنِ مُسْكَانَ، عَنْ سُلَيْمَانَ بْنِ خَالِدٍ، قَالَ: قُلْتُ لِأَبِي عَبْدِ اللَّهِ عليه السلام: إِنَّ لِي أَهْلَ بَيْتٍ وَهُمْ يَسْمَعُونَ مِنِّي، أَفَادْعُوهُمْ إِلَى هَذَا الْأَمْرِ؟ فَقَالَ: «نَعَمْ، إِنَّ اللَّهَ — عَزَّ وَجَلَّ — يَقُولُ فِي كِتَابِهِ: (يَا أَيُّهَا الَّذِينَ آمَنُوا قُوا أَنْفُسَكُمْ وَأَهْلِيكُمْ نَارًا وَقُودُهَا النَّاسُ وَالْحِجَارَةُ)».

Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Ali Bin Al Numan, from Abdullah Bin Muskan, from Suleyman Bin Khalid who said,

‘I said to Abu Abdullah ^{asws}, ‘I have a family and they are listening to me, so shall I invite them to this matter (Al-Wilayah)?’ So he ^{asws} said: ‘Yes. Allah ^{azwj} Mighty and Majestic is Saying in His ^{azwj} Book [66: 6] O you who believe! Save yourselves and your families from a Fire whose fuel are the human beings and stones’.⁶⁷

94- بَابٌ فِي تَرْكِ دُعَاءِ النَّاسِ

Chapter 94 – Regarding leaving out inviting the people

1. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنْ ابْنِ أَبِي عُمَيْرٍ، عَنْ كَلْبِ بْنِ مُعَاوِيَةَ الصَّيْدَاوِيِّ، قَالَ: قَالَ لِي أَبُو عَبْدِ اللَّهِ عليه السلام: «إِيَّاكُمْ وَالنَّاسَ؛ إِنَّ اللَّهَ — عَزَّ وَجَلَّ — إِذَا أَرَادَ بَعْدَ خَيْرٍ، نَكَتَ فِي قَلْبِهِ نَكْتَةً، فَتَرَكَهُ وَهُوَ يَجُولُ لَذَلِكَ وَيَطْلُبُهُ». ثُمَّ قَالَ: «لَوْ أَنَّكُمْ إِذَا كَلَّمْتُمُ النَّاسَ، قُلْتُمْ: ذَهَبْنَا حَيْثُ ذَهَبَ اللَّهُ، وَاخْتَرْنَا مَنْ اخْتَارَ اللَّهُ، اخْتَارَ اللَّهُ مُحَمَّدًا، وَاخْتَرْنَا آلَ مُحَمَّدٍ صَلَّى اللَّهُ عَلَيْهِ وَعَلَيْهِمْ».

Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Kuleyb Bin Muawiya Al Saydawi who said,

‘Abu Abdullah ^{asws} said to me: ‘Beware of the people! Allah ^{azwj} Mighty and Majestic, whenever He ^{azwj} Intends good with a servant, Imprints a spot in his heart, but He ^{azwj} Neglects him, and he wanders around due to that and seeks it (the true Religion)’.

Then he ^{asws} said: ‘If you all were to speak to the people, say to them, ‘We go where Allah ^{azwj} Send us, and we choose whatever Allah ^{azwj} Chooses (for us), and Allah ^{azwj} Chose Muhammad ^{saww} and chose us ^{asws}, the Progeny ^{asws} of Muhammad ^{saww}’.⁶⁸

2. مُحَمَّدُ بْنُ يَحْيَى، عَنْ أَحْمَدَ بْنِ مُحَمَّدَ بْنِ عِيسَى، عَنْ مُحَمَّدِ بْنِ إِسْمَاعِيلَ، عَنْ أَبِي إِسْمَاعِيلَ السَّرَّاجِ، عَنْ ابْنِ مُسْكَانَ، عَنْ ثَابِتِ أَبِي سَعِيدٍ، قَالَ: قَالَ لِي أَبُو عَبْدِ اللَّهِ عليه السلام: «يَا ثَابِتُ، مَا لَكُمْ وَلِلنَّاسِ؟ كَفُّوا عَنِ النَّاسِ، وَلا تَدْعُوا أَحَدًا إِلَى أَمْرِكُمْ؛ فَوَ اللَّهِ لَوْ أَنَّ أَهْلَ السَّمَاءِ وَأَهْلَ الْأَرْضِ اجْتَمَعُوا عَلَى أَنْ يَضِلُّوا عَبْدًا يُرِيدُ اللَّهُ هُدَاهُ، مَا اسْتَطَاعُوا؛ كَفُّوا عَنِ النَّاسِ، وَلَا يَقُولُ أَحَدُكُمْ: أَخِي وَابْنُ عَمِّي وَجَارِي؛ فَإِنَّ اللَّهَ — عَزَّ وَجَلَّ — إِذَا أَرَادَ

بِعَبْدٍ خَيْرًا طَيِّبَ رُوحَهُ، فَلَا يَسْمَعُ بِمَعْرُوفٍ إِلَّا عَرَفَهُ، وَلَا بِمُنْكَرٍ إِلَّا أَنْكَرَهُ، ثُمَّ يَقْدِفُ اللَّهُ فِي قَلْبِهِ كَلِمَةً يَجْمَعُ بِهَا أَمْرَهُ».

Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Muhammad Bin Ismail, from Abu Ismail Al Sarraj, from Ibn Muskan, from Sabit Abu Saeed who said,

‘Abu Abdullah^{asws} said: ‘O Sabit! What is it with you and the people?’ Refrain from the people and do not invite anyone to your matter (Al-Wilayah), for by Allah^{azwj}, even if the inhabitants of the sky and the inhabitants of the earth were to gather together upon straying a servant whom Allah^{azwj} Intends to Guide, they would not have the capacity for it.

Refrain from the people and not one of you should be saying, ‘My brother’, and ‘my cousin’, and ‘my neighbour’, for Allah^{azwj} Mighty and Majestic, when He^{azwj} Intends goodness with a servant, Betters his spirit, so he does not hear a good act except that he would recognise it, nor of a evil deed except that he would deny it. Then Allah^{azwj} would Imprint a Word in his heart by which his affairs would be gathered’.⁶⁹

3. أَبُو عَلِيٍّ الشَّعْرِيُّ، عَنْ مُحَمَّدِ بْنِ عَبْدِ الْجَبَّارِ، عَنْ صَفْوَانَ بْنِ يَحْيَى، عَنْ مُحَمَّدِ بْنِ مَرْوَانَ، عَنِ الْفُضَيْلِ، قَالَ: قُلْتُ لِأَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ: نَدْعُو النَّاسَ إِلَى هَذَا الْأَمْرِ؟ فَقَالَ: « يَا فَضِيلُ، إِنَّ اللَّهَ إِذَا أَرَادَ بِعَبْدٍ خَيْرًا، أَمَرَ مَلَكَاءَ، فَأَخَذَ بَعُنْقِهِ حَتَّى أَدْخَلَهُ فِي هَذَا الْأَمْرِ طَائِعًا أَوْ كَارِهًا ».

Abu Ali Al Ashary, from Muhammad Bin Abdul Jabbar, from Safwan Bin Yahya, from Muhammad Bin Marwan, from Al Fuzayl who said,

‘I said to Abu Abdullah^{asws}, ‘We tend to invite the people to this matter (Al-Wilayah)’. So he^{asws} said: ‘O Fuzayl! Whenever Allah Intends goodness with a servant, Commands an Angels, so he seizes him by his neck until he enter him into this matter (Al-Wilayah), willingly or unwillingly’.⁷⁰

4. مُحَمَّدُ بْنُ يَحْيَى، عَنْ أَحْمَدَ بْنِ مُحَمَّدَ بْنِ عِيسَى، عَنْ ابْنِ فَضَّالٍ، عَنْ عَلِيِّ بْنِ عُقْبَةَ، عَنْ أَبِيهِ، قَالَ: قَالَ أَبُو عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ: « اجْعَلُوا أَمْرَكُمْ هَذَا لِلَّهِ، وَلَا تَجْعَلُوهُ لِلنَّاسِ؛ فَإِنَّهُ مَا كَانَ لِلَّهِ فَهُوَ لِلَّهِ، وَمَا كَانَ لِلنَّاسِ فَلَا يَصْعَدُ إِلَى السَّمَاءِ، وَلَا تُخَاصِمُوا بِدِينِكُمُ النَّاسَ؛ فَإِنَّ الْمُخَاصِمَةَ مَمْرُضَةٌ لِلْقَلْبِ؛ إِنَّ اللَّهَ — عَزَّ وَجَلَّ — قَالَ لِنَبِيِّهِ ﷺ: (إِنَّكَ لَا تَهْدِي مَنْ أَحَبَبْتَ وَلَكِنَّ اللَّهَ يَهْدِي مَنْ يَشَاءُ) وَقَالَ: (أَقَانَتْ نُكْرَهُ النَّاسَ حَتَّى يَكُونُوا مُؤْمِنِينَ) ذَرُّوا النَّاسَ؛ فَإِنَّ النَّاسَ أَخَذُوا عَنِ النَّاسِ، وَإِنَّكُمْ أَحَذْتُمْ عَنْ رَسُولِ اللَّهِ ﷺ وَعَلِيٍّ عَلَيْهِ السَّلَامُ وَلَا سَوَاءَ، وَإِنِّي سَمِعْتُ أَبِي يَقُولُ: إِذَا كَتَبَ اللَّهُ عَلَى عَبْدٍ أَنْ يَدْخُلَهُ فِي هَذَا الْأَمْرِ، كَانَ أَسْرَعَ إِلَيْهِ مِنَ الطَّيْرِ إِلَى وَكْرِهِ ».

Muhammad Bin Yahya, from Ahmad bin Muhammad Bin Isa, from Ibn Fazzal, from Ali Bin Uqba, from his father who said,

‘Abu Abdullah^{asws} said: ‘Make this matter of yours for the sake of Allah^{azwj} and do not make it to be for the people for whatever was for the sake of

Allah^{azwj}, so it is for Allah^{azwj}, and whatever was for the people, so it would not ascend to the sky; and do not dispute with the people with your Religion, for the disputing is a sickness of the heart.

Allah^{azwj} Mighty and Majestic Said to His^{azwj} Prophet^{saww} [28: 56] Surely you cannot guide whom you love, but Allah Guides whom He Desires to, and He is more Knowing of the recipients of Guidance. And He^{azwj} Said [10: 99] will you then force the people until they become Believers? Leave off the people, for the people are taking (their Religion) from the people, and you all are taking from Rasool-Allah^{saww} and Ali^{asws}, and there is no equation, and I^{asws} heard my^{asws} father^{asws} saying: ‘When Allah^{azwj} Ordains for a servant to enter into this matter (Al-Wilayah)), he would be quicker to it than the bird it’s to its nest’.⁷¹

5. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنْ عُثْمَانَ بْنِ عِيسَى، عَنْ ابْنِ أُذَيْنَةَ: عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ، قَالَ: «إِنَّ اللَّهَ — عَزَّ وَجَلَّ — خَلَقَ قَوْمًا لِلْحَقِّ؛ فَإِذَا مَرَّ بِهِمُ الْبَابُ مِنَ الْحَقِّ، قَبِلَتْهُ قُلُوبُهُمْ وَإِنْ كَانُوا لَا يَعْرِفُونَهُ؛ وَإِذَا مَرَّ بِهِمُ الْبَابُ مِنَ الْبَاطِلِ، أَنْكَرَتْهُ قُلُوبُهُمْ وَإِنْ كَانُوا لَا يَعْرِفُونَهُ؛ وَخَلَقَ قَوْمًا لَغَيْرِ ذَلِكَ، فَإِذَا مَرَّ بِهِمُ الْبَابُ مِنَ الْحَقِّ، أَنْكَرَتْهُ قُلُوبُهُمْ وَإِنْ كَانُوا لَا يَعْرِفُونَهُ؛ وَإِذَا مَرَّ بِهِمُ الْبَابُ مِنَ الْبَاطِلِ، قَبِلَتْهُ قُلُوبُهُمْ وَإِنْ كَانُوا لَا يَعْرِفُونَهُ.»

Ali Bin Ibrahim, from his father, from Usman, from Ibn Azina,

(It has been narrated) from Abu Abdullah^{asws} having said: ‘Allah^{azwj} Mighty and Majestic Created a people for the truth. So when they pass by the door of the truth, their hearts accept it and even if it was so that they are not recognising it; and when they pass by the door of the falsehood, their hearts reject it and even though they are not recognising it. And He^{azwj} Created a people for other than that. So whenever they pass by the door of the truth, their hearts reject it and even if they are not recognising it; and when they pass by the door of the falsehood, their hearts accept it, and even if they were not recognising it’.⁷²

6. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنْ ابْنِ أَبِي عُمَيْرٍ، عَنْ عَبْدِ الْحَمِيدِ بْنِ أَبِي الْعَلَاءِ: عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ، قَالَ: «إِنَّ اللَّهَ — عَزَّ وَجَلَّ — إِذَا أَرَادَ بَعْدَ خَيْرٍ، نَكَتَ فِي قَلْبِهِ نُكْتَةً مِنْ نُورٍ، فَأَضَاءَ لَهَا سَمْعَهُ وَقَلْبَهُ حَتَّى يَكُونَ أَحْرَصَ عَلَى مَا فِي أَيْدِيكُمْ مِنْكُمْ؛ وَإِذَا أَرَادَ بَعْدَ سُوءٍ، نَكَتَ فِي قَلْبِهِ نُكْتَةً سُودَاءَ، فَأَظْلَمَ لَهَا سَمْعَهُ وَقَلْبَهُ.»

ثُمَّ تَلَا هَذِهِ الْآيَةَ: (فَمَنْ يُرِدِ اللَّهُ أَنْ يَهْدِيَهُ يَشْرَحْ صَدْرَهُ لِلْإِسْلَامِ وَمَنْ يُرِدْ أَنْ يُضِلَّهُ يَجْعَلْ صَدْرَهُ ضَيِّقًا حَرَجًا كَأَنَّمَا يَصْعَدُ فِي السَّمَاءِ)

Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Abdul Hameed Bin Abu Al A’ala,

(It has been narrated) from Abu Abdullah^{asws} having said: ‘Allah^{azwj} Mighty and Majestic, when He^{azwj} intends goodness with a servant, Imprints a spot of Noor (light) in his heart, so it illuminates his hearing and his heart for him to the extent that he becomes greedy upon what is in your hands (Al-

Wilayah) among you; and when He^{azwj} Intends evil with a servant, Imprints a black spot in his heart, so it darkens his hearing and his heart to it’.

Then he^{asws} recited this Verse [6: 125] Therefore (for) whomsoever Allah Intends that He would Guide him aright, He Expands his chest for Islam, and (for) whomsoever He Intends that He should Let him to err, He makes his chest straitened and narrow as though he were ascending to the sky’.⁷³

7. عَنْهُ، عَنْ أَبِيهِ، عَنْ ابْنِ أَبِي عُمَيْرٍ، عَنْ مُحَمَّدِ بْنِ حُمَرَانَ، عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ: عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ، قَالَ: «إِنَّ اللَّهَ — عَزَّ وَجَلَّ — إِذَا أَرَادَ بَعْدَ خَيْرٍ، نَكَتَ فِي قَلْبِهِ نُكْتَةً بَيَاضًا، وَفَتَحَ مَسَامِعَ قَلْبِهِ، وَوَكَّلَ بِهِ مَلَكًا يُسَدِّدُهُ؛ وَإِذَا أَرَادَ بَعْدَ سُوءٍ، نَكَتَ فِي قَلْبِهِ نُكْتَةً سَوْدَاءَ، وَسَدَّ مَسَامِعَ قَلْبِهِ، وَوَكَّلَ بِهِ شَيْطَانًا يُضِلُّهُ».

From him, from his father, from Ibn Abu Umeyr, from Muhammad Bin Humran, from Muhammad Bin Muslim,

(It has been narrated) from Abu Abdullah^{asws} having said: ‘Allah^{azwj} Mighty and Majestic, when He^{azwj} Intends goodness with a servant, Imprints a white spot in his heart and Opens the ears of his heart, and Allocates an Angel with him guiding him; and when He^{azwj} Intends evil with a servant, Imprints a black spot in his heart, and Shuts the ears of his heart, and Allocates a Satan^{la} with him to stray him’.⁷⁴

95- بَابُ أَنَّ اللَّهَ إِنَّمَا يُعْطِي الدِّينَ مَنْ يُحِبُّهُ

Chapter 95 – Allah^{azwj}, rather, Gives the Religion to the one whom He^{azwj} Loves

1. مُحَمَّدُ بْنُ يَحْيَى، عَنْ أَحْمَدَ بْنِ مُحَمَّدَ بْنِ عِيسَى، عَنْ ابْنِ فَضَّالٍ، عَنْ ابْنِ بُكَيْرٍ، عَنْ حَمْزَةَ بْنِ حُمَرَانَ، عَنْ عُمَرَ بْنِ حَنْظَلَةَ، قَالَ: قَالَ لِي أَبُو عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ: «يَا أَبَا الصَّخْرِ، إِنَّ اللَّهَ يُعْطِي الدُّنْيَا مَنْ يُحِبُّ وَيُغْضُّ، وَلَا يُعْطِي هَذَا الْأَمْرَ إِلَّا صَفْوَتَهُ مِنْ خَلْقِهِ؛ أَنْتُمْ وَاللَّهُ عَلَى دِينِي وَدِينِ آبَائِي إِبْرَاهِيمَ وَإِسْمَاعِيلَ، لَا أَعْنِي عَلَيَّ بَنُ الْحُسَيْنِ، وَلَا مُحَمَّدُ بْنُ عَلِيٍّ وَإِنْ كَانَ هَؤُلَاءَ عَلَى دِينِ هَؤُلَاءِ».

Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Ibn Fazzal, from Ibn Bukeyr, from Hamza Bin Humran, from Umar Bin Hanzala who said,

‘Abu Abdullah^{asws} said to me: ‘O Abu Al-Sakhr! Allah^{azwj} Gives the world to the ones He^{azwj} Loves and (the ones) He^{azwj} Hates, and (but) He^{azwj} does not Give this matter (Al-Wilayah) except for the elites from His^{azwj} creatures. (All of) you, by Allah^{azwj}, are upon my^{asws} Religion and the Religion of my^{asws} forefathers^{asws}, Ibrahim^{as} and Ismail^{as}, I^{asws} do not mean Ali^{asws} Bin Al-Husayn^{asws}, nor Muhammad^{asws} Bin Ali^{asws}, and even though they^{asws} are upon the Religion of those^{as}’.⁷⁵

2. الْحُسَيْنُ بْنُ مُحَمَّدٍ، عَنْ مُعَلَّى بْنِ مُحَمَّدٍ، عَنِ الْحَسَنِ بْنِ عَلِيٍّ الْوَشَاءِ، عَنْ عَاصِمِ بْنِ حُمَيْدٍ، عَنْ مَالِكِ بْنِ أَعْيَنَ الْجُهَنِيِّ، قَالَ: سَمِعْتُ أَبَا جَعْفَرٍ عَلَيْهِ السَّلَامُ يَقُولُ: « يَا مَالِكُ، إِنَّ اللَّهَ يُعْطِي الدُّنْيَا مَنْ يَحِبُّ وَيَبْغِضُ، وَلَا يُعْطِي دِينَهُ إِلَّا مَنْ يَحِبُّ ».

Al Husayn Bin Muhammad, from Moalla Bin Muhammad, from Al Hassan Bin Ali Al Washa, from Aasim Bin Humeyd, from Malik Bin Ayn Al Juhny who said,

‘I heard Abu Ja’far^{asws} saying: ‘O Malik! Allah^{azwj} Gives the world to the one whom He^{azwj} Loves and (the ones whom) He^{azwj} Hates, and (but) does not Gives His^{azwj} Religion except to the one whom He^{azwj} Loves’.⁷⁶

3. عَنْهُ، عَنْ مُعَلَّى، عَنِ الْوَشَاءِ، عَنْ عَبْدِ الْكَرِيمِ بْنِ عَمْرٍو النَّخَعِيِّ، عَنْ عُمَرَ بْنِ حَنْظَلَةَ وَ عَنْ حَمْزَةَ بْنِ حُمْرَانَ، عَنْ حُمْرَانَ: عَنْ أَبِي جَعْفَرٍ عَلَيْهِ السَّلَامُ، قَالَ: « إِنَّ هَذِهِ الدُّنْيَا يُعْطِيهَا اللَّهُ الْبَرَّ وَالْفَاجِرَ، وَلَا يُعْطِي الْإِيمَانَ إِلَّا صَفَوْتَهُ مِنْ خَلْقِهِ ».

From him, from Moalla, from Al Washa, from Abdul Kareem Bin Amro Al Khash’amy, from Umar Bin Hanzala, and from Haza Bin Humran, from Humran,

(It has been narrated) from Abu Ja’far^{asws} having said: ‘This world, Allah^{azwj} Gives it to the righteous and the immoral, and (but) He^{azwj} does not Give the Eman except to His^{azwj} from His^{azwj} creatures’.⁷⁷

4. مُحَمَّدُ بْنُ يَحْيَى، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ، عَنْ عَلِيِّ بْنِ النُّعْمَانِ، عَنْ أَبِي سُلَيْمَانَ، عَنْ مَيْسَرٍ، قَالَ: قَالَ أَبُو عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ: « إِنَّ الدُّنْيَا يُعْطِيهَا اللَّهُ — عَزَّ وَجَلَّ — مَنْ أَحَبَّ وَمَنْ أَبْغَضَ، وَإِنَّ الْإِيمَانَ لَا يُعْطِيهِ إِلَّا مَنْ أَحَبَّهُ ».

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Ali Bin Al Numan, from Abu Suleyman, from Muyassar who said,

‘Abu Abdullah^{asws} said: ‘The world, Allah^{azwj} Mighty and Majestic Gives it to the one He^{azwj} Loves and the one He^{azwj} Hates, and the Emān, He^{azwj} does not Give it except to the one He^{azwj} Loves’.⁷⁸

96- بَابُ سَلَامَةِ الدِّينِ

Chapter 96 – The safety of the Religion

1. مُحَمَّدُ بْنُ يَحْيَى، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ، عَنْ عَلِيِّ بْنِ النُّعْمَانِ، عَنْ أَيُّوبَ بْنِ الْحَرِّ: عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ فِي قَوْلِ اللَّهِ عَزَّ وَجَلَّ: (فَوَقَاهُ اللَّهُ سَيِّئَاتٍ مَا مَكَرُوا) فَقَالَ: « أَمَّا لَقَدْ بَسَطُوا عَلَيْهِ وَفَتَلُوهُ، وَلَكِنْ أَتَدْرُونَ مَا وَقَاهُ؟ وَقَاهُ أَنْ يَفْتَنُوهُ فِي دِينِهِ ».

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Ali Bin Al Numan, from Ayoub Bin Al Hurr,

(It has been narrated) from Abu Abdullah^{asws} regarding the Words of Allah^{azwj} Mighty and Majestic [40: 45] So Allah Saved him from the evil of what they planned. He^{asws} said: ‘But, they had extended (their hands) upon him, and killed him, but do you know what He^{azwj} Saved him (from)? He^{azwj} Saved him from their strife in his Religion’.⁷⁹

2. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ مُحَمَّدِ بْنِ عِيسَى بْنِ عُبَيْدٍ، عَنْ أَبِي حَمِيلَةَ، قَالَ: قَالَ أَبُو عَبْدِ اللَّهِ عليه السلام: «كَانَ فِي وَصِيَّةِ أَمِيرِ الْمُؤْمِنِينَ عليه السلام لِأَصْحَابِهِ: أَعْلَمُوا أَنَّ الْقُرْآنَ هُدًى اللَّيْلِ وَالنَّهَارِ، وَنُورُ اللَّيْلِ الْمُظْلَمِ عَلَى مَا كَانَ مِنْ جَهْدٍ وَفَاقَةٍ، فَإِذَا حَضَرَتْ بَلِيَّةٌ فَاجْعَلُوا أَمْوَالَكُمْ دُونَ أَنْفُسِكُمْ، وَإِذَا نَزَلَتْ فَاجْعَلُوا أَنْفُسَكُمْ دُونَ دِينِكُمْ؛ وَاعْلَمُوا أَنَّ الْهَالِكَ مَنْ هَلَكَ دِينُهُ، وَالْحَرِيبَ مَنْ حُرِبَ دِينُهُ، أَلَا وَإِنَّهُ لَفَقْرٌ بَعْدَ الْجَنَّةِ، أَلَا وَإِنَّهُ لَأَغْنٍ بَعْدَ النَّارِ، لَا يُفْكَ أُسِيرُهَا، وَلَا يَبْرَأُ ضَرِيرُهَا.»

Ali Bin Ibrahim, from Muhammad Bin Isa Bin Ubeyd, from Abu Jameela who said,

‘Abu Abdullah ^{asws} said: ‘It was in the bequest of Amir Al-Momineen ^{asws} to his ^{asws} companions: ‘Know, that the Quran is a Guidance, day and night, and a light in the darkness of the night upon whatever was from the stress and destitution. So when an affliction presents itself, so make your wealth to be below your own selves, and when the descent (affliction) descends, so make yourselves to be below your Religion.

And know, that the destroyed one, is the one whose Religion is destroyed, and the ruined one is the one whose Religion is ruined. Indeed! There is no poverty after the (entry into the) Paradise, nor a richness after (entry into the) Hell. There is neither a freedom for its captives nor is there a cure for its harmed ones’.⁸⁰

3. عَلِيُّ، عَنْ أَبِيهِ، عَنْ حَمَّادِ بْنِ عِيسَى، عَنْ رَبِيعِ بْنِ عَبْدِ اللَّهِ، عَنْ فَضِيلِ بْنِ يَسَارٍ: عَنْ أَبِي جَعْفَرٍ عليه السلام، قَالَ: «سَلَامَةُ الدِّينِ وَصِحَّةُ الْبَدَنِ خَيْرٌ مِنَ الْمَالِ؛ وَالْمَالُ زِينَةٌ مِنْ زِينَةِ الدُّنْيَا حَسَنَةٌ.»

مُحَمَّدُ بْنُ إِسْمَاعِيلَ، عَنْ الْفَضْلِ بْنِ شَاذَانَ، عَنْ حَمَّادٍ، عَنْ رَبِيعِ، عَنْ الْفَضِيلِ، عَنْ أَبِي جَعْفَرٍ عليه السلام، مِثْلُهُ.

Ali, from his father, from Hammad Bin Isa, from Rabie Bin Abdullah, from Fuzayl Bin Yasaar,

(It has been narrated) from Abu Ja’far ^{asws} having said: ‘Safety of the Religion and good health of the body is better than the wealth, and the wealth is an adornment from the adornments of the world, an excellence’.

Muhammad Bin Ismail, from Al Fazl Bin Shazaan, from Hammad, from Rabie, from Al Fuzayl, from Abu Ja’far ^{asws} – similar to it.⁸¹

4. عِدَّةٌ مِنْ أَصْحَابِنَا، عَنْ أَحْمَدَ بْنِ مُحَمَّدَ بْنِ خَالِدٍ، عَنْ ابْنِ فَضَّالٍ، عَنْ يُونُسَ بْنِ يَعْقُوبَ، عَنْ بَعْضِ أَصْحَابِهِ، قَالَ: كَانَ رَجُلٌ يَدْخُلُ عَلَى أَبِي عَبْدِ اللَّهِ عليه السلام مِنْ أَصْحَابِهِ، فَعَبَّرَ زَمَانًا لِيُحِجَّ، فَدَخَلَ عَلَيْهِ بَعْضُ مَعَارِفِهِ، فَقَالَ لَهُ: «فُلَانٌ مَا فَعَلَ؟» قَالَ: فَجَعَلَ يُضْجَعُ الْكَلَامَ يَظُنُّ أَنَّهُ إِنَّمَا يَعْنِي الْمَيْسِرَةَ وَالْدُّنْيَا، فَقَالَ أَبُو عَبْدِ اللَّهِ عليه السلام: «كَيْفَ دِينُهُ؟» قَالَ: كَمَا تُحِبُّ، فَقَالَ: «هُوَ وَاللَّهِ الْغِنَى.»

A number of our companions, from Ahmad Bin Muhammad Bin Khalid, from Ibn Fazzal, from Yunus Bin Yaqoub, from one of his companions who said,

‘A man from his^{asws} used to come over to Abu Abdullah^{asws}, but he was absent for a time not performing Hajj. So one of his acquaintances came over to him^{asws}. So he^{asws} said to him: ‘So and so, what happened?’ So he went on laying down the speech, thinking that he, rather, had become rich, the affluent, and the worldly. So Abu Abdullah^{asws} said: ‘How is his Religion?’ So he said, ‘Just as you^{asws} love’. So he^{asws} said: ‘By Allah^{azwj}! It is the richness’.⁸²

97- بَابُ التَّقِيَّةِ

Chapter 97 – The Dissimulation (Taqiyya)

1. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنْ ابْنِ أَبِي عُمَيْرٍ، عَنْ هِشَامِ بْنِ سَالِمٍ وَغَيْرِهِ: عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ فِي قَوْلِ اللَّهِ عَزَّ وَجَلَّ: (أُولَئِكَ يُؤْتَوْنَ أَجْرَهُمْ مَرَّتَيْنِ بِمَا صَبَرُوا) قَالَ: «بِمَا صَبَرُوا عَلَى التَّقِيَّةِ»، (وَيَذَرُونَ بِالْحُسْنَةِ السَّيِّئَةَ) قَالَ: «الْحُسْنَةُ: التَّقِيَّةُ، وَالسَّيِّئَةُ: الْإِذَاعَةُ».

Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Hisham Bin Salim, and someone else,

(It has been narrated) from Abu Abdullah^{asws} regarding the Words of Allah^{azwj} Mighty and Majestic [28: 54] These shall be Granted their reward twice, because they were patient. He^{asws} said: ‘Due to what they were patient upon the dissimulation (Taqiyya) and they repelled evil with good. He^{asws} said: ‘The good deed is the dissimulation (Taqiyya), and the evil is the broadcasting’.⁸³

2. ابْنُ أَبِي عُمَيْرٍ، عَنْ هِشَامِ بْنِ سَالِمٍ، عَنْ أَبِي عُمَرَ الْأَعَجَمِيِّ، قَالَ: قَالَ لِي أَبُو عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ: «يَا أَبَا عُمَرَ، إِنَّ تِسْعَةَ أَعْشَارِ الدِّينِ فِي التَّقِيَّةِ، وَلَا دِينَ لِمَنْ لَا تَقِيَّةَ لَهُ، وَالتَّقِيَّةُ فِي كُلِّ شَيْءٍ إِلَّا فِي النَّبَذِ وَالْمَسْحِ عَلَى الْخُفَّيْنِ».

Ibn Abu Umeyr, from Hisham Bin Salim, from Abu Umar Al A’ajamy who said,

‘Abu Abdullah^{asws} said: ‘O Abu Umar! Nine-tenths of the Religion is in dissimulation (Taqiyya), and there is no Religion for the one who does not practice dissimulation (Taqiyya); and the dissimulation (Taqiyya) is regarding everything except regarding Al-Nabeez (an intoxicating drink) and the wiping upon the two socks (during ablution)’.⁸⁴

3. عِدَّةٌ مِنْ أَصْحَابِنَا، عَنْ أَحْمَدَ بْنِ مُحَمَّدَ بْنِ خَالِدٍ، عَنْ عُثْمَانَ بْنِ عِيسَى، عَنْ سَمَاعَةَ، عَنْ أَبِي بصيرٍ، قَالَ: قَالَ أَبُو عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ: «التَّقِيَّةُ مِنْ دِينِ اللَّهِ» قُلْتُ: مِنْ دِينِ اللَّهِ؟ قَالَ: «إِي وَاللَّهِ، مِنْ دِينِ اللَّهِ؛ وَلَقَدْ قَالَ يُوسُفُ: (أَيُّهَا الْعِزُّ إِنَّكُمْ لَسَارِقُونَ) وَاللَّهِ مَا كَانُوا سَرَقُوا شَيْئاً؛ وَلَقَدْ قَالَ إِبْرَاهِيمُ: (إِنِّي سَقِيمٌ) وَاللَّهِ مَا كَانَ سَقِيمًا».

A number of our companions, from Ahmad Bin Muhammad Bin Khalid, from usman Bin Isa, from Sama'at,

(It has been narrated) from Abu Baseer who said, 'Abu Abdullah^{asws} said: 'The dissimulation (Taqiyya) is from the Religion of Allah^{azwj}'. I said, 'From the Religion of Allah^{azwj}? He^{asws} said: 'Yes, by Allah^{azwj}! From the Religion of Allah^{azwj}, and Yusufas has said [12: 70] O caravan! You are stealing. By Allah^{azwj}! They had not stolen anything. And Ibrahim^{as} had said [37: 89] Then he said: I feel sick. By Allah^{azwj}! Heas was not sick'.⁸⁵

4. مُحَمَّدُ بْنُ يَحْيَى، عَنْ أَحْمَدَ بْنِ مُحَمَّدَ بْنِ عِيسَى، عَنْ مُحَمَّدِ بْنِ خَالِدٍ وَالحُسَيْنِ بْنِ سَعِيدٍ جَمِيعًا، عَنِ النَّضْرِ بْنِ سُوَيْدٍ، عَنْ يَحْيَى بْنِ عِمْرَانَ الْحَلَبِيِّ، عَنْ حُسَيْنِ بْنِ أَبِي الْعَلَاءِ، عَنْ حَبِيبِ بْنِ بَشْرٍ، قَالَ: قَالَ أَبُو عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ: «سَمِعْتُ أَبِي عَلَيْهِ السَّلَامُ يَقُولُ: لَأَوْ اللَّهِ، مَا عَلَى وَجْهِ الْأَرْضِ شَيْءٌ أَحَبُّ إِلَيَّ مِنَ التَّقِيَّةِ؛ يَا حَبِيبُ، إِنَّهُ مَنْ كَانَتْ لَهُ تَقِيَّةٌ رَفَعَهُ اللَّهُ؛ يَا حَبِيبُ، مَنْ لَمْ تَكُنْ لَهُ تَقِيَّةٌ وَضَعَهُ اللَّهُ؛ يَا حَبِيبُ، إِنَّ النَّاسَ إِنَّمَا هُمْ فِي هُدْنَةٍ، فَلَوْ قَدْ كَانَ ذَلِكَ، كَانَ هَذَا».

Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Muhammad Bin Khalid and Al Husayn Bin Saeed altogether from Al Nazar Bin Suweyd, from Yahya Bin Imran Al Halby, from Husayn Bin Abu Al A'ala, from Habeeb Bin Bishr who said,

'Abu Abdullah^{asws} said: 'I heard my^{asws} father^{asws} saying: 'No, by Allah^{azwj}! There is nothing on the face of the earth more beloved to me^{asws} than the dissimulation (Taqiyya). O Habeeb! The one who had dissimulation for him, Allah^{azwj} would Elevate him. O Habeeb! The one who does not happen to have dissimulation (Taqiyya) for him, Allah^{azwj} would Place him down. O Habeeb! The people, rather, they are in a truce (cessation of hostilities). So if that (hostilities) had been there, this (dissimulation) would be there'.⁸⁶

5. أَبُو عَلِيٍّ الْأَشْعَرِيُّ، عَنِ الْحَسَنِ بْنِ عَلِيٍّ الْكُوفِيِّ، عَنِ الْعَبَّاسِ بْنِ عَامِرٍ، عَنْ جَابِرِ الْمَكْفُوفِ، عَنْ عَبْدِ اللَّهِ بْنِ أَبِي يَعْفُورٍ: عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ، قَالَ: «اتَّقُوا عَلَى دِينِكُمْ، فَاحْجَبُوهُ بِالتَّقِيَّةِ، فَإِنَّهُ لَا إِيمَانَ لِمَنْ لَا تَقِيَّةَ لَهُ، إِنَّمَا أَنْتُمْ فِي النَّاسِ كَالنَّحْلِ فِي الطَّيْرِ؛ لَوْ أَنَّ الطَّيْرَ تَعَلَّمَ مَا فِي أَجْوَافِ النَّحْلِ، مَا بَقِيَ مِنْهَا شَيْءٌ إِلَّا أَكَلَتْهُ؛ وَلَوْ أَنَّ النَّاسَ عُلِمُوا مَا فِي أَجْوَافِكُمْ — أَنْكُمْ تُحِبُّونَا أَهْلَ الْبَيْتِ — لَأَكَلُوكُمْ بِالسِّنَتِهِمْ، وَلَنَحْلُوكُمْ فِي السَّرِّ وَالْعَلَانِيَةِ؛ رَحِمَ اللَّهُ عَبْدًا مِنْكُمْ كَانَ عَلَى وَلَّائِنَا».

Abu Ali Al Ashary, from Al hassan Bin Ali Al Kufy, from Al Abbas Bin Aamir, from Jabir Al Makouf, from Abdullah Bin Abu Yafour,

(It has been narrated) from Abu Abdullah^{asws} having said: 'Be fearful upon your Religion, and veil upon it with the dissimulation (Taqiyya), for there is no Eman for the one who has not dissimulation (Taqiyya) for him. But rather, you all are among the people like the bees are among the birds. If the birds come to know what is in the interior of the bees, nothing would remain from it except that they would eat it up, and if the people come to know what is in

your insides, that you are loving us^{asws}, the People^{asws} of the Household, they would eat you up with their tongues, and destroy you in private as well as public. May Allah^{azwj} be Merciful upon a servant from you all who was upon our^{asws} Wilayah'.⁸⁷

6. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنْ حَمَّادٍ، عَنْ حَرِيزٍ، عَمَّنْ أَخْبَرَهُ: عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ فِي قَوْلِ اللَّهِ عَزَّ وَجَلَّ: (وَلَا تَسْتَوِي الْحَسَنَةُ وَلَا السَّيِّئَةُ) قَالَ: «الْحَسَنَةُ: التَّقِيَّةُ، وَالسَّيِّئَةُ: الْإِذَاعَةُ». وَقَوْلُهُ عَزَّ وَجَلَّ: (ادْفَعْ بِالَّتِي هِيَ أَحْسَنُ) (السَّيِّئَةُ) قَالَ: «الَّتِي هِيَ أَحْسَنُ: التَّقِيَّةُ، (فَإِذَا الَّذِي بَيْنَكَ وَبَيْنَهُ عَدَاوَةٌ كَأَنَّهُ وَلِيٌّ حَمِيمٌ)».

Ali Bin Ibrahim, from his father, from Hammad, from Hareyz, from the one who informed him,

(It has been narrated) from Abu Abdullah^{asws} regarding the Words of Allah^{azwj} Mighty and Majestic [41: 34] And the good and the evil are not alike. He^{asws} said: 'The good deed is the dissimulation (Taqiyya), and the evil is the broadcasting'.

And (about) the Words of the Mighty and Majestic [41: 34] Refute (evil) with what is best. He^{asws} said: 'That which is the best, is the dissimulation (Taqiyya) So if there is enmity between you and him, as if it is an intimate friend'.⁸⁸

7. مُحَمَّدُ بْنُ يَحْيَى، عَنْ أَحْمَدَ بْنِ مُحَمَّدَ بْنِ عِيسَى، عَنْ الْحَسَنِ بْنِ مَحْبُوبٍ، عَنْ هِشَامِ بْنِ سَالِمٍ، عَنْ أَبِي عَمْرٍو الْكِنَانِيِّ، قَالَ: قَالَ لِي أَبُو عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ: «يَا أَبَا عَمْرٍو، أَرَأَيْتَكَ لَوْ حَدَّثْتُكَ بِحَدِيثٍ، أَوْ أَفْتَيْتُكَ بِفَتْيَا، ثُمَّ جِئْتَنِي بَعْدَ ذَلِكَ، فَسَأَلْتَنِي عَنْهُ، فَأَخْبَرْتُكَ بِخِلَافِ مَا كُنْتُ أَخْبَرْتُكَ، أَوْ أَفْتَيْتُكَ بِخِلَافِ ذَلِكَ بَأَيِّهِمَا كُنْتَ تَأْخُذُ؟» قُلْتُ: بِأَحَدِنَهُمَا، وَأَدْعُ الْآخَرَ.

فَقَالَ: «قَدْ أَصَبْتَ يَا أَبَا عَمْرٍو، أَبِي اللَّهِ إِلَّا أَنْ يُعْبَدَ سِرًّا، أَمَا وَاللَّهِ لَنْ فَعَلْتُمْ ذَلِكَ إِنَّهُ لَخَيْرٌ لِي وَلَكُمْ، وَأَبَى اللَّهُ — عَزَّ وَجَلَّ — لَنَا وَلَكُمْ فِي دِينِهِ إِلَّا التَّقِيَّةَ».

Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Al Hassan Bin Mahboub, from Hisham Bin Salim, from Abu Amro Al Kinany who said,

'Abu Abdullah^{asws} said: 'O Abu Amro! What is your view if I^{asws} were to narrate to you a Hadeeth or issue a Verdict to you, then you come over to me after that and ask me about it, so I^{asws} inform you with different to what I^{asws} had informed you beforehand, or issue a verdict different (statement) to that, which of the two would you be taking with?' I said, 'With the latest of the two and leave the other one'.

So he^{asws} said: 'You are correct, O Abu Amro! Allah^{azwj} Refused except that He^{azwj} be worshipped in secret. But, by Allah^{azwj}, if you all were to do that it would be better for me^{asws} and for you all; and Allah^{azwj} Mighty and Majestic Refused for us^{asws} and you all with regards to His^{azwj} Religion, except for the dissimulation'.⁸⁹

8. عَنْهُ، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ، عَنِ الْحَسَنِ بْنِ عَلِيٍّ، عَنْ دُرُسْتِ الْوَاسِطِيِّ، قَالَ: قَالَ أَبُو عَبْدِ اللَّهِ عليه السلام: « مَا بَلَغَتْ تَقِيَّةُ أَحَدٍ تَقِيَّةَ أَصْحَابِ الْكَهْفِ إِنْ كَانُوا لَيَشْهَدُونَ الْأَعْيَادَ، وَيَشْدُونَ الزَّانِئِينَ، فَأَعْطَاهُمُ اللَّهُ أَجْرَهُمْ مَرَّتَيْنِ ». »

From him, from Ahmad Bin Muhammad, from Al Hassan Bin Ali, from Dorost Al Wasity who said,

‘Abu Abdullah ^{asws} said: ‘No dissimulation (Taqiyya) of any one of you has reached the dissimulation (Taqiyya) of the Companions of the cave (As’hab Al-Kahf). They used to attend the festivals and were tightening the sashes, so Allah ^{azwj} would be Giving them their Recompense, twice’.⁹⁰

9. عَنْهُ، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ، عَنِ الْحَسَنِ بْنِ عَلِيٍّ بْنِ فَضَّالٍ، عَنْ حَمَّادِ بْنِ وَقْدٍ اللَّحَامِ، قَالَ: اسْتَقْبَلْتُ أَبَا عَبْدِ اللَّهِ عليه السلام فِي طَرِيقٍ، فَأَعْرَضْتُ عَنْهُ بَوَّحِي، وَمَضَيْتُ، فَدَخَلْتُ عَلَيْهِ بَعْدَ ذَلِكَ، فَقُلْتُ: جُعِلْتُ فِدَاكَ، إِنِّي لَأَلْقَاكَ، فَأَصْرِفْ وَجْهِي كَرَاهَةً أَنْ أَشُقَّ عَلَيْكَ؟

فَقَالَ لِي: « رَحِمَكَ اللَّهُ، وَلَكِنْ رَجُلًا لَفِينِي أَمْسَ فِي مَوْضِعٍ كَذَا وَكَذَا، فَقَالَ: عَلَيْكَ السَّلَامُ يَا أَبَا عَبْدِ اللَّهِ، مَا أَحْسَنَ وَلَا أَجْمَلَ ». »

From him, from Ahmad Bin Muhammad, from Al Hassan Bin Ali Bin Fazzal, from Hammad Bin Waqad Al Lahaam who said,

‘I met Abu Abdullah ^{asws} in a road, but I turned my face away from him ^{asws} and continued. Then I went over to him ^{asws} after that, so I said, ‘May I be sacrificed for you ^{asws}! I met you ^{asws} but I turned my face away (but I) disliked it that it would be grievous upon you ^{asws}’. So he ^{asws} said to me: ‘May Allah ^{azwj} have Mercy on you! A man met me ^{asws} yesterday in such and such a place, so he said, ‘Upon you ^{asws} be the greetings, O Abu Abdullah ^{asws}!’ How good (is your action), but (his pronouncing it in public was) not beautiful’.⁹¹

10. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ هَارُونَ بْنِ مُسْلِمٍ، عَنْ مَسْعَدَةَ بْنِ صَدَقَةَ، قَالَ: قِيلَ لِأَبِي عَبْدِ اللَّهِ عليه السلام: إِنْ النَّاسَ يَرَوُونَ أَنَّ عَلِيًّا عليه السلام قَالَ عَلَى مَنَبَرِ الْكُوفَةِ: « أَيُّهَا النَّاسُ، إِنَّكُمْ سَتَدْعُونَ إِلَى سَبِيٍّ، فَسَبُونِي، ثُمَّ تَدْعُونَ إِلَى الْبِرَاءَةِ مِنِّي، فَلَا تَبَرُّوْا مِنِّي؟ »

فَقَالَ: « مَا أَكْثَرَ مَا يَكْذِبُ النَّاسُ عَلَى عَلِيٍّ عليه السلام! »

ثُمَّ قَالَ: « إِنَّمَا قَالَ: إِنَّكُمْ سَتَدْعُونَ إِلَى سَبِيٍّ، فَسَبُونِي، ثُمَّ سَتَدْعُونَ إِلَى الْبِرَاءَةِ مِنِّي، وَإِنِّي لَعَلَى دِينِ مُحَمَّدٍ صلوات الله عليه، وَلَمْ يَقُلْ: لَا تَبَرُّوْا مِنِّي ». »

فَقَالَ لَهُ السَّائِلُ: أَرَأَيْتَ، إِنْ اخْتَارَ الْقَتْلَ دُونَ الْبِرَاءَةِ؟

فَقَالَ: « وَاللَّهِ، مَا ذَلِكَ عَلَيْهِ وَمَا لَهُ إِلَّا مَا مَضَى عَلَيْهِ عَمَّارُ بْنُ يَاسِرٍ، حَيْثُ أَكْرَهَهُ أَهْلُ مَكَّةَ وَقَلْبَهُ مُطْمَئِنٌّ بِالْإِيمَانِ، فَأَنْزَلَ اللَّهُ — عَزَّ وَجَلَّ — فِيهِ: (إِلَّا مَنْ أَكْرَهَ وَقَلْبُهُ مُطْمَئِنٌّ

بِالْإِيمَانِ) فَقَالَ لَهُ النَّبِيُّ ﷺ عِنْدَهَا: يَا عَمَّارُ، إِنَّ عَادُوا فَعُدْ؛ فَقَدْ أَنْزَلَ اللَّهُ — عَزَّ وَجَلَّ — عَذْرَكَ، وَأَمَرَكَ أَنْ تَعُودَ إِنْ عَادُوا.»

Ali Bin Ibrahim, from Haroun Bin Muslim, from Mas'ada Bin Sadaqa who said,

‘It was said to Abu Abdullah^{asws}, ‘The people are reporting that Ali^{asws} said upon the Pulpit of Al-Kufa: ‘O you people! You will be called to insulting me^{asws}, so insult me^{asws}. Then you would be called to denounce me^{asws}, but you will not denounce me^{asws}. So he^{asws} said: ‘How frequently the people lie against Ali^{asws}’.

Then he^{asws} said: ‘But rather, he^{asws} said: ‘You would be called to insult me^{asws}, so insult me^{asws}, then you would be called to the disavowment from me^{asws}, and I^{asws} am upon the Religion of Muhammad^{saww}, but he^{asws} did not say: ‘Do not disavow from me^{asws}’.

So the questioner said to him^{asws}, ‘What is your view if I choose being killed instead of disavowment?’ So he^{asws} said: ‘By Allah^{azwj}! That would not be upon him, and what would be for him except what Ammar Bin Yasir passed upon where the people of Makkah coerced him, and his heart was at rest with the Eman? So Allah^{azwj} Mighty and Majestic Revealed with regards to it [16: 106] except the one who is compelled while his heart is at rest on account of faith. So the Prophet^{saww} said to him during it: ‘O Ammar! If they were to repeat (coercing you), so repeat (what you said before), for Allah^{azwj} Mighty and Majestic has Revealed and Excused you, and Commanded you to repeat if they were to repeat (coercing you)’.⁹²

11. مُحَمَّدٌ بْنُ يَحْيَى، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ، عَنْ عَلِيِّ بْنِ الْحَكَمِ، عَنْ هِشَامِ الْكَنْدِيِّ، قَالَ: سَمِعْتُ أَبَا عَبْدِ اللَّهِ عَالِيَهُ يَقُولُ: «إِيَّاكُمْ أَنْ تَعْمَلُوا عَمَلًا يُعَيِّرُونَا بِهِ؛ فَإِنَّ وَلَدَ السَّوِّءِ يُعَيِّرُ وَالِدَهُ بِعَمَلِهِ، كُونُوا لِمَنْ انْقَطَعَتْ إِلَيْهِ زِينَا، وَلَا تَكُونُوا عَلَيْهِ شَيْنًا، صَلُّوا فِي عَشَائِرِهِمْ، وَعُودُوا مَرْضَاهُمْ، وَاشْهَدُوا جَنَائِزَهُمْ، وَلَا يَسْبِقُونَكُمْ إِلَى شَيْءٍ مِنَ الْخَيْرِ، فَأَنْتُمْ أَوْلَى بِهِ مِنْهُمْ، وَاللَّهُ مَا عَبْدَ اللَّهُ بِشَيْءٍ أَحَبَّ إِلَيْهِ مِنَ الْخَبَاءِ». قُلْتُ: وَمَا الْخَبَاءُ؟ قَالَ: «التَّقِيَّةُ».

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Ali Bin Al Hakam, from Hisham Al Kindy who said,

‘I heard Abu Abdullah^{asws} saying: ‘Beware of doing a deed we^{asws} would be faulted with, for the evil child shames his father with his deed. Become an adornment for the one you cut yourselves off to and do not become a disgrace upon him. Help out among their clan, and console their sick ones, and attend their funerals, and do not let them precede you to the goodness, for you all are closer with it than them, and Allah^{azwj} has not been worshipped with anything more Beloved to Him^{azwj} than Al-Khab’. I said, ‘And what is Al-Khab?’ He^{asws} said: ‘The dissimulation (Taqiyya)’.⁹³

12. عَنْهُ، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ، عَنْ مُعَمَّرِ بْنِ خَلَّادٍ، قَالَ: سَأَلْتُ أَبَا الْحَسَنِ عَلَيْهِ السَّلَامُ عَنِ الْقِيَامِ لِلْوَلَاةِ، فَقَالَ: « قَالَ أَبُو جَعْفَرٍ عَلَيْهِ السَّلَامُ: التَّقِيَّةُ مِنْ دِينِي وَدِينِ آبَائِي، وَلَا إِيمَانَ لِمَنْ لَا تَقِيَّةَ لَهُ ».

From him, from Ahmad Bin Muhammad, from Moammad Bin Khallad who said,

‘I asked Abu Al-Hassan^{asws} about the standing up to the ruler. So he^{asws} said: ‘Abu Ja’far^{asws} said: ‘The dissimulation (Taqiyya) is from my^{asws} Religion and the Religion of my^{asws} forefathers^{asws}, and there is no Eman for the one who has no dissimulation (Taqiyya) for him’.⁹⁴

13. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنْ حَمَّادٍ، عَنْ رَبِيعٍ، عَنْ زُرَّارَةَ، عَنْ أَبِي جَعْفَرٍ عَلَيْهِ السَّلَامُ، قَالَ: « التَّقِيَّةُ فِي كُلِّ ضَرُورَةٍ، وَصَاحِبُهَا أَعْلَمُ بِهَا حِينَ تَنْزِلُ بِهِ ».

Ali Bin Ibrahim, from his father, from Hammad, from Rabi’e, from Zurara, (It has been narrated) from Abu Ja’far^{asws} having said: ‘The dissimulation (Taqiyya) (is to be done) during every necessity, and its performer is more knowing with it where he should be indulging in it’.⁹⁵

14. عَلِيُّ، عَنْ أَبِيهِ، عَنْ ابْنِ مَحْبُوبٍ، عَنْ جَمِيلِ بْنِ صَالِحٍ، عَنْ مُحَمَّدِ بْنِ مَرْوَانَ، عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ، قَالَ: « كَانَ أَبِي عَلَيْهِ السَّلَامُ يَقُولُ: وَأَيُّ شَيْءٍ أَفْرُ لِعَيْنِي مِنَ التَّقِيَّةِ؟ إِنَّ التَّقِيَّةَ جَنَّةُ الْمُؤْمِنِ ».

Ali, from his father, from Ibn Mahboub, from Jameel Bin Salih, from Muhammad Bin Marwan,

(It has been narrated) from Abu Abdullah^{asws} having said: ‘My^{asws} father^{asws} was saying: ‘And which thing is more delighting to my^{asws} eyes than the dissimulation (Taqiyya). The dissimulation (Taqiyya) is a shield of the Momin’.⁹⁶

15. عَلِيُّ، عَنْ أَبِيهِ، عَنْ ابْنِ أَبِي عُمَيْرٍ، عَنْ جَمِيلٍ، عَنْ مُحَمَّدِ بْنِ مَرْوَانَ، قَالَ: قَالَ لِي أَبُو عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ: « مَا مَنَعَ مَيْثَمَ — رَحِمَهُ اللَّهُ — مِنَ التَّقِيَّةِ، فَوَلَّى اللَّهُ لَقَدْ عَلِمَ أَنَّ هَذِهِ الْآيَةَ نَزَلَتْ فِي عَمَّارٍ وَأَصْحَابِهِ: (إِلَّا مَنْ أَكْرَهَ وَقَلْبُهُ مُطْمَئِنٌّ بِالْإِيمَانِ) ».

Ali, from his father, from Ibn Abu Umeyr, from Jameel, from Muhammad Bin Marwan who said,

‘Abu Abdullah^{asws} said to me: ‘What prevented Meysam, may Allah^{azwj} have Mercy on him, from the dissimulation (Taqiyya)? By Allah^{azwj}, he had known that this Verse was Revealed regarding Ammar and his companions [16: 106] except the one who is compelled while his heart is at rest on account of faith’.⁹⁷

16. أَبُو عَلِيٍّ الْأَشْعَرِيُّ، عَنْ مُحَمَّدِ بْنِ عَبْدِ الْجَبَّارِ، عَنْ صَفْوَانَ، عَنْ شُعَيْبِ الْحَدَّادِ، عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ: عَنْ أَبِي جَعْفَرٍ عَلَيْهِ السَّلَامُ، قَالَ: « إِنَّمَا جُعِلَتِ التَّقِيَّةُ لِيُحَقَّنَ بِهَا الدَّمُ، فَإِذَا بَلَغَ الدَّمُ فَلَيْسَ تَقِيَّةً ».

Abu Ali Al Ashary, from Muhammad Bin Abdul Jabbar, from Safwan, from Shuayb Al Haddad, from Muhammad Bin Muslim,

(It has been narrated) from Abu Ja'far^{asws} having said: 'But rather, the dissimulation (Taqiyya) has been Made to be for saving the blood by it. So when it comes to the blood (to be spilt anyway), then there would be no dissimulation (Taqiyya)' ⁹⁸

17. مُحَمَّدُ بْنُ يَحْيَى، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ، عَنْ ابْنِ فَضَّالٍ، عَنْ ابْنِ بُكَيْرٍ، عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ: عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ، قَالَ: «كُلَّمَا تَقَارَبَ هَذَا الْأَمْرُ، كَانَ أَشَدَّ لِلتَّقِيَّةِ».

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Ibn Fazzal, from Ibn Bukeyr, from Muhammad Bin Muslim,

(It has been narrated) from Abu Abdullah^{asws} having said: 'Every time this matter (rising of Al-Qaim^{asws}) comes closer, the (need for) dissimulation (Taqiyya) intensifies' ⁹⁹

18. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنْ ابْنِ أَبِي عُمَيْرٍ، عَنْ ابْنِ أُذَيْنَةَ، عَنْ إِسْمَاعِيلَ الْجَعْفِيِّ وَمُعَمَّرِ بْنِ يَحْيَى بْنِ سَامٍ وَمُحَمَّدِ بْنِ مُسْلِمٍ وَزُرَّارَةَ، قَالُوا: سَمِعْنَا أَبَا جَعْفَرٍ عَلَيْهِ السَّلَامُ يَقُولُ: «التَّقِيَّةُ فِي كُلِّ شَيْءٍ يَضْطَرُّ إِلَيْهِ ابْنُ آدَمَ فَقَدْ أَحْلَاهُ اللَّهُ لَهُ».

Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Ibn Azina, from Ismail Al Ju'fy and Moammad Bin Yahya Bin Sam and Muhammad Bin Muslim and Zurara who all said:

'We heard Abu Ja'far^{asws} saying: 'The dissimulation (Taqiyya) is with regards to everything the son of Adam^{as} is compelled to. So Allah^{azwj} has Permitted it for him' ¹⁰⁰

19. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ مُحَمَّدِ بْنِ عَيْسَى، عَنْ يُونُسَ، عَنْ ابْنِ مُسْكَانَ، عَنْ حَرِيزٍ: عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ، قَالَ: قَالَ: «التَّقِيَّةُ تَرُسُ اللَّهُ بَيْنَهُ وَبَيْنَ خَلْقِهِ».

Ali Bin Ibrahim, from Muhammad Bin Isa, from Yunus, from Ibn Muskan, from Hareyz,

(It has been narrated) from Abu Abdullah^{asws} having said: 'The dissimulation (Taqiyya) is a shield of Allah^{azwj}, between Him^{azwj} and His^{azwj} creatures' ¹⁰¹

20. الْحُسَيْنُ بْنُ مُحَمَّدٍ، عَنْ مُعَلَّى بْنِ مُحَمَّدٍ، عَنْ مُحَمَّدِ بْنِ جُمُهورٍ، عَنْ أَحْمَدَ بْنِ حَمْزَةَ، عَنْ الْحُسَيْنِ بْنِ الْمُخْتَارِ، عَنْ أَبِي بصيرٍ، قَالَ: قَالَ أَبُو جَعْفَرٍ عَلَيْهِ السَّلَامُ: «خَالِطُوهُمْ بِالْبَرَانِيَّةِ، وَخَالَفُوهُمْ بِالْجَوَانِيَّةِ، إِذَا كَانَتِ الْإِمْرَةُ صَبِيَانِيَّةً».

Al Husayn Bin Muhammad, from Moalla Bin Muhammad, from Muhammad Bin Jamhour, from Ahmad Bin Hamza, from Al Husayn Bin Al Mukhtar, from Abu Baseer who said,

'Abu Ja'far^{asws} said: 'Mix with them with outwardly (apparent) and oppose them inwardly (hidden) when the ruler is childish' ¹⁰²

21. مُحَمَّدُ بْنُ يَحْيَى، عَنْ مُحَمَّدِ بْنِ أَحْمَدَ، عَنْ مُحَمَّدِ بْنِ عَيْسَى، عَنْ زَكَرِيَّا الْمُؤْمِنِ، عَنْ عَبْدِ اللَّهِ بْنِ أَسَدٍ، عَنْ عَبْدِ اللَّهِ بْنِ عَطَاءٍ، قَالَ: قُلْتُ لِأَبِي جَعْفَرٍ عَلَيْهِ السَّلَامُ: رَجُلَانِ مِنْ أَهْلِ

الْكُوفَةَ أَخَذَا، فَقِيلَ لَهُمَا: اِبْرَاءَ مِنْ أَمِيرِ الْمُؤْمِنِينَ عَلَيْهِ الصَّلَاةُ وَالسَّلَامُ، فَبَرَّيْ وَاحِدٌ مِنْهُمَا، وَأَبَى الْآخَرُ، فَخَلَّى سَبِيلَ الَّذِي بَرَّيْ، وَقُتِلَ الْآخَرُ؟ فَقَالَ: «أَمَّا الَّذِي بَرَّيْ فَرَجُلٌ فَقِيهٌ فِي دِينِهِ، وَأَمَّا الَّذِي لَمْ يَبْرَأْ فَرَجُلٌ تَعَجَّلَ إِلَى الْجَنَّةِ».

Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Zakariyya Al Momin, from Abdullah Bin Asad, from Abdullah Bin Ata'a who said,

'I said to Abu Ja'far^{asws}, 'Two men from the people of Al-Kufa were seized, and it was said to them, 'Disavow from Amir Al-Momineen^{asws}'. So one of the two disavowed and the other one refused. So they freed the way of the one who did disavow and killed the other one'. So he^{asws} said: 'But as for the one who disavowed, so he is an understanding man in his Religion, and as for the one did not disavow, so he is a man who hastened to the Paradise'.¹⁰³

22. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنْ ابْنِ أَبِي عُمَيْرٍ، عَنْ جَمِيلِ بْنِ صَالِحٍ، قَالَ: قَالَ أَبُو عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ: «احْذَرُوا عَوَاقِبَ الْعَثَرَاتِ».

Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Jameel Bin Salih who said,

'Abu Abdullah^{asws} said: 'Beware of the consequences of the slips (of the tongues)'.¹⁰⁴

23. أَبُو عَلِيٍّ الْأَشْعَرِيُّ، عَنْ مُحَمَّدِ بْنِ عَبْدِ الْجَبَّارِ، عَنْ مُحَمَّدِ بْنِ إِسْمَاعِيلَ، عَنْ عَلِيِّ بْنِ النُّعْمَانِ، عَنْ ابْنِ مُسْكَانَ، عَنْ عَبْدِ اللَّهِ بْنِ أَبِي يَغْفُورٍ، قَالَ: سَمِعْتُ أَبَا عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ يَقُولُ: «التَّقِيَّةُ تَرْسُ الْمُؤْمِنِ، وَالتَّقِيَّةُ حُرْزُ الْمُؤْمِنِ، وَلَا إِيمَانَ لِمَنْ لَا تَقِيَّةَ لَهُ؛ إِنَّ الْعَبْدَ لَيَقَعُ إِلَيْهِ الْحَدِيثُ مِنْ حَدِيثِنَا، فَيَدِينُ اللَّهَ — عَزَّ وَجَلَّ — بِهِ فِيمَا بَيْنَهُ وَبَيْنَهُ، فَيَكُونُ لَهُ عِزٌّ فِي الدُّنْيَا، وَنُورٌ فِي الْآخِرَةِ، وَإِنَّ الْعَبْدَ لَيَقَعُ إِلَيْهِ الْحَدِيثُ مِنْ حَدِيثِنَا، فَيُذِيعُهُ، فَيَكُونُ لَهُ ذُلٌّ فِي الدُّنْيَا، وَيَنْزِعُ اللَّهُ — عَزَّ وَجَلَّ — ذَلِكَ النُّورَ مِنْهُ».

Abu Ali Al Ashary, from Muhammad Bin Abdul Jabbar, from Muhammad Bin Ismail, from Ali Bin Al Numan, from Ibn Muskan, from Abdullah Bin Abu Yafour who said,

'I heard Abu Abdullah^{asws} saying: 'The dissimulation (Taqiyya) is a shield of the Momin, and the dissimulation (Taqiyya) is a protection of the Momin; and there is no Emān for the one who has no dissimulation (Taqiyya) for him. The servant to whom comes the Hadeeth from our^{asws} Ahadeeth, so he makes it a Religion of Allah^{azwj} Mighty and Majestic with it, in what is between him and Him^{azwj}, so there happens to be honour for him in the world and a light in the Hereafter; and the servant to whom comes the Hadeeth from our^{asws} Ahadeeth, but he broadcasts it, so there happens to be disgrace for him in the world, and Allah^{azwj} Mighty and Majestic Removes that light from him'.¹⁰⁵

98- بَابُ الْكُتْمَانِ

Chapter 98 – The Concealment

1. مُحَمَّدُ بْنُ يَحْيَى، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ، عَنْ ابْنِ مَجْبُوبٍ، عَنْ مَالِكِ بْنِ عَطِيَّةٍ، عَنْ أَبِي حَمْزَةَ، عَنْ عَلِيِّ بْنِ الْحُسَيْنِ عَلَيْهِ السَّلَامُ، قَالَ: «وَدِدْتُ وَاللَّهِ أَنِّي افْتَدَيْتُ خَصْلَتَيْنِ فِي الشَّيْءَةِ لَنَا بَعْضُ لَحْمٍ سَاعِدِي: النَّزَقُ، وَقِلَّةُ الْكِتْمَانِ».

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Ibn Mahboub, from Malik Bin Atiyya, from Abu Hamza,

(It has been narrated) from Ali^{asws} Bin Al-Husayn^{asws} having said: 'By Allah^{azwj}! I^{asws} wish I^{asws} could redeem two characteristics which are in our^{asws} Shias with part of the flesh of my^{asws} arms – the rashness and scarcity of the concealment'.¹⁰⁶

2. عَنْهُ، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ، عَنْ مُحَمَّدِ بْنِ سِنَانٍ، عَنْ عَمَّارِ بْنِ مَرْوَانَ، عَنْ أَبِي أُسَامَةَ زَيْدِ الشَّحَامِ، قَالَ: قَالَ أَبُو عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ: «أَمَرَ النَّاسُ بِخَصْلَتَيْنِ، فَضَيَعُوهُمَا، فَصَارُوا مِنْهُمَا عَلَى غَيْرِ شَيْءٍ: الصَّبْرَ، وَالْكِتْمَانَ».

From him, from Ahmad Bin Muhammad, from Muhammad Bin Sinan, from Ammar Bin Marwan, from Abu Asama Zayd Al Shahaam who said,

'Abu Abdullah^{asws} said: 'The people have been commanded with (having) two characteristics, but they wasted these. Thus, they came to be upon something else. (These two things are – the patience and the concealment)'.¹⁰⁷

3. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنْ ابْنِ أَبِي عُمَيْرٍ، عَنْ يُونُسَ بْنِ عَمَّارٍ، عَنْ سُلَيْمَانَ بْنِ خَالِدٍ، قَالَ: قَالَ أَبُو عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ: «يَا سُلَيْمَانُ، إِنَّكُمْ عَلَى دِينٍ مِنْ كَتَمَهُ أَعَزَّهُ اللَّهُ، وَمَنْ أَدَاعَاهُ أَذَلَّهُ اللَّهُ».

Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Yunus Bin Ammar, from Suleyman Bin Khalid who said,

'Abu Abdullah^{asws} said: 'O Suleyman! You all are upon such a Religion that the one who conceals it, Allah^{azwj} Honours him, and the one who broadcasts it, Allah^{azwj} Humiliates him'.¹⁰⁸

4. مُحَمَّدُ بْنُ يَحْيَى، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ، عَنْ عَلِيِّ بْنِ الْحَكَمِ، عَنْ عَبْدِ اللَّهِ بْنِ بُكَيْرٍ، عَنْ رَجُلٍ: عَنْ أَبِي جَعْفَرٍ عَلَيْهِ السَّلَامُ، قَالَ: دَخَلْنَا عَلَيْهِ جَمَاعَةٌ، فَقُلْنَا: يَا ابْنَ رَسُولِ اللَّهِ، إِنَّا نُرِيدُ الْعِرَاقَ، فَأَوْصِنَا، فَقَالَ أَبُو جَعْفَرٍ عَلَيْهِ السَّلَامُ: «لِيُقَوِّ شَدِيدُكُمْ ضَعِيفُكُمْ، وَلِيَعْدَ غَنِيكُمْ عَلَى فَقِيرِكُمْ، وَلَا تَبْثُوا سِرَّنَا، وَلَا تُذَيِّعُوا أَمْرَنَا، وَإِذَا جَاءَكُمْ عَنَّا حَدِيثٌ، فَوَجَدْتُمْ عَلَيْهِ شَاهِدًا أَوْ شَاهِدَيْنِ مِنْ كِتَابِ اللَّهِ، فَخَذُّوا بِهِ، وَإِلَّا فَقِفُوا عِنْدَهُ، ثُمَّ رُدُّوهُ إِلَيْنَا حَتَّى يَسْتَبِينَ لَكُمْ، وَاعْلَمُوا أَنَّ الْمُنْتَظَرَ لِهَذَا الْأَمْرِ لَهُ مِثْلُ أَجْرِ الصَّائِمِ الْقَائِمِ؛ وَمَنْ أَدْرَكَ قَائِمَنَا، فَخَرَجَ مَعَهُ، فَقَتَلَ عَدُوَّنَا، كَانَ لَهُ مِثْلُ أَجْرِ عَشْرِينَ شَهِيدًا؛ وَمَنْ قَتَلَ مَعَ قَائِمَنَا، كَانَ لَهُ مِثْلُ أَجْرِ خَمْسَةِ وَعَشْرِينَ شَهِيدًا».

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Ali Bin Al Hakam, from Abdullah Bin Bukeyr, from a man,

(It has been narrated) from Abu Ja'far^{asws} having said: 'We went over to him^{asws} as a group, so we said, 'O son^{asws} of Rasool-Allah^{saww}! We want (to go to) Al-Iraq, so advise us'. So Abu Ja'far^{asws} said: 'Let your strong ones strengthen your weak ones, and let your rich ones assist your poor ones, and neither divulge our^{asws} secrets nor broadcast our^{asws} matter. And, whenever a Hadeeth comes to you from us^{asws}, and you find a proof over it, or two proofs from the Book of Allah^{azwj}, then take with it, or else, pause during it, then refer it back to us^{asws} until it is clarified for you.

And know that the one awaiting for this matter (rising of Al-Qaim^{asws}), for him would be a Recompense like for the Fasting one (during the day), the standing one (for the Salat during the night). And the one who comes across our^{asws} Qaim^{asws}, so he goes out with him^{asws} and kills our^{asws} enemies, for him would be a Recompense like for twenty martyrs. And the one who is killed with our^{asws} Qaim^{asws}, would have for him a Recompense like for twenty five martyrs'.¹⁰⁹

5. عَنْهُ، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ، عَنْ مُحَمَّدِ بْنِ سِنَانٍ، عَنْ عَبْدِ الْأَعْلَى، قَالَ: سَمِعْتُ أَبَا عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ يَقُولُ: «إِنَّهُ لَيْسَ مِنْ أَحْتِمَالِ أَمْرِنَا التَّصَدِيقُ لَهُ وَالْقَبُولُ فَقَطْ؛ مِنْ أَحْتِمَالِ أَمْرِنَا سِتْرَهُ وَصِيَاتِهِ مِنْ غَيْرِ أَهْلِهِ، فَأَقْرَبُهُمُ السَّلَامَ، وَقُلْ لَهُمْ: رَحِمَ اللَّهُ عَبْدًا اجْتَرَّ مَوَدَّةَ النَّاسِ إِلَى نَفْسِهِ، حَدَّثُوهُمْ بِمَا يَعْرِفُونَ، وَاسْتَرَوْا عَنْهُمْ مَا يَنْكُرُونَ.»

ثُمَّ قَالَ: «وَاللَّهُ، مَا النَّاصِبُ لَنَا حَرْبًا بِأَشَدَّ عَلَيْنَا مَوْنَةً مِنَ النَّاطِقِ عَلَيْنَا بِمَا نَكْرَهُ، فَإِذَا عَرَفْتُمْ مِنْ عَبْدِ إِذَاعَةٍ، فَاْمْشُوا إِلَيْهِ وَرُدُّوهُ عَنْهَا، فَإِنْ قَبِلَ مِنْكُمْ، وَإِلَّا فَتَحْمِلُوا عَلَيْهِ بِمَنْ يَنْقُلُ عَلَيْهِ وَيَسْمَعُ مِنْهُ، فَإِنَّ الرَّجُلَ مِنْكُمْ يَطْلُبُ الْحَاجَةَ، فَيَلْطَفُ فِيهَا حَتَّى تُقْضَى لَهُ، فَالْطَفُوا فِي حَاجَتِي كَمَا تَلْطَفُونَ فِي حَوَائِجِكُمْ، فَإِنْ هُوَ قَبِلَ مِنْكُمْ، وَإِلَّا فَادْفِنُوا كَلَامَهُ تَحْتَ أَقْدَامِكُمْ، وَلَا تَقُولُوا: إِنَّهُ يَقُولُ وَيَقُولُ؛ فَإِنَّ ذَلِكَ يُحْمَلُ عَلَيَّ وَعَلَيْكُمْ؛ أَمَا وَاللَّهِ لَوْ كُنْتُمْ تَقُولُونَ مَا أَقُولُ، لَأَقْرَرْتُ أَنْكُمْ أَصْحَابِي، هَذَا أَبُو حَنِيفَةَ لَهُ أَصْحَابٌ، وَهَذَا الْحَسَنُ الْبَصْرِيُّ لَهُ أَصْحَابٌ، وَأَنَا امْرُؤٌ مِنْ قُرَيْشٍ قَدْ وَلَدَنِي رَسُولُ اللَّهِ ﷺ، وَعَلِمْتُ كِتَابَ اللَّهِ، وَفِيهِ تَبْيَانُ كُلِّ شَيْءٍ: بَدْءُ الْخَلْقِ، وَأَمْرُ السَّمَاءِ، وَأَمْرُ الْأَرْضِ، وَأَمْرُ الْأَوَّلِينَ، وَأَمْرُ الْآخِرِينَ، وَأَمْرٌ مَا كَانَ، وَأَمْرٌ مَا يَكُونُ، كَأَنِّي أَنْظُرُ إِلَى ذَلِكَ نَصَبَ عَيْنِي.»

From him, from Ahmad Bin Muhammad, from Muhammad Bin Sinan, from Abdul A'ala who said,

'I heard Abu Abdullah^{asws} saying: 'The bearing of our^{asws} matter is not the ratification of it and the acceptance only. From the bearing of our^{asws} matter is the veiling it and the safeguarding it from other than its deserving ones. So convey the greetings to them and say to them, 'May Allah^{azwj} have Mercy on a servant who attracts the cordiality of the people to himself, narrating to them with what they are recognising, and concealing from them what they are denying'.

Then he^{asws} said: 'The Hostile ones (Nasibis) who establish war with weapons against us^{asws} are not more difficult upon us^{asws} than the speaker

upon us^{asws} with what we^{asws} dislike. So when you recognise a broadcast from a servant, then walk to him and repel him from it. So if he accepts from you (fine), or else load upon him with the one who is heavy upon him, and he would listen from him.

So if the man from you were to seek the need, then let him be moderate during it until it is fulfilled for him, and therefore you should be moderate regarding my^{asws} needs just as you are being moderate regarding your own needs. So if he were to accept from you (fine), or else repulse his words to be under your feet and do not be saying, 'He is saying, and he is saying', for that would be loaded upon me^{asws} and upon you. But, by Allah^{azwj}, if you all were to be saying what I^{asws} am saying, I^{asws} would have acknowledged that you are my^{asws} companions.

This is Abu Haneefa for whom there are companions, and this is Al-Hassan Al-Basry for whom there are companions, and I^{asws} am a man from Qureysh who has been born unto Rasool-Allah^{saww}, and I^{asws} know the Book of Allah^{azwj}, and therein is an explanation of everything, the beginning of the creation, and the matters of the sky, and matters of the earth, and matters of the former ones, and matters of the later ones, and matters of what has happened, and matters of what will be happening. It is as if I^{asws} am looking at that established in front of my^{asws} eyes'.¹¹⁰

6. عَنْهُ، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ، عَنْ عَلِيِّ بْنِ الْحَكَمِ، عَنِ الرَّبِيعِ بْنِ مُحَمَّدٍ الْمُسْلِيِّ، عَنْ عَبْدِ اللَّهِ بْنِ سُلَيْمَانَ: عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ، قَالَ: قَالَ لِي: « مَا زَالَ سِرُّنَا مَكْتُومًا حَتَّى صَارَ فِي يَدَيَّ وَلَدٌ كَيْسَانٌ، فَتَحَدَّثُوا بِهِ فِي الطَّرِيقِ وَقُرَى السَّوَادِ ».

From him, from Ahmad Bin Muhammad, from Ali Bin Al Hakam, from Al Rabie Bin Muhammad Al Musly, from Abdullah Bin Suleyman,

(It has been narrated) from Abu Abdullah^{asws} having said to me: 'Our^{asws} secrets have not ceased to be concealed until they came to be in my^{asws} hands. The children of Kaysan are narrating with it in the roads and towns of multitude'.¹¹¹

7. عَنْهُ، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ، عَنِ ابْنِ مَحْبُوبٍ، عَنْ جَمِيلِ بْنِ صَالِحٍ، عَنْ أَبِي عَبْدِ اللَّهِ الْحَدَّاءِ، قَالَ: سَمِعْتُ أَبَا جَعْفَرٍ عَلَيْهِ السَّلَامُ يَقُولُ: « وَاللَّهِ، إِنَّ أَحَبَّ أَصْحَابِي إِلَيَّ أَوْرَعَهُمْ وَأَفْقَهُهُمْ وَأَكْتَمَهُمْ لِحَدِيثِنَا، وَإِنْ أَسَوَاهُمْ عِنْدِي حَالًا وَأَمَقَّتَهُمْ لِلَّذِي إِذَا سَمِعَ الْحَدِيثَ يُنْسَبُ إِلَيْنَا وَيُرَوَّى عَنَّا، فَلَمْ يَقْبَلْهُ، أَشْمَازَ مِنْهُ وَجَحَدَهُ، وَكَفَرَ مِنْ دَانٍ بِهِ، وَهُوَ لَا يَدْرِي لَعَلَّ الْحَدِيثَ مِنْ عِنْدِنَا خَرَجَ، وَإِلَيْنَا أُسْنِدَ، فَيَكُونُ بِذَلِكَ خَارِجًا مِنْ وَلَّائِنَا ».

From him, from Ahmad Bin Muhammad, from Ibn Mahboub, from Jameel Bin Salih, from Abu Ubeyda Al Haza'a who said,

'I heard Abu Ja'far^{asws} saying: 'By Allah^{azwj}! The most beloved of my^{asws} companions to me^{asws} is the most pious of them, and most understanding of the, and the most concealing of them of our^{asws} Hadeeth; and the one of the most evil of states of them in my^{asws} presence and the most detestable is the one who when he hears the Hadeeth linked to us^{asws}, and is being reports as being from us^{asws}, but he does not accept it and is constricted from it, and

fights against it, and disbelieves from making a Religion with it, and he does not know perhaps the Hadeeth is coming out from us^{asws}, and to us^{asws} is the link, therefore, due to that, he would happen to exit from our^{asws} Wilayah'.¹¹²

8. عِدَّةٌ مِنْ أَصْحَابِنَا، عَنْ أَحْمَدَ بْنِ مُحَمَّدَ بْنِ خَالِدٍ، عَنْ أَبِيهِ، عَنْ عَبْدِ اللَّهِ بْنِ يَحْيَى، عَنْ حَرِيزٍ، عَنْ مُعَلَّى بْنِ خُنَيْسٍ، قَالَ: قَالَ أَبُو عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ: «يَا مُعَلَّى، أَكْتُمُ أَمْرَنَا، وَلَا تُدْعِهِ، فَإِنَّهُ مَنْ كَتَمَ أَمْرَنَا وَلَمْ يَدْعِهِ، أَعَزَّهُ اللَّهُ بِهِ فِي الدُّنْيَا، وَجَعَلَهُ نُورًا بَيْنَ عَيْنَيْهِ فِي الْآخِرَةِ، يَقُودُهُ إِلَى الْجَنَّةِ؛ يَا مُعَلَّى، مَنْ أَذَاعَ أَمْرَنَا وَلَمْ يَكْتُمْهُ، أَذَلَّهُ اللَّهُ بِهِ فِي الدُّنْيَا، وَنَزَعَ النُّورَ مِنْ بَيْنِ عَيْنَيْهِ فِي الْآخِرَةِ، وَجَعَلَهُ ظُلْمَةً تَقُودُهُ إِلَى النَّارِ؛ يَا مُعَلَّى، إِنَّ التَّقِيَّةَ مِنْ دِينِي وَدِينِ آبَائِي، وَلَا دِينَ لِمَنْ لَا تَقِيَّةَ لَهُ، يَا مُعَلَّى، إِنَّ اللَّهَ يُحِبُّ أَنْ يُعْبَدَ فِي السِّرِّ، كَمَا يُحِبُّ أَنْ يُعْبَدَ فِي الْعَلَانِيَةِ؛ يَا مُعَلَّى، إِنَّ الْمَذْبِيعَ لِأَمْرِنَا كَالْحَاحِدِ لَهُ.»

A number of our companions, from Ahmad Bin Muhammad Bin Khalid, from his father, from Abdullah Bin Yahya, from Hareyz, from Moalla Bin Khunays who said,

'Abu Abdullah^{asws} said: 'O Moalla! Conceal our^{asws} matter and do not broadcast it, for the one who conceals our^{asws} matter and does not broadcast would be Honoured by Allah^{azwj} in the world due to it, and He^{azwj} would Make a light to be in between his eyes in the Hereafter, guiding him to the Paradise.

O Moalla! The one who broadcasts our^{asws} matter and does not conceal it, Allah^{azwj} would Humiliate him in the world due to it, and Remove the light from in between his eyes in the Hereafter, and Make a darkness to be for him, guiding him to the Fire.

O Moalla! The dissimulation is from my^{asws} Religion and the Religion of my^{asws} forefathers^{asws}; and there is no Religion for the one who has no dissimulation (Taqiyya) for him.

O Moalla! Allah^{azwj} Loves to be worshipped in the privacy just as He^{azwj} Loves to be worshipped openly.

O Moalla! The broadcaster of our^{asws} matter is like the rejector of it'.¹¹³

9. مُحَمَّدُ بْنُ يَحْيَى، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ، عَنْ الْحَسَنِ بْنِ عَلِيٍّ، عَنْ مَرْوَانَ بْنِ مُسْلِمٍ، عَنْ عَمَّارٍ، قَالَ: قَالَ لِي أَبُو عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ: «أَخْبَرْتُ بِمَا أَخْبَرْتُكَ بِهِ أَحَدًا؟» قُلْتُ: لَا، إِلَّا سُلَيْمَانَ بْنَ خَالِدٍ، قَالَ: «أَحْسَنْتَ، أَمَا سَمِعْتَ قَوْلَ الشَّاعِرِ: فَلَا يَعْدُونَ سِرِّي وَسِرَّكَ ثَلَاثًا لَأَكُلُ سِرَّ حَاوَزَ اثْنَيْنِ شَائِعًا؟»

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Al Hassan Bin Ali, from Marwan Bin Muslim, from Ammar who said,

'Abu Abdullah^{asws} said to me: 'Did you inform anyone with what I^{asws} informed you with?' I said, 'No, except for Suleyman Bin Khalid'. He^{asws} said: 'You have done well. Have you not heard the words of the poet – 'Do not be repeating my secret and your secret to a third one! Indeed! Every secret exceeding two (has become) common (knowledge)'.¹¹⁴

10. مُحَمَّدُ بْنُ يَحْيَى، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ، عَنْ أَحْمَدَ بْنِ مُحَمَّدَ بْنِ أَبِي نَصْرٍ، قَالَ: سَأَلْتُ أَبَا الْحَسَنِ الرِّضَا عَلَيْهِ السَّلَامُ عَنْ مَسْأَلَةٍ، فَأَبَى وَأَمْسَكَ، ثُمَّ قَالَ: «لَوْ أَعْطَيْنَاكُمْ كُلَّ مَا تَرِيدُونَ كَانَ شَرًّا لَكُمْ، وَأَخَذَ بِرَقَبَةِ صَاحِبِ هَذَا الْأَمْرِ. قَالَ أَبُو جَعْفَرٍ عَلَيْهِ السَّلَامُ: وَلَئِيَّةُ اللَّهِ أَسْرَهَا إِلَى جَبْرِئِيلَ عَلَيْهِ السَّلَامُ، وَأَسْرَهَا جَبْرِئِيلُ إِلَى مُحَمَّدٍ ﷺ، وَأَسْرَهَا مُحَمَّدٌ ﷺ إِلَى عَلِيٍّ عَلَيْهِ السَّلَامُ، وَأَسْرَهَا عَلِيٌّ ﷺ إِلَى مَنْ شَاءَ اللَّهُ، ثُمَّ أَنْتُمْ تُذَيِّعُونَ ذَلِكَ، مِنَ الَّذِي أَمْسَكَ حَرْفًا سَمِعَهُ؟ قَالَ أَبُو جَعْفَرٍ عَلَيْهِ السَّلَامُ: فِي حِكْمَةِ آلِ دَاوُدَ: يَنْبَغِي لِلْمُسْلِمِ أَنْ يَكُونَ مَالِكًا لِنَفْسِهِ، مُقْبِلًا عَلَى شَأْنِهِ، عَارِفًا بِأَهْلِ زَمَانِهِ، فَاتَّقُوا اللَّهَ، وَلَا تُذَيِّعُوا حَدِيثَنَا، فَلَوْلَا أَنَّ اللَّهَ يُدَافِعُ عَنْ أَوْلِيَائِهِ، وَيَنْتَقِمُ لَأَوْلِيَائِهِ مِنْ أَعْدَائِهِ. أَمَا رَأَيْتَ مَا صَنَعَ اللَّهُ بِآلِ بَرْمَكٍ، وَمَا أَنْتَقَمَ اللَّهُ لِأَبِي الْحَسَنِ عَلَيْهِ السَّلَامُ، وَقَدْ كَانَ بَنُو الْأَشْعَثِ عَلَى خَطَرٍ عَظِيمٍ، فَدَفَعَ اللَّهُ عَنْهُمْ بَوْلًا يَتَهُمُ لِأَبِي الْحَسَنِ عَلَيْهِ السَّلَامُ، وَأَنْتُمْ بِالْعِرَاقِ تَرَوْنَ أَعْمَالَ هَؤُلَاءِ الْفِرَاعَةِ، وَمَا أَمْهَلَ اللَّهُ لَهُمْ، فَعَلَيْكُمْ بِتَقْوَى اللَّهِ، وَلَا تَغْرَنَكُمُ الدُّنْيَا، وَلَا تَغْتَرُّوا بِمَنْ قَدْ أَمْهَلَ لَهُ، فَكَأَنَّ الْأَمْرَ قَدْ وَصَلَ إِلَيْكُمْ».

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Ahmad Bin Muhammad Bin Abu Nasr who said,

‘I asked Abu Al-Hassan Al-Reza^{asws} a question, but he^{asws} refused (to answer) and withheld, then said: ‘If^{asws} were to give you everything what you want, it would (bring about) evil to you and the one (found to be) with this matter would be seized by the neck.

Abu Ja’far^{asws} said: ‘The Wilayah of Allah^{azwj} was secretly conveyed to Jibraeel^{as}, and Jibraeel^{as} secretly conveyed it to Muhammad^{saww}, and Muhammad^{saww} secretly conveyed it to Ali^{asws}, and Ali^{asws} secretly conveyed it to whoever Allah^{azwj} so Desired it (to be conveyed to). Then, you all are broadcasting that. Who is the one who has withheld (even) a single word which he heard?’

Abu Ja’far^{asws} said: ‘In the wisdom of the progeny of Dawood^{as} (it is), ‘it is befitting for the Muslim that he happens to be in control of himself, determined upon his affairs, recognising the people of his time period. Therefore fear Allah^{azwj} and do not be broadcasting our^{asws} Ahadeeth, if not, Allah^{azwj} would Defend His^{azwj} friends and exact Retribution from His^{azwj} enemies.

Have you not seen what Allah^{azwj} Did with the progeny of Barmak and what Retribution Allah^{azwj} Exacted for Abu Al-Hassan^{asws}? And it was so that the Clan of Al-Ash’as was upon a great danger, so Allah^{azwj} Defended them due to their Wilayah for Abu Al-Hassan^{asws}. And you all are in Al-Iraq. You are seeing the deeds of these Pharaohs (tyrants), and what Respite Allah^{azwj} has for them. Therefore, it is upon you with the fearing of Allah^{azwj}, and neither be deceived by the life of the world nor deceived by the one who has

Respite for him, for it is as if the matter (Rising of Al-Qaim^{asws}) have (almost) arrived to you'.¹¹⁵

11. الْحُسَيْنُ بْنُ مُحَمَّدٍ، عَنْ مُعَلَّى بْنِ مُحَمَّدٍ، عَنِ الْحَسَنِ بْنِ عَلِيٍّ الْوَشَّاءِ، عَنْ عُمَرَ بْنِ أَبَانَ، عَنْ أَبِي بَصِيرٍ: عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ، قَالَ: سَمِعْتُهُ يَقُولُ: « قَالَ رَسُولُ اللَّهِ ﷺ: طُوبَى لِعَبْدٍ نَوْمَهُ عَرَفَهُ اللَّهُ وَلَمْ يَعْرِفْهُ النَّاسُ، أُولَئِكَ مَصَابِيحُ الْهُدَى، وَيَنَابِيعُ الْعِلْمِ، يَنْجَلِي عَنْهُمْ كُلُّ فِتْنَةٍ مُظْلِمَةٍ، لَيْسُوا بِالْمَذَابِيعِ الْبُذُرِ، وَلَا بِالْجُفَاءِ الْمُرَائِينَ ».

Al Husayn Bin Muhammad, from Moalla Bin Muhammad, from Al Hassan Bin Ali Al Washa, from Umar Bin Aban, from Abu Baseer,

(It has been narrated) from Abu Abdullah^{asws}, said, 'I heard him^{asws} saying: 'Rasool-Allah^{saww} said: 'Touba (a tree in Paradise) is for the obscure servant. Allah^{azwj} Recognises him and the people do not recognise him. They are the lanterns of guidance and fountains of knowledge, every dark strife brightens up. They are not with the broadcasting of the seeding (imparted knowledge), nor are they with the quarrelsome hypocrites'.¹¹⁶

12. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ مُحَمَّدٍ بْنِ عَيْسَى، عَنْ يُونُسَ، عَنْ أَبِي الْحَسَنِ الْأَصْبَهَانِيِّ: عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ، قَالَ: « قَالَ أَمِيرُ الْمُؤْمِنِينَ عَلَيْهِ السَّلَامُ: طُوبَى لِكُلِّ عَبْدٍ نَوْمَهُ لَا يُؤْبَهُ لَهُ، يَعْرِفُ النَّاسُ وَلَا يَعْرِفُهُ النَّاسُ، يَعْرِفُهُ اللَّهُ مِنْهُ بَرَضُونَ، أُولَئِكَ مَصَابِيحُ الْهُدَى، تَنْجَلِي عَنْهُمْ كُلُّ فِتْنَةٍ مُظْلِمَةٍ، وَيَفْتَحُ لَهُمْ بَابُ كُلِّ رَحْمَةٍ، لَيْسُوا بِالْبُذُرِ الْمَذَابِيعِ، وَلَا بِالْجُفَاءِ الْمُرَائِينَ ». وَقَالَ: « قُولُوا الْخَيْرَ؛ تَعْرِفُوا بِهِ، وَاعْمَلُوا الْخَيْرَ؛ تَكُونُوا مِنْ أَهْلِهِ، وَلَا تَكُونُوا عَجَلًا مَذَابِيعَ؛ فَإِنَّ خِيَارَكُمْ الَّذِينَ إِذَا نُظِرَ إِلَيْهِمْ ذَكَرَ اللَّهُ، وَشَرَارَكُمْ الْمَشَاوُونَ بِالنَّمِيمَةِ، الْمَفْرُقُونَ بَيْنَ الْأَحَبَّةِ، الْمُبْتَغُونَ لِلْبَرَاءِ الْمَعَايِبَ ».

Ali Bin Ibrahim, from Muhammad Bin Isa, from Yunus, from Abu Al Hassan Al Isbahany,

(It has been narrated) from Abu Abdullah^{asws} having said: 'Amir Al-Momineen^{asws} said: 'Touba (a tree in Paradise) is for every obscure servant. It is irrelevant whether the people know him or they do not know him (famous or not). Allah^{azwj} does Recognise him from them with Pleasure. They are the lanterns of guidance. Every dark strife brightens up from them, and the door of every Mercy opens up for them. They are neither with the broadcasting of the seeding (imparted knowledge), nor are they with the quarrelsome hypocrites'.

And he^{asws} said: 'Speak well, you will be recognised by it, and do good works, you would become from its rightful ones, and do not become hasty broadcasters, for the best ones of you are those who they are looked at, Allah^{azwj} is remembered; and the most evil ones of you are the slanderers with the gossip, the separators between the loved ones, the seekers of the faults of the righteous ones'.¹¹⁷

13. عِدَّةٌ مِنْ أَصْحَابِنَا، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ، عَنْ عَثْمَانَ بْنِ عِيسَى، عَنْ أَخْبَرِهِ، قَالَ: قَالَ أَبُو عَبْدِ اللَّهِ عليه السلام: «كُفُّوا أَلْسِنَتَكُمْ، وَالزَّمُّوا بَيْوتَكُمْ؛ فَإِنَّهُ لَا يَصِيْبُكُمْ أَمْرٌ تُخْصُونَ بِهِ أَبَدًا، وَلَا تَزَالُ الزَّيْدِيَّةُ لَكُمْ وَقَاءً أَبَدًا».

A number of our companions, from Ahmad Bin Muhammad, from usman Bin Isa, from the one who informed him who said,

‘Abu Abdullah^{asws} said: ‘Restrain your tongues and bind (yourselves) to your houses, so no matter would hit you specialising you with it, ever, nor would the Zaidites cease to be shielding you, ever!’¹¹⁸

14. عَنْهُ، عَنْ عَثْمَانَ بْنِ عِيسَى: عَنْ أَبِي الْحَسَنِ صَلَوَاتُ اللَّهِ عَلَيْهِ، قَالَ: «إِنْ كَانَ فِي يَدِكَ هَذِهِ شَيْءٌ، فَإِنْ اسْتَطَعْتَ أَنْ لَا تَعْلَمَ هَذِهِ، فَافْعَلْ». قَالَ: وَكَانَ عِنْدَهُ إِنْسَانٌ، فَتَذَاكُرُوا الْإِذَاعَةَ، فَقَالَ: «أَحْفَظْ لِسَانَكَ؛ تُعْزَّ، وَلَا تُمَكِّنِ النَّاسَ مِنْ قِيَادِ رَقَبَتِكَ؛ فَتَذَلَّ».

From him, from Usman Bin Isa,

(It has been narrated) from Abu Al-Hassan^{asws} having said: ‘If it was so that this matter (Al-Wilayah) was in your hands and you have the capacity that you do not teach this, then do so’.

He (the narrator) said, ‘And it was so that in his^{asws} presence were some people, and they mentioned the broadcasting, so he^{asws} said: ‘Preserve your tongues, you would be honoured, and do not enable the people to sit upon your necks, for you would be disgraced’.¹¹⁹

15. مُحَمَّدٌ بْنُ يَحْيَى، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ عِيسَى، عَنْ عَلِيِّ بْنِ الْحَكَمِ، عَنْ خَالِدِ بْنِ نَجِيحٍ: عَنْ أَبِي عَبْدِ اللَّهِ عليه السلام، قَالَ: «إِنْ أَمَرْنَا مَسْتَوْرٌ مُقْنَعٌ بِالْمِيثَاقِ، فَمَنْ هَتَكَ عَلَيْنَا أَذْلَهُ اللَّهُ».

Muhammad Bin Yahya, from Ahmad bin Muhammad Bin Isa, from Ali Bin Al Hakam, from Khalid Bin Najeeh,

(It has been narrated) from Abu Abdullah^{asws} having said: ‘Our^{asws} matter is veiled, masked by the Covenant. So the one who tears (the veil) upon us, Allah^{azwj} would Disgrace him’.¹²⁰

16. الْحُسَيْنُ بْنُ مُحَمَّدٍ، وَمُحَمَّدُ بْنُ يَحْيَى جَمِيعًا، عَنْ عَلِيِّ بْنِ مُحَمَّدٍ بْنِ سَعْدٍ، عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ، عَنْ مُحَمَّدِ بْنِ سَعِيدٍ بْنِ غَزْوَانَ، عَنْ عَلِيِّ بْنِ الْحَكَمِ، عَنْ عُمَرَ بْنِ أَبَانَ، عَنْ عِيسَى بْنِ أَبِي مَنْصُورٍ، قَالَ: سَمِعْتُ أَبَا عَبْدِ اللَّهِ عليه السلام يَقُولُ: «نَفْسُ الْمَهْمُومِ لَنَا الْمَغْتَمِ لَظْلَمْنَا تَسِيحٌ، وَهَمُّ لَأْمَرْنَا عِبَادَةً، وَكُتْمَانُهُ لِسَرْنَا جِهَادٌ فِي سَبِيلِ اللَّهِ». قَالَ لِي مُحَمَّدُ بْنُ سَعِيدٍ: أَكْتُبْ هَذَا بِالذَّهَبِ؛ فَمَا كُتِبَتْ شَيْئًا أَحْسَنَ مِنْهُ.

Al Husayn Bin Muhammad, and Muhammad Bin Yahya, altogether from Ali Bin Muhammad Bin Sa’ad, from Muhammad Bin Muslim, from Muhammad Bin Saeed Bin Gazwan, from Ali Bin Al Hakam, from Umar Bin Aban, from Isa Bin Abu Mansour who said,

‘I heard Abu Abdullah^{asws} saying: ‘A concerned sigh for us^{asws} due the grief for the injustices upon us^{asws}, is a Glorification, and thinking of our^{asws} matter is a worship, and concealment of our^{asws} secrets is Jihād in the Way of Allah^{azwj}’.

Muhammad Bin Saeed said to me, ‘Write this in gold, for you will not be writing anything more excellent than it’.¹²¹

Notes

- [illegible]

[illegible]

116 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 98 H 11
117 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 98 H 12
118 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 98 H 13
119 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 98 H 14
120 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 98 H 15
121 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 98 H 16

كِتَابُ الْإِيمَانِ وَالْكَفْرِ

THE BOOK OF BELIEF (Emān) AND DISBELIEF (Kufr) (8)

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ، وَصَلَّى اللَّهُ عَلَى سَيِّدِنَا مُحَمَّدٍ وَآلِهِ الطَّاهِرِينَ، وَسَلَّمُ تَسْلِيمًا.

In the Name of Allah^{azwj} the Beneficent, the Merciful. The Praise is for Allah^{azwj} Lord^{azwj} of the Worlds, and Blessing be upon our Chief Muhammad^{saww} and his^{saww} Purified Progeny^{asws}, and greetings with abundant greetings.

99- بَابُ الْمُؤْمِنِ وَعَلَامَاتِهِ وَصِفَاتِهِ

Chapter 99 – The Momin, and his signs, and his description

1. مُحَمَّدٌ بْنُ جَعْفَرٍ، عَنْ مُحَمَّدِ بْنِ إِسْمَاعِيلَ، عَنْ عَبْدِ اللَّهِ بْنِ دَاهِرٍ، عَنِ الْحَسَنِ بْنِ يَحْيَى، عَنْ قُتَيْبِ بْنِ أَبِي قَتَادَةَ الْحَرَّانِيِّ، عَنْ عَبْدِ اللَّهِ بْنِ يُونُسَ: عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ، قَالَ: «قَامَ رَجُلٌ — يُقَالُ لَهُ: هَمَامٌ، وَكَانَ عَابِدًا نَاسِكًا مُجْتَهِدًا — إِلَى أَمِيرِ الْمُؤْمِنِينَ عَلَيْهِ السَّلَامُ وَهُوَ يَخْطُبُ، فَقَالَ: يَا أَمِيرَ الْمُؤْمِنِينَ، صِفْ لَنَا صِفَةَ الْمُؤْمِنِ كَأَنَّا نَنْظُرُ إِلَيْهِ.

فَقَالَ: يَا هَمَامُ، الْمُؤْمِنُ هُوَ الْكَيْسُ الْفَطْنُ، بَشَرُهُ فِي وَجْهِهِ، وَحَزَنُهُ فِي قَلْبِهِ، أَوْسَعُ شَيْءٍ صَدْرًا، وَأَذَلُّ شَيْءٍ نَفْسًا، زَاجِرٌ عَنْ كُلِّ فَنٍّ، حَاضٌّ عَلَى كُلِّ حَسَنٍ، لَاحِقُودٌ وَلَا حَسُودٌ، وَلَا وَثَابٌ وَلَا سَبَابٌ، وَلَا عِيَابٌ وَلَا مُغْتَابٌ، يَكْرَهُ الرِّفْعَةَ، وَيَشَاءُ السَّمْعَةَ، طَوِيلُ الْغَمِّ، بَعِيدُ الْهَمِّ، كَثِيرُ الصَّمْتِ، وَقُورٌ، ذَكُورٌ، صَبُورٌ، شَكُورٌ، مَغْمُومٌ بِفِكْرِهِ، مَسْرُورٌ بِفَقْرِهِ، سَهْلُ الْخَلِيقَةِ، لَيِّنُ الْعَرِيكَةِ، رَصِينُ الْوَفَاءِ، قَلِيلُ الْأَذَى، لَامِتَافٌ وَلَا مَتَهَتَكُ، إِنْ ضَحَكَ لَمْ يَخْرُقْ، وَإِنْ غَضِبَ لَمْ يَنْزُقْ؛ ضَحْكُهُ تَبَسُّمٌ، وَاسْتَفْهَامُهُ تَعْلَمٌ، وَمِرَاجَعَتُهُ تَفْهَمٌ، كَثِيرُ عِلْمِهِ، عَظِيمُ حِلْمِهِ، كَثِيرُ الرَّحْمَةِ، لَا يَنْخُلُ، وَلَا يَعْجَلُ، وَلَا يَضْجُرُ، وَلَا يَيْطُرُ، وَلَا يَحِيفُ فِي حُكْمِهِ، وَلَا يَجُورُ فِي عِلْمِهِ، نَفْسُهُ أَصْلَبُ مِنَ الصَّلْدِ، وَمُكَادَحَتُهُ أَحْلَى مِنَ الشَّهْدِ، لَاجِشَعٌ، وَلَا هَلَعٌ، وَلَا عَنَفٌ، وَلَا صِلَفٌ، وَلَا مُتَكَلِّفٌ، وَلَا مُتَعَمِّقٌ، جَمِيلُ الْمَنَازَعَةِ، كَرِيمُ الْمَرَاجَعَةِ، عَدْلٌ إِنْ غَضِبَ، رَفِيقٌ إِنْ طَلَبَ، لَا يَتَهَوَّرُ، وَلَا يَتَهَتَّكُ، وَلَا يَتَجَبَّرُ، خَالِصُ الْوَدِّ، وَثِيقُ الْعَهْدِ، وَفِي الْعَقْدِ، شَفِيقٌ، وَصُولٌ، حَلِيمٌ، خَمُولٌ، قَلِيلُ الْفُضُولِ، رَاضٍ عَنِ اللَّهِ عَزَّ وَجَلَّ، مُخَالَفٌ لِهَوَاهُ، لَا يَغْلُظُ عَلَى مَنْ دُونَهُ، وَلَا يَخُوضُ فِيمَا لَا يَعْنِيهِ، نَاصِرٌ لِلدِّينِ، مُحَامٍ عَنِ الْمُؤْمِنِينَ، كَهْفٌ لِلْمُسْلِمِينَ، لَا يَخْرُقُ الثَّنَاءُ سَمْعَهُ، وَلَا يَنْكِي الطَّمَعُ قَلْبَهُ، وَلَا يَصْرِفُ اللَّعِبُ حُكْمَهُ، وَلَا يُطْلِعُ الْجَاهِلُ عِلْمَهُ، قَوْلٌ، عَمَالٌ، عَالِمٌ، حَازِمٌ، لَا بِفَحَّاشٍ، وَلَا بِطَيَّاشٍ، وَصُولٌ فِي غَيْرِ

عُفٍّ، بَذُولٌ فِي غَيْرِ سَرَفٍ، لَا يَخْتَالُ، وَلَا يَغْدَارُ، وَلَا يَقْتَفِي أَثَرًا، وَلَا يَحِيفُ بَشَرًا، رَفِيقٌ بِالْخَلْقِ، سَاعٍ فِي الْأَرْضِ، عَوْنٌ لِلضَّعِيفِ، غَوْتٌ لِلْمَلْهُوفِ، لَا يَهْتِكُ سِتْرًا، وَلَا يَكْشِفُ سِرًّا، كَثِيرُ الْبَلْوَى، قَلِيلُ الشَّكْوَى.

إِنْ رَأَى خَيْرًا ذَكَرَهُ، وَإِنْ عَافَى شَرًّا سَتَرَهُ، يَسْتُرُ الْعَيْبَ، وَيَحْفَظُ الْغَيْبَ، وَيُقِيلُ الْعَثْرَةَ، وَيَغْفِرُ الزَّلَّةَ، لَا يَطْلُعُ عَلَى نَصِيحٍ فَيَذَرُهُ، وَلَا يَدْعُ جَنَحَ حَيْفٍ فَيُصْلِحُهُ، أَمِينٌ، رَصِينٌ، تَقِيٌّ، نَقِيٌّ، زَكِيٌّ، رَضِيٌّ، يَقْبَلُ الْعُذْرَ، وَيُجْمَلُ الذِّكْرَ، وَيُحْسِنُ بِالنَّاسِ الظَّنَّ، وَيَتَّهِمُ عَلَى الْعَيْبِ نَفْسَهُ، يُحِبُّ فِي اللَّهِ بَفْقَهُ وَعِلْمَهُ، وَيَقْطَعُ فِي اللَّهِ بِحُزْمٍ وَعِزْمٍ، لَا يَخْرُقُ بِهِ فَرْحَ، وَلَا يَطِيشُ بِهِ مَرْحَ، مُذَكِّرٌ لِلْعَالِمِ، مُعَلِّمٌ لِلْجَاهِلِ، لَا يَتَوَقَّعُ لَهُ بَاقَةٌ، وَلَا يَخَافُ لَهُ غَائِلَةٌ، كُلُّ سَعْيٍ أَخْلَصَ عَنْدهُ مِنْ سَعْيِهِ، وَكُلُّ نَفْسٍ أَصْلَحَ عَنْدهُ مِنْ نَفْسِهِ، عَالِمٌ بِعَيْبِهِ، شَاغِلٌ بِغَمِّهِ، لَا يَنْقُ بِغَيْرِ رَبِّهِ، غَرِيبٌ، وَحِيدٌ، جَرِيدٌ، حَزِينٌ، يُحِبُّ فِي اللَّهِ، وَيُجَاهِدُ فِي اللَّهِ لِيَتَّبِعَ رِضَاهُ، وَلَا يَنْتَقِمُ لِنَفْسِهِ بِنَفْسِهِ، وَلَا يُؤَالِي فِي سَخَطِ رَبِّهِ، مُجَالِسٌ لِأَهْلِ الْفَقْرِ، مُصَادِقٌ لِأَهْلِ الصِّدْقِ، مُؤَاوِزٌ لِأَهْلِ الْحَقِّ، عَوْنٌ لِلْغَرِيبِ، أَبٌ لِلْيَتِيمِ، بَعْلٌ لِلْأَرْمَلَةِ، حَفِيٌّ بِأَهْلِ الْمَسْكِنَةِ، مَرْجُوٌّ لِكُلِّ كَرِيهَةٍ، مَأْمُولٌ لِكُلِّ شِدَّةٍ، هَشَّاشٌ، بَشَّاشٌ، لَا بَعَّاسٍ وَلَا بَجَسَّاسٍ، صَلِيبٌ، كَطَّامٌ، بِسَامٌ، دَقِيقُ النَّظَرِ، عَظِيمُ الْحَذَرِ.

لَا يَجْهَلُ، وَإِنْ جَهِلَ عَلَيْهِ يَحْلُمُ، لَا يَبْخُلُ، وَإِنْ بَخَلَ عَلَيْهِ صَبَرَ، عَقْلٌ فَاسْتَحْيَا، وَفَعَلَ فَاسْتَعْنَى، حَيَاؤُهُ يَعْلُو شَهْوَتَهُ، وَوَدَّهَ يَعْلُو حَسَدَهُ، وَعَفْوُهُ يَعْلُو حَقْدَهُ، لَا يَنْطِقُ بِغَيْرِ صَوَابٍ، وَلَا يَلْبَسُ إِلَّا الْاِقْتِصَادَ، مَشْيُهُ التَّوَاضُعَ، خَاضِعٌ لِرَبِّهِ بِطَاعَتِهِ، رَاضٍ عَنْهُ فِي كُلِّ حَالَاتِهِ، نِيَّتُهُ خَالِصَةٌ، أَعْمَالُهُ لَيْسَ فِيهَا غِشٌّ وَلَا خَدِيعَةٌ، نَظَرُهُ عِبْرَةٌ، وَسُكُوتُهُ فِكْرَةٌ، وَكَلَامُهُ حِكْمَةٌ، مُنَاصِحًا مُتَبَاذِلًا مُتَوَاضِعًا، نَاصِحٌ فِي السِّرِّ وَالْعَلَانِيَةِ، لَا يَهْجُرُ أَخَاهُ وَلَا يَغْتَابُهُ، وَلَا يَمْكُرُ بِهِ، وَلَا يَأْسَفُ عَلَى مَا فَاتَهُ، وَلَا يَحْزَنُ عَلَى مَا أَصَابَهُ، وَلَا يَرْجُو مَا لَا يَجُوزُ لَهُ الرَّجَاءُ، وَلَا يَفْشَلُ فِي الشَّدَّةِ، وَلَا يَظْطَرُّ فِي الرَّخَاءِ، يَمُزْجُ الْحِلْمَ بِالْعِلْمِ، وَالْعَقْلَ بِالصَّبْرِ.

تَرَاهُ بَعِيدًا كَسَلُهُ، دَائِمًا نَشَاطُهُ، قَرِيبًا أَمَلُهُ، قَلِيلًا زَلُّهُ، مُتَوَقِّعًا لِأَجَلِهِ، خَاشِعًا قَلْبُهُ، ذَاكِرًا رَبَّهُ، قَانِعَةً نَفْسُهُ، مُنْفِيًا جَهْلُهُ، سَهْلًا أَمْرُهُ، حَزِينًا لَذْنِهِ، مَيِّتَةً شَهْوَتُهُ، كَظُومًا غَيْظُهُ، صَافِيًا خَلْقَهُ، أَمَنًا مِنْ جَارِهِ، ضَعِيفًا كِبَرُهُ، قَانِعًا بِالَّذِي قُدِّرَ لَهُ، مُتِينًا صَبْرُهُ، مُحْكَمًا أَمْرُهُ، كَثِيرًا ذِكْرَهُ، يُخَالِطُ النَّاسَ لِيَعْلَمَ، وَيَصْمِتُ لِيَسْلَمَ، وَيَسْأَلُ لِيَفْهَمَ، وَيَتَجَرَّ لِيَغْنَمَ، لَا يَنْصِتُ لِلْخَبَرِ لِيَفْخَرُ بِهِ، وَلَا يَتَكَلَّمُ لِيَتَجَبَّرَ بِهِ عَلَى مَنْ سِوَاهُ، نَفْسُهُ مِنْهُ فِي عَنَاءٍ، وَالنَّاسُ مِنْهُ فِي رَاحَةٍ، أَتَعَبَ نَفْسَهُ لِآخِرَتِهِ، فَأَرَاخَ النَّاسَ مِنْ نَفْسِهِ، إِنْ بَغِيَ عَلَيْهِ صَبَرَ حَتَّى يَكُونَ اللَّهُ الَّذِي يَنْتَصِرُ لَهُ، بَعْدَهُ مِنْ تَبَاعُدٍ مِنْهُ بَغْضٍ وَنَزَاهَةٌ، وَدَنُوهُ مِنْ دَنَا مِنْهُ لِيَنْ وَرَحْمَةً، لَيْسَ تَبَاعُدُهُ تَكْبَرًا

وَلَا عَظَمَةَ، وَلَا دُنُوهُ حَدِيْعَةً وَلَا خِلَابَةً، بَلْ يَقْتَدِي بِمَنْ كَانَ قَبْلَهُ مِنْ أَهْلِ الْخَيْرِ، فَهُوَ إِمَامٌ لِمَنْ بَعْدَهُ مِنْ أَهْلِ الْبِرِّ».

قَالَ: «فَصَاحَ هَمَامٌ صَيْحَةً، ثُمَّ وَقَعَ مَغْشِيًّا عَلَيْهِ، فَقَالَ أَمِيرُ الْمُؤْمِنِينَ عَلَيْهِ السَّلَامُ: أَمَّا وَاللَّهِ، لَقَدْ كُنْتُ أَخَافُهَا عَلَيْهِ، وَقَالَ: هَكَذَا تَصْنَعُ الْمَوْعِظَةُ الْبَالِغَةُ بِأَهْلِهَا، فَقَالَ لَهُ قَائِلٌ: فَمَا بِالْكَ يَا أَمِيرَ الْمُؤْمِنِينَ؟ فَقَالَ: إِنَّ لِكُلِّ أَحَدٍ لَيَعْدُوهُ، وَسَبَبًا لَيُجَاوِزُهُ، فَمَهْلًا لَيُتَعَدَّ، فَإِنَّمَا نَفَثَ عَلَى لِسَانِكَ شَيْطَانٌ».

Muhammad Bin Ja'far, from Muhammad Bin Ismail, from Abdullah Bin Dahir, from Al Hassan Bin Yahya, from Qusam Abu Qatada Al Harrany, from Abdullah Bin Yunus,

(It has been narrated) from Abu Abdullah^{asws} having said: 'A man called Hammam, and he was a worshipper, a performer of rituals, a striver, stood up to Amir Al Momineen^{asws} while he^{asws} was addressing, and he said, 'O Amir Al-Momineen^{asws}! Describe to us the description of the Momin (to the extent), as if we are looking at him'.

So he^{asws} said: 'O Hammam! The Momin, he is the smart, the intelligent. His happiness is in his face and his grief is in his heart; the expansive thing being the chest and the humble thing being the self; restraining from everything and exhorting upon everything good; neither being spiteful, nor envious, nor leaping (quick to argue), nor abusive, nor a fault-finder, nor slanderous. He dislikes the elevation (status), and inimical to be heard of (fame), lengthy of grief, far from worrying, frequent of the silence, dignity, remembrance, gratefulness; being gloomy due to his thoughts and joyful due to his poverty, of the easygoing nature, soft flexibility, strong of loyalty, little hurtfulness, neither being a liar nor immoral.

If he laughs, he does not burst out, and if he is angered he is not reckless. His laughter is a smile, and his questioning is to learn, and his referring is to understand. Abundant is his knowledge, great is his forbearance, and abundant is his mercy. Neither is he stingy, nor hasty, nor annoying, nor reckless, nor is he prejudicial in his wisdom, nor is he preoccupied in his knowledge. His self is more solid than the slab, and his temperament is sweeter than the honey. He is neither greedy, nor does he panic, nor is he violent, nor arrogant, nor pretentious. He is amicable in disputes, benevolent when referred to, judicial when angry, a friend when sought.

Neither does he jeopardise, nor does he expose (others), nor is he compulsive, being of sincere cordiality, reliable of the agreement, affectionate, maintainer of relationships, forbearing, calm, of little extravagance, being pleased from Allah^{azwj} Mighty and Majestic, opposes his own desires. Neither is he harsh upon the one below him, nor does he engage in what does not concern him. A helper of the Religion, a counsellor of the Momineen, a cave (shelter) for the Muslims. Neither does the praise affect him adversely nor does the greed affect his heart adversely, nor does the sport change his wisdom, nor is the ignorant notified of his knowledge.

(He is) of good vocabulary, a worker, a knowledgeable one, a prudent one. He is neither with immorality, nor with inconstancy, arriving without

arrogance, spending without extravagance. Neither is he with treachery nor with betrayal, nor does he pursue the faults (of others) nor is he unjust to a person, being kind of nature. He strives in the land assisting the weak, and a helper of the helpless. Neither does he tear down a veil (expose anyone), nor does he uncover a secret, being afflicted numerously and is of few complaints.

If he sees a good, remembers it, and if he views an evil, he hides it, veiling the hidden and preserving the unseen, and he dismisses the stumbles and forgives the slips. He does not walk away from an advice that he can give, nor does he leave the blame of a crime but he corrects it. (He is) trustworthy, thoughtful, pious, pure, honest, agreeable. He accepts the excuse and is beautiful in mentioning (others) and thinks good of the people, and he accuses himself upon the faults.

He loves for the Sake of Allah^{azwj} with understanding and knowledge, and he cut off (relationships) for the Sake of Allah^{azwj} with firmness and determination. Neither does happiness infringe upon him nor does he get excited with cheerfulness. He is a reminder for the knowledgeable one and a teacher of the ignorant. A disaster is not expected to be a disaster nor is an affliction feared from him. Every striving is more sincere in his presence than his own striving, and every self is more correct in his presence than his own self. He knows his own faults, pre-occupied with his sadness.

He does not rely with anyone apart from his Lord^{azwj}, a stranger, alone, dispossessed, sad.

He loves for the Sake of Allah^{azwj} and he struggles for the Sake of Allah^{azwj} in order to pursue His^{azwj} Pleasure, and he does not take revenge by himself on his own behalf, nor does he befriend (anyone) by incurring the Anger of his Lord^{azwj}. He sits for the poor, being a friend of the truthful, a supporter of the people of the truth; an aider of the near ones (relatives), and a father to the orphans, (like) a husband for the widows (looking after them), a hope for the destitute (for the removal) or every abhorrence, and an aspired one for every difficulty.

(He is) light and happy, neither being with a frown nor with slyness, controlling anger, smiling, having sharp insight, of great caution. He does not ignore, and if he is ignored upon, he forebears. He is not stingy, and if he is being stingy upon, he is patient. He (uses) intellect, so he is bashful and content, therefore he is self-sufficient. His bashfulness is higher than his lustful desires, and his cordiality is higher than his envy, and his pardoning is higher than his malice.

He neither speaks without correctness, nor does he wear except for the moderate (clothes). His walking is humble, submissive to his Lord^{azwj} in His^{azwj} obedience, being pleased from him in every state of his. His intention is sincere and his deed is such that there is neither a fraud or a deception in it. His observation is a lesson, and his silence is thoughtful, and his speech is wise, advising, charitable, brotherly, advising in the private as well as in public.

He neither forsakes his brother, nor does he backbite him, nor does he plot against him, nor does he despair upon what he loses, nor does he grieve upon whatever hits him, nor does he wish for what is not allowed for him to wish for, nor does he fail in the difficulties, nor is he ungrateful during the

prosperity. He blends the forbearance with the knowledge and the intellect with the patience. You will see him distant from laziness, always active, hoping short-term, few of errors.

There is expectancy from him, his heart is fearful remembering his Lord^{azwj}. His self is contented, his ignorance is negated, his affairs are easy, he grieves for his sins, his lustful desires are dead, his anger is suppressed, his manners are clear, his neighbours are safe from him, his arrogance is weak. He is content with that which is Ordained for him, his patience is firm, his affairs are decisive, his remembrance (of Allah^{azwj}) is abundant.

He mixes with the people in order to learn, and he is silent for safety, and he asks to understand, and he trades to earn. He does not listen to the 'Khabar' (news – the Ahadeeth) in order to do mischief with, nor does he speak in order to impress those who are in front of him. His own self is tired (due to his hard work) but the people are at rest from him. He exhausts himself for his Hereafter, the people are at rest with himself. If they rebel against him, he is patient until Allah^{azwj} happens to be the One Who Provides Help for him. His distancing from the ones who are to be distanced from him by hatred, is by integrity, and his approaching the ones who are approaching him, is by softness and mercy. His distancing is not by arrogance nor by (a feeling of) greatness, nor is his approach a deception nor a plot. But he follows with the ones who are before him, from the good people, so he is a leader for the ones who are after him from the righteous people'.

(The narrator) said, 'Hamman shrieked, then unconsciousness occurred upon him. So Amir Al-Momineen^{asws} said: 'But, by Allah^{azwj}, I^{asws} had been afraid of it upon him'. And he^{asws} said: 'This is what the delivered advised does to its rightful ones'. So a person said to him^{asws}, 'So what is the matter with you^{asws}, O Amir Al-Momineen^{asws}!' So he^{asws} said: 'For every term there is no transgressing and a cause which cannot be exceeded. Therefore wait, do not exceed, for rather Satan^{la} just blew upon your tongue'.¹

2. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنْ ابْنِ مَحْبُوبٍ، عَنْ جَمِيلِ بْنِ صَالِحٍ، عَنْ عَبْدِ اللَّهِ بْنِ غَالِبٍ: عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ، قَالَ: «يَنْبَغِي لِلْمُؤْمِنِ أَنْ يَكُونَ فِيهِ ثَمَانُ خِصَالٍ: وَقُورٌ عِنْدَ الْهَزَازِ، صَبُورٌ عِنْدَ الْبَلَاءِ، شَكُورٌ عِنْدَ الرِّخَاءِ، قَانِعٌ بِمَا رَزَقَهُ اللَّهُ، لَا يَظْلُمُ الْأَعْدَاءَ، وَلَا يَتَحَامَلُ لِلْأَصْدِقَاءِ، بَدَنُهُ مِنْهُ فِي تَعَبٍ وَالنَّاسُ مِنْهُ فِي رَاحَةٍ، إِنَّ الْعِلْمَ خَلِيلُ الْمُؤْمِنِ، وَالْحِلْمَ وَزِيرُهُ، وَالصَّبْرَ أَمِيرُ جُنُودِهِ، وَالرَّفْقَ أَخُوهُ، وَاللِّينَ وَالِدُهُ».

Ali Bin Ibrahim, from his father, from Ibn Mahboub, from Jameel Bin Salih, from Abdullah Bin Ghalib,

(It has been narrated) from Abu Abdullah^{asws} having said: 'It is befitting for the Momin that there happen to be worthwhile characteristics in him – dignity during the volatility, patience during the afflictions, gratefulness during the prosperity, contentment with whatever Allah^{azwj} has Graced him with, not oppressing the enemies, nor being burdensome upon the friends. His body would be in exhaustion from it and the people would be at rest from him. The knowledge is a friend of the Momin and the forbearance is his Vizier, and the patience an Emir of his army, and the kindness is his brother, and the softness is his father'.²

3. أَبُو عَلِيٍّ الْأَشْعَرِيُّ، عَنْ مُحَمَّدِ بْنِ عَبْدِ الْجَبَّارِ، عَنْ ابْنِ فَضَّالٍ، عَنْ مَنْصُورِ بْنِ يُونُسَ، عَنْ أَبِي حَمْزَةَ: عَنْ عَلِيِّ بْنِ الْحُسَيْنِ عَلَيْهِمَا السَّلَامُ، قَالَ: «الْمُؤْمِنُ يَصْمِتُ لَيْسَلَمَ، وَيَنْطِقُ لِيُغْنِمَ، لَا يُحَدِّثُ أَمَانَتَهُ الْأَصْدِقَاءَ، وَلَا يَكْتُمُ شَهَادَتَهُ مِنَ الْبُعْدَاءِ، وَلَا يَعْمَلُ شَيْئًا مِنَ الْخَيْرِ رِيَاءً، وَلَا يَتْرُكُهُ حَيَاءً، إِنْ زُكِّيَ خَافَ مِمَّا يَقُولُونَ، وَيَسْتَغْفِرُ اللَّهَ لِمَا لَا يَعْلَمُونَ، لَا يَغْرَهُ قَوْلَ مَنْ جَهِلَهُ، وَيَخَافُ إِحْصَاءَ مَا عَمِلَهُ».

Abu Ali Al Ashary, from Muhammad Bin Abdul Jabbar, from Ibn Fazzal, from Mansour Bin Yunus, from Abu Hamza,

(It has been narrated) from Ali^{asws} Bin Al-Husayn^{asws} having said: 'The Momin is silent to be safe, and speaks to benefit. He neither discusses his entrustments of the friends nor does he conceal his testimony from the remote ones, nor does he do anything from the goodness for showing off, nor does he neglect the bashfulness. If he pays Zakāt he fears from what (the people) might be saying, and he seeks Forgiveness of Allah^{azwj} for the ones who are not knowing. The words of the ignorant one do not tempt him, and he fears the 'counting' of what he does'.³

4. عِدَّةٌ مِنْ أَصْحَابِنَا، عَنْ أَحْمَدَ بْنِ مُحَمَّدَ بْنِ خَالِدٍ، عَنْ بَعْضِ مَنْ رَوَاهُ: رَفَعَهُ إِلَى أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ، قَالَ: «الْمُؤْمِنُ لَهُ قُوَّةٌ فِي دِينٍ، وَحَزْمٌ فِي لَيْنٍ، وَإِيمَانٌ فِي يَقِينٍ، وَحِرْصٌ فِي فَقْهِ، وَنَشَاطٌ فِي هُدًى، وَبِرٌّ فِي اسْتِقَامَةٍ، وَعِلْمٌ فِي حِلْمٍ، وَكَيْسٌ فِي رَفَقٍ، وَسَخَاءٌ فِي حَقٍّ، وَقَصْدٌ فِي غِنًى، وَتَحَمُّلٌ فِي فَاقَةٍ، وَعَفْوٌ فِي قُدْرَةٍ، وَطَاعَةٌ لِلَّهِ فِي نَصِيحَةٍ، وَانْتِهَاءٌ فِي شَهْوَةٍ، وَوَرَعٌ فِي رَغْبَةٍ، وَحِرْصٌ فِي جِهَادٍ، وَصَلَاةٌ فِي شُغْلٍ، وَصَبْرٌ فِي شِدَّةٍ، وَفِي الْهَزَاهِزِ وَقُورٌ، وَفِي الْمَكَارِهِ صَبُورٌ، وَفِي الرِّخَاءِ شُكُورٌ، وَ لَا يَغْتَابُ وَلَا يَتَكَبَّرُ، وَلَا يَقْطَعُ الرَّحِمَ، وَلَيْسَ بَوَاهِنٌ وَلَا فَظٌّ وَلَا غَلِيظٌ، وَلَا يَسْبِقُهُ بَصَرُهُ، وَلَا يَفْضَحُهُ بَطْنُهُ، وَلَا يَغْلِبُهُ فَرْجُهُ، وَلَا يَحْسُدُ النَّاسَ، يَعِيرُ وَلَا يَعِيرُ، وَلَا يَسْرِفُ، يَنْصُرُ الْمَظْلُومَ، وَيَرْحَمُ الْمَسْكِينَ، نَفْسُهُ مِنْهُ فِي عَنَاءٍ، وَالنَّاسُ مِنْهُ فِي رَاحَةٍ، لَا يَرْغَبُ فِي عِزِّ الدُّنْيَا، وَلَا يَجْزَعُ مِنْ ذُلِّهَا، لِلنَّاسِ هُمْ قَدْ أَقْبَلُوا عَلَيْهِ، وَ لَهُ هُمْ قَدْ شَغَلَهُ، لَا يُرَى فِي حُكْمِهِ نَقْصٌ، وَلَا فِي رَأْيِهِ وَهْنٌ، وَلَا فِي دِينِهِ ضِيَاعٌ، يُرْشِدُ مَنْ اسْتَشَارَهُ، وَيُسَاعِدُ مَنْ سَاعَدَهُ، وَيَكْبَعُ عَنِ الْخَنَا وَالْجَهْلِ».

A number of our companions, from Ahmad Bin Muhammad Bin Khalid, from someone who reported it,

(It has been narrated) raising it to Abu Abdullah^{asws} having said: 'The Momin has strength for him in Religion, and softness during determination, and Emān during conviction, and greed during his understanding, and activity during guidance, and righteousness during his standing, and knowledge during forbearance, and smartness during friendship, and generosity during truth, and moderation during richness, and gracefulness during destitution, and pardoning during his power, and obedience to Allah^{azwj} during advice, and restraint during lustful desires, and piety during wishes, and greed during

Jihād, and Salāt during busy times, and patience during difficulties, and during the troubles he is dignified, and patient during coercion, and grateful during the prosperity.

He neither backbites, nor is he arrogant, nor does he cut off relationships, and he is neither with feebleness, nor rudeness, nor harshness, nor stubbornness. And his vision does not precede him, nor does his belly disgrace him, nor does his private part overcome him, nor does he envy the people. He is reproached but (he) does not reproach (others), and he is not extravagant. He helps the oppressed, and he is merciful to the poor. His soul is tired from him but the people are at rest from him. He neither wishes for the honour of the world nor does he suffice from its disgrace.

The concerns of the people have turned upon him, and for him there are concerns which pre-occupy him. Neither is a deficiency seen to be in his wisdom nor a weakness in his opinion, nor a wastage in his Religion. He guides the one who consults him, and he assists the one who wants his assistance, and shuns vulgarities and the ignorance'.⁴

5. عَنْهُ، عَنْ بَعْضِ أَصْحَابِنَا رَفَعَهُ: عَنْ أَحَدِهِمَا عَلَيْهِ السَّلَامُ، قَالَ: «مَرَّ أَمِيرُ الْمُؤْمِنِينَ عَلَيْهِ السَّلَامُ بِمَجْلِسٍ مِنْ قُرَيْشٍ، فَإِذَا هُوَ بِقَوْمٍ بِيضُ ثِيَابِهِمْ، صَافِيَةِ أَلْوَانِهِمْ، كَثِيرِ ضَحْكِهِمْ، يُشِيرُونَ بِأَصَابِعِهِمْ إِلَى مَنْ يَمُرُّ بِهِمْ، ثُمَّ مَرَّ عَلَيْهِ السَّلَامُ بِمَجْلِسٍ لِلأَوْسِ وَالْخَزْرَجِ، فَإِذَا قَوْمٌ بَلِيَتْ مِنْهُمْ الْأَبْدَانُ، وَدَقَّتْ مِنْهُمْ الرِّقَابُ، وَاصْفَرَّتْ مِنْهُمْ الْأَلْوَانُ، وَقَدْ تَوَاضَعُوا بِالْكَلَامِ، فَتَعَجَّبَ عَلَيْهِ السَّلَامُ مِنْ ذَلِكَ، وَدَخَلَ عَلَى رَسُولِ اللَّهِ ﷺ، فَقَالَ: يَا أَبِي أَنْتَ وَأُمِّي، إِنِّي مَرَرْتُ بِمَجْلِسٍ لَلْأَنْبِيَاءِ، ثُمَّ وَصَفَهُمْ، وَمَرَرْتُ بِمَجْلِسٍ لِلأَوْسِ وَالْخَزْرَجِ، فَوَصَفَهُمْ. ثُمَّ قَالَ عَلَيْهِ السَّلَامُ: وَجَمِيعُ مُؤْمِنُونَ، فَأَخْبَرَنِي يَا رَسُولَ اللَّهِ، بِصِفَةِ الْمُؤْمِنِينَ. فَكَسَّ رَسُولُ اللَّهِ ﷺ، ثُمَّ رَفَعَ رَأْسَهُ، فَقَالَ: عِشْرُونَ خَصَلَةً فِي الْمُؤْمِنِ، فَإِنْ لَمْ تَكُنْ فِيهِ لَمْ يَكْمُلْ إِيْمَانُهُ.

إِنَّ مِنْ أَخْلَاقِ الْمُؤْمِنِينَ يَا عَلِيُّ: الْحَاضِرُونَ الصَّلَاةَ، وَالْمُسَارِعُونَ إِلَى الزَّكَاةِ، وَالْمُطْعَمُونَ الْمَسْكِينَ، الْمَاسِحُونَ بِرَأْسِ الْيَتِيمِ، الْمُطَهِّرُونَ أَطْمَارَهُمْ، الْمُتَزَوِّجُونَ عَلَى أَوْسَاطِهِمْ؛ الَّذِينَ إِنْ حَدَّثُوا لَمْ يَكْذِبُوا، وَإِذَا وَعَدُوا لَمْ يَخْلَفُوا، وَإِذَا اتَّعَمُّوا لَمْ يَخُونُوا، وَإِذَا تَكَلَّمُوا صَدَقُوا، رُحْبَانُ اللَّيْلِ، أَسَدُ النَّهَارِ، صَائِمُونَ النَّهَارِ، قَائِمُونَ اللَّيْلِ، لَا يُؤْذُونَ جَارًا، وَلَا يَتَأَذَى بِهِمْ جَارٌ؛ الَّذِينَ مَشِيَهُمْ عَلَى الْأَرْضِ هَوْنٌ، وَخَطَاهُمْ إِلَى بُيُوتِ الْأَرَامِلِ، وَعَلَى أَثَرِ الْجَنَائِزِ؛ جَعَلَنَا اللَّهُ وَإِيَّاكُمْ مِنَ الْمُتَّقِينَ.»

From him, from one of our companions, raising it,

(It has been narrated) from one of the two (5th or 6th Imam^{asws}) having said: 'Amir Al-Momineen^{asws} passed by a gathering of Qureysh. So he^{asws} was with the group, their clothes were white, their complexion was clear, their laughter was frequent, gesturing with their fingers to the ones who pass by them.

Then he^{asws} passed by a gathering of Al-Aws and Al-Khazraj (two tribes). So he^{asws} was with a group, the bodies had worn out from them, and the necks had thinned from them, and the colours had paled from them, and they were humble with the speech.

So Ali^{asws} was astounded from that and came over to Rasool-Allah^{saww} and he^{asws} said: 'By my^{asws} father^{as} and my^{asws} mother^{as}! I^{asws} passed by a gathering of the progeny of so and so', then he^{asws} described them, 'and I^{asws} passed by Al-Aws and Al-Khazraj', and he^{asws} described them. Then he^{asws} said: 'And the entirety of the Momineen. So inform me^{asws}, O Rasool-Allah^{saww}, with the description of the Momin'.

So Rasool-Allah^{azwj} lowered, then raised his^{saww} head, so he^{saww} said: 'There are twenty characteristics in the Momin, so if these do not happen to be in him, his Emān would not be complete. From the mannerism of the Momineen, O Ali^{asws} – They are attending the Salāt, and are hastening to the Zakāt, and are feeding the poor, wiping the head of the orphan, cleaning their clothes, having waistbands upon their waists.

Those, if they discuss (anything) are not lying, and when they are promising, are not breaking, and when they are entrusted do not betray, and when they speak, are truthful. They are monks at night and lions by the day. They are Fasting by the day, standing (for Salāt) at night. They are neither harming a neighbour nor does a neighbour experience harm due to them. Those who are walking upon the ground with tranquility, and their footsteps are to the houses of the widows (to assist), and upon the traces of the funerals. May Allah^{azwj} Make us^{asws} and you all to be from the pious ones'.⁵

6. عَلِيٌّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنْ ابْنِ أَبِي عَمِيرٍ، عَنِ الْقَاسِمِ بْنِ عُرْوَةَ، عَنْ أَبِي الْعَبَّاسِ، قَالَ: قَالَ أَبُو عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ: «مَنْ سِرَّتَهُ حَسَنَتُهُ وَسَاءَتُهُ سَيِّئَتُهُ، فَهُوَ مُؤْمِنٌ».

Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Al Qasim Bin Gurwa, from Abu Al Abbas who said,

'Abu Abdullah^{asws} said: 'The one whose good deeds delight him, and his evil deeds disgust him, so he is a Momin'.⁶

7. مُحَمَّدُ بْنُ يَحْيَى، عَنْ أَحْمَدَ بْنِ مُحَمَّدَ بْنِ عِيسَى، عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ بْنِ زَعَلَانَ، عَنْ أَبِي إِسْحَاقَ الْخُرَّاسَانِيِّ، عَنْ عَمْرِو بْنِ جَمِيعٍ الْعَبْدِيِّ، عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ، قَالَ: «شِيعَتُنَا الشَّاحِبُونَ الذَّابِلُونَ النَّاحِلُونَ، الَّذِينَ إِذَا جَنَّهُمُ اللَّيْلُ، اسْتَقْبَلُوهُ بِحُزْنٍ».

Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Muhammad Bin Al Hasan Bin Za'lan, from Abu Is'haq Al Khurasany, from Amro Bin Jumi'e Al Abdy,

(It has been narrated) from Abu Abdullah^{asws} having said: 'Our^{asws} Shia are the pale, the withered, the slender, those, when the night covers them, they welcome it with grief'.⁷

8. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنْ حَمَّادِ بْنِ عِيسَى، عَنْ إِبْرَاهِيمَ بْنِ عُمَرَ الْيَمَانِيِّ، عَنْ رَجُلٍ: عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ، قَالَ: «شِيعَتُنَا أَهْلُ الْهُدَى، وَأَهْلُ التَّقَى، وَأَهْلُ الْخَيْرِ، وَأَهْلُ الْإِيمَانِ، وَأَهْلُ الْفَتْحِ وَالظَّفَرِ».

Ali Bin Ibrahim, from his father, from Hammad Bin Isa, from Ibrahim Bin Umar Al Yamani,

(It has been narrated) from Abu Abdullah^{asws} having said: 'Our^{asws} Shia are the people of guidance, and the people of piety, and the people of goodness, and the people of Emān, and people of victory and triumph'.⁸

9. مُحَمَّدٌ بْنُ يَحْيَى، عَنْ أَحْمَدَ بْنِ مُحَمَّدَ بْنِ عِيسَى، عَنْ مُحَمَّدَ بْنِ إِسْمَاعِيلَ، عَنْ مَنْصُورٍ بَزْرَجٍ، عَنْ مُفَضَّلٍ، قَالَ: قَالَ أَبُو عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ: «إِيَّاكَ وَالسَّفَلَةَ، فَإِنَّمَا شِيعَةُ عَلِيٍّ عَلَيْهِ السَّلَامُ مِنْ عَفٍّ بَطْنُهُ وَفَرَحُهُ، وَاشْتَدَّ جِهَادُهُ، وَعَمِلَ لِخَلْقِهِ، وَرَحًا تَوَلَّيْتُهُ، وَخَافَ عَقْلَهُ، فَإِذَا رَأَيْتَ أَوْلِيكَ، فَأَوْلِيكَ شِيعَةَ جَعْفَرٍ عَلَيْهِ السَّلَامُ».

Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Muhammad Bin Ismail, from Mansour Buzuj, from Mufazzal who said,

'Abu Abdullah^{asws} said: 'Beware of the lowliness, for rather, a Shia of Ali^{azwj} is one who is chaste of his belly and his private part, and his Jihād is intense, and his deed is for his Creator, and he hopes for His^{azwj} Rewards, and fears His^{azwj} Punishment. So when you see those, so those are the Shias of Ja'far^{asws}'.⁹

10. عِدَّةٌ مِنْ أَصْحَابِنَا، عَنْ سَهْلِ بْنِ زِيَادٍ، عَنْ ابْنِ مَحْبُوبٍ، عَنْ عَلِيِّ بْنِ رَبِيعٍ، عَنْ ابْنِ أَبِي يَعْفُورٍ: عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ، قَالَ: «إِنَّ شِيعَةَ عَلِيٍّ عَلَيْهِ السَّلَامُ كَانُوا خُمَصَ الْبُطُونِ، ذُبُلَ الشَّفَاهِ، أَهْلَ رَأْفَةٍ وَعِلْمٍ وَحِلْمٍ، يُعْرِفُونَ بِالرَّهْبَانِيَّةِ، فَأَعِينُوا عَلَى مَا أَنْتُمْ عَلَيْهِ بِالْوَرَعِ وَالْاجْتِهَادِ».

A number of our companions, from Sahl Bin Ziyad, from Ibn Mahboub, from Ali Bin Raib, from Ibn Abu Yafour,

(It has been narrated) from Abu Abdullah^{asws} having said: 'The Shia of Ali^{asws} were of empty bellies, shrivelled lips, people of clemency, knowledge and forbearance. They were recognised with the monasticism, therefore assist (each other) on what you are upon, with the piety and the striving'.¹⁰

11. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ مُحَمَّدَ بْنِ عِيسَى، عَنْ يُونُسَ، عَنْ صَفْوَانَ الْجَمَّالِ، قَالَ: قَالَ أَبُو عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ: «إِنَّمَا الْمُؤْمِنُ الَّذِي إِذَا غَضِبَ، لَمْ يَخْرِجْهُ غَضَبُهُ مِنْ حَقٍّ؛ وَإِذَا رَضِيَ، لَمْ يَدْخُلْهُ رِضَاهُ فِي بَاطِلٍ؛ وَإِذَا قَدَرَ، لَمْ يَأْخُذْ أَكْثَرَ مِمَّا لَهُ».

Ali Bin Ibrahim, from Muhammad Bin Isa, from Yunus, from Safwan Al Jammal who said,

'Abu Abdullah^{asws} said: 'But rather, the Momin is the one when he is angry, his anger does not exit him from a truth, and when is please, his pleasure does not enter him into a falsehood, and when he is able, he does not take any more than what is for him'.¹¹

12. مُحَمَّدٌ بْنُ يَحْيَى، عَنْ أَحْمَدَ بْنِ مُحَمَّدَ بْنِ عِيسَى، عَنْ عَلِيِّ بْنِ النُّعْمَانِ، عَنْ ابْنِ مُسْكَانَ، عَنْ سُلَيْمَانَ بْنِ خَالِدٍ، عَنْ أَبِي جَعْفَرٍ عَلَيْهِ السَّلَامُ، قَالَ: قَالَ أَبُو جَعْفَرٍ عَلَيْهِ السَّلَامُ: «يَا

سُلَيْمَانُ، أَتَدْرِي مِنَ الْمُسْلِمِ؟ « قُلْتُ: جَعَلْتُ فِدَاكَ، أَنْتَ أَعْلَمُ، قَالَ: « الْمُسْلِمُ مَنْ سَلِمَ الْمُسْلِمُونَ مِنْ لِسَانِهِ وَيَدِهِ ». ثُمَّ قَالَ: « وَتَدْرِي مِنَ الْمُؤْمِنِ؟ » قَالَ: قُلْتُ: أَنْتَ أَعْلَمُ، قَالَ: « الْمُؤْمِنُ مَنْ أَتَمَّنَهُ الْمُسْلِمُونَ عَلَى أَمْوَالِهِمْ وَأَنْفُسِهِمْ، وَالْمُسْلِمُ حَرَامٌ عَلَى الْمُسْلِمِ أَنْ يَظْلِمَهُ، أَوْ يَخْذُلَهُ، أَوْ يَدْفَعَهُ دَفْعَةً تَعْنَتُهُ ». »

Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Ali Bin Al Numan, from Ibn Muskan, from Suleyman Bin Khalid,

(It has been narrated) from Abu Ja'far^{asws} having said: 'Abu Ja'far^{asws} said: 'O Suleyman! Do you know who is the Muslim?' I said, 'May I be sacrificed for you^{asws}! You^{asws} are more knowing'. He^{asws} said: 'The Muslim is the one from whom the Muslims are safe from his tongue and his hands'.

Then he^{asws} said: 'And do you know who is the Momin?' I said, 'You are more knowing'. He^{asws} said: 'The Momin is the one upon whom the Muslims can trust with their wealth, and their selves; and the Muslim is Prohibited upon the Muslim that he is unjust to him, or abandons him, or drive him away with intransigence'.¹²

13. مُحَمَّدٌ بْنُ يَحْيَى، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ، عَنِ الْحَسَنِ بْنِ مَحْبُوبٍ، عَنْ أَبِي أَيُّوبَ، عَنْ أَبِي عُبَيْدَةَ: عَنْ أَبِي جَعْفَرٍ عَلَيْهِ السَّلَامُ، قَالَ: « إِنَّمَا الْمُؤْمِنُ الَّذِي إِذَا رَضِيَ، لَمْ يَدْخُلْهُ رِضَاهُ فِي إِيْثْمٍ وَلَا بَاطِلٍ؛ وَإِذَا سَخَطَ، لَمْ يُخْرِجْهُ سَخَطُهُ مِنْ قَوْلِ الْحَقِّ؛ وَالَّذِي إِذَا قَدَرَ، لَمْ تَخْرِجْهُ قُدْرَتُهُ إِلَى التَّعْدِي إِلَى مَا لَيْسَ لَهُ بِحَقٍّ ». »

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Al Hassan Bin Mahboub, from Abu Ayoub, from Abu Ubeyda,

(It has been narrated) from Abu Ja'far^{asws} having said: 'But rather, the Momin is the one who when he is pleased, his pleasure does not enter him into a sin, nor a falsehood; and when he is angered, his anger does not exit him from the word of truth; and the one who when he is able, his ability (power) does not exit him to infringe to what is not for him by right'.¹³

14. عِدَّةٌ مِنْ أَصْحَابِنَا، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ خَالِدٍ، عَنْ أَبِيهِ، عَنْ أَبِي الْبَخْتَرِيِّ رَفَعَهُ، قَالَ: سَمِعْتَهُ يَقُولُ: « الْمُؤْمِنُونَ هَيِّنُونَ لَيِّنُونَ، كَالْجَمَلِ الْأَنْفِ، إِنْ قِيدَ انْقَادًا، وَإِنْ أُنِخَ عَلَى صَخْرَةٍ اسْتَنَاحَ ». »

A number of our companions, from Ahmad Bin Muhammad Bin Khalid, from his father, from Abu Al Bakhtary, raising it, said,

'I heard him^{asws} saying: 'The Momineen are calm and lenient like the nosed camel when it is towed it goes (wherever guided to), and if it is knelt down upon a rock, it kneels down'.¹⁴

15. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنِ النَّوْفَلِيِّ، عَنِ السَّكُونِيِّ: عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ، قَالَ: « ثَلَاثَةٌ مِنْ عَلَامَاتِ الْمُؤْمِنِ: الْعِلْمُ بِاللَّهِ، وَمَنْ يُحِبُّ، وَمَنْ يَكْرَهُ ». »

Ali Bin Ibrahim, from his father, from Al Nowfaly, from Al Sakuny,

(It has been narrated) from Abu Abdullah^{asws} having said: ‘Three are from the signs of the Momin – The knowledge in Allah^{azwj}, and whom he should love and whom he should dislike’.¹⁵

16. وَبِهَذَا الْإِسْنَادِ، قَالَ: « قَالَ رَسُولُ اللَّهِ ﷺ: الْمُؤْمِنُ كَمَثَلِ شَجَرَةٍ لَا تَتَحَاتُّ وَرَقُهَا فِي شِتَاءٍ وَلَا صَيْفٍ، قَالُوا: يَا رَسُولَ اللَّهِ، وَمَا هِيَ؟ قَالَ: النَّخْلَةُ. »

And by this chain,

‘He^{asws} said: ‘Rasool-Allah^{saww} said: ‘The Momin is like a tree who leaves neither fall off in the winter nor in the summer’. They said, ‘O Rasool-Allah^{saww}! And what is it?’ He^{asws} said: ‘The palm tree’.¹⁶

17. عَدَّةٌ مِنْ أَصْحَابِنَا، عَنْ سَهْلِ بْنِ زِيَادٍ، عَنْ مُحَمَّدِ بْنِ أُورَمَةَ، عَنْ أَبِي إِبْرَاهِيمَ الْأَعْمَشِيِّ، عَنْ بَعْضِ أَصْحَابِنَا: عَنْ أَبِي عَبْدِ اللَّهِ ع، قَالَ: « الْمُؤْمِنُ حَلِيمٌ لَا يَجْهَلُ، وَإِنْ جَهِلَ عَلَيْهِ يَحْتَلِمُ؛ وَلَا يَظْلِمُ، وَإِنْ ظَلِمَ غَفَرَ؛ وَلَا يَخْلُ، وَإِنْ بَخِلَ عَلَيْهِ صَبَرَ. »

A number of our companions, from Sahl Bin Ziyad, from Muhammad Bin Awrama, from Abu Ibrahim Al A’jamy, from one of our companions,

(It has been narrated) from Abu Abdullah^{asws} having said: ‘The Momin is forbearing. Neither does he ignore (anyone), and if he is ignored upon, he forbears, nor does he oppress (anyone), and if he is oppressed, he forgives, nor is he stingy, and if he is been stingy upon, he is patient’.¹⁷

18. عَدَّةٌ مِنْ أَصْحَابِنَا، عَنْ أَحْمَدَ بْنِ مُحَمَّدَ بْنِ خَالِدٍ، عَنْ إِسْمَاعِيلَ بْنِ مِهْرَانَ، عَنْ مُنْذِرِ بْنِ جَعْفَرٍ، عَنْ آدَمَ أَبِي الْحُسَيْنِ اللَّوْثِيِّ: عَنْ أَبِي عَبْدِ اللَّهِ ع، قَالَ: « الْمُؤْمِنُ مِنْ طَابَ مَكْسَبُهُ، وَحَسُنَتْ خَلِيقَتُهُ، وَصَحَّتْ سَرِيرَتُهُ، وَأَنْفَقَ الْفَضْلَ مِنْ مَالِهِ، وَأَمْسَكَ الْفَضْلَ مِنْ كَلَامِهِ، وَكَفَى النَّاسَ شَرَّهُ، وَأَنْصَفَ النَّاسَ مِنْ نَفْسِهِ. »

A number of our companions, from Ahmad Bin Muhammad Bin Khalid, from Ismail Bin Mihran, from Munzir Bin Ja’far, from Adam Bin Abu Al Husayn Al Lu’lui,

(It has been narrated) from Abu Abdullah^{asws} having said: ‘The Momin is the one whose earnings are good (not unlawful), and his mannerisms are excellent, and his conscience is correct, and he spends from the excess of his wealth and withholds from the excess of his words, and the people are spared from his evil, and he dispenses justice to the people from himself’.¹⁸

19. أَبُو عَلِيٍّ الْأَشْعَرِيُّ، عَنْ مُحَمَّدِ بْنِ عَبْدِ الْجَبَّارِ، عَنِ الْحَسَنِ بْنِ عَلِيٍّ، عَنْ أَبِي كَهْمَسٍ، عَنْ سُلَيْمَانَ بْنِ خَالِدٍ: عَنْ أَبِي جَعْفَرٍ ع، قَالَ: « قَالَ رَسُولُ اللَّهِ ﷺ: أَلَا أَنْبِئُكُمْ بِالْمُؤْمِنِ؟ مَنْ اتَّيَمَنَهُ الْمُؤْمِنُونَ عَلَى أَنْفُسِهِمْ وَأَمْوَالِهِمْ؛ أَلَا أَنْبِئُكُمْ بِالْمُسْلِمِ؟ مَنْ سَلِمَ الْمُسْلِمُونَ مِنْ لِسَانِهِ وَيَدِهِ؛ وَالْمُهَاجِرُ مِنْ هَجَرِ السَّيِّئَاتِ وَتَرَكَ مَا حَرَّمَ اللَّهُ، وَالْمُؤْمِنُ حَرَامٌ عَلَى الْمُؤْمِنِ أَنْ يَظْلِمَهُ، أَوْ يَخْذُلَهُ، أَوْ يَغْتَابَهُ، أَوْ يَدْفَعَهُ دَفْعَةً. »

Abu Ali Al Ashary, from Muhammad Bin Abdul Jabbar, from Al Hassan Bin Ali, from Abu Kahmasy, from Suleyman Bin Khalid,

(It has been narrated) from Abu Ja'far^{asws} having said: 'Rasool-Allah^{saww} said: 'Shall I^{saww} inform you all of the Momin? (He is) the one upon whom the Momineen are trusting with they own selves and their wealth. Shall I^{saww} inform you of the Muslim? (He is) the one from whom the Muslims are safe from his tongue and his hands; and the emigrant is the one who emigrates from the evil and leaves whatever Allah^{azwj} Prohibited; and the Momin is Prohibited upon the Momin that he oppresses him, or abandons him, or backbites him, or drives him away with a driving'.¹⁹

20. مُحَمَّدٌ بْنُ يَحْيَى، عَنْ أَحْمَدَ بْنِ مُحَمَّدَ بْنِ عِيسَى، عَنْ مُحَمَّدَ بْنِ سِنَانٍ، عَنْ مُفَضَّلِ بْنِ عُمَرَ، عَنْ أَبِي أَيُّوبَ الْخَطَّارِ، عَنْ جَابِرٍ، قَالَ: قَالَ أَبُو جَعْفَرٍ عَلَيْهِ السَّلَامُ: «إِنَّمَا شِيعَةُ عَلِيِّ عَلَيْهِ السَّلَامُ الْحَمَمَاءُ الْعُلَمَاءُ، الذُّبُلُ الشَّفَاهُ، تُعَرِّفُ الرَّهْبَانِيَّةَ عَلَى وَجْهِهِمْ».

Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Muhammad Bin Sinan, from Mufazzal Bin Umar, from Abu Ayoub Al Attar, from Jabir who said,

'Abu Ja'far^{asws} said: 'But rather, Shias of Ali^{asws} are the forbearing, the knowledgeable, of shrivelled lips. You can recognise the monasticism upon their faces'.²⁰

21. عِدَّةٌ مِنْ أَصْحَابِنَا، عَنْ أَحْمَدَ بْنِ مُحَمَّدَ بْنِ خَالِدٍ، عَنْ الْحَسَنِ بْنِ مَحْبُوبٍ، عَنْ عَبْدِ اللَّهِ بْنِ سِنَانٍ، عَنْ مَعْرُوفِ بْنِ خَرْبُوذٍ: عَنْ أَبِي جَعْفَرٍ عَلَيْهِ السَّلَامُ، قَالَ: «صَلَّى أَمِيرُ الْمُؤْمِنِينَ عَلَيْهِ السَّلَامُ بِالنَّاسِ الصُّبْحَ بِالْعِرَاقِ، فَلَمَّا انْصَرَفَ وَعَظَّهُمْ، فَبَكَى وَأَبْكَاهُمْ مِنْ خَوْفِ اللَّهِ، ثُمَّ قَالَ: أَمَّا وَاللَّهِ، لَقَدْ عَاهَدْتُ أَقْوَامًا عَلَى عَهْدِ خَلِيلِي رَسُولِ اللَّهِ ﷺ، وَإِنَّهُمْ لَيُصْبِحُونَ وَيُمْسُونَ شِعْنًا غَيْرًا خَمَصًا، بَيْنَ أَعْيُنِهِمْ كُرْكَبُ الْمَعْرِى، يَبْتَئُونَ لِرَبِّهِمْ سَجْدًا وَقِيَامًا، يَرَاوِحُونَ بَيْنَ أَقْدَامِهِمْ وَجِبَاهِهِمْ، يَنَاجُونَ رَبَّهُمْ، وَيَسْأَلُونَهُ فَكَأَنَّكَ رِقَابُهُمْ مِنَ النَّارِ، وَاللَّهُ لَقَدْ رَأَيْتَهُمْ مَعَ هَذَا وَهُمْ خَائِفُونَ مُشْفِقُونَ».

A number of our companions, from Ahmad Bin Muhammad Bin Khalid, from Al Hassan Bin Mahboub, from Abdullah Bin Sinan, from Marouf Bin Kharbouz,

(It has been narrated) from Abu Ja'far^{asws} having said: 'Amir Al-Momineen^{asws} prayed Salāt with the people (leading them), in Al-Iraq. So when he^{asws} finished, he^{asws} preached to them, and he^{asws} wept and made them weep from fear of Allah^{azwj}.

Then he^{asws} said: 'But, by Allah^{azwj}! I^{asws} lived with a group of people in the era of my^{asws} friend Rasool-Allah^{saww}, and they, in the morning and evening, becoming shaggy, dusty, slim-bellied, between their eyes was like the hoof of a goat due to their prostrations to their Lord^{azwj}. They were staying awake at nights for their Lord^{azwj}, prostrating and standing (for Salāt), rotating between their feet and their foreheads, whispering to their Lord^{azwj}, and asking Him^{azwj} to Free their necks from the Fire. By Allah^{azwj}! I^{asws} had seen them being with this, and they were fearful, anxious'.²¹

22. عَنْهُ، عَنِ السَّنْدِيِّ بْنِ مُحَمَّدٍ، عَنْ مُحَمَّدِ بْنِ الصَّلْتِ، عَنْ أَبِي حَمْزَةَ: عَنْ عَلِيٍّ بْنِ الْحُسَيْنِ عَلَيْهِ السَّلَامُ، قَالَ: «صَلَّى أَمِيرُ الْمُؤْمِنِينَ عَلَيْهِ السَّلَامُ الْفَجْرَ، ثُمَّ لَمْ يَزَلْ فِي مَوْضِعِهِ حَتَّى صَارَتِ الشَّمْسُ عَلَى قَيْدِ رُمْحٍ، وَأَقْبَلَ عَلَى النَّاسِ بَوَاجْهِهِ، فَقَالَ: وَاللَّهِ لَقَدْ أَدْرَكْتُ أَقْوَاماً يَبْتَغُونَ لِرَبِّهِمْ سُجْداً وَقِيَاماً، يُخَالِفُونَ بَيْنَ جَبَاهِهِمْ وَرُكْبِهِمْ، كَأَنَّ زَفِيرَ النَّارِ فِي آذَانِهِمْ؛ إِذَا ذُكِرَ اللَّهُ عِنْدَهُمْ مَادُوا كَمَا يَمِيدُ الشَّجَرُ، كَأَنَّمَا الْقَوْمُ بَاتُوا غَافِلِينَ». قَالَ: «ثُمَّ قَامَ، فَمَا رُئِيَ ضَاحِكاً حَتَّى قُبِضَ صَلَواتُ اللَّهِ عَلَيْهِ».

From him, from Al Sindy Bin Muhammad, from Muhammad Bin Al Salt, from Abu Hamza,

(It has been narrated) from Ali^{asws} Bin Al-Husayn^{asws} having said: ‘Amir Al-Momineen^{asws} prayed Salāt Al-Fajr, then he^{asws} did not cease to be in his^{asws} place until the (shadow of the) sun came to be to the length of a spear, and he^{asws} turned by his^{asws} face towards the people and he^{asws} said: ‘By Allah^{azwj}! I^{asws} had come across a group of people who were staying awake at night for their Lord^{azwj}, prostrating and standing, interchanging between their foreheads and their knees, as if like the exhalation of the Fire (of Hell could be heard) in their ears. Whenever Allah^{azwj} was Mentioned in their presence, swaying like the swaying of the trees. It is as if the group of people has spent the nights oblivious (of the world)’.

He (the narrator) said, ‘Then he^{asws} arose, and he^{asws} was not seen laughing until he^{asws} passed away’.²²

23. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ صَالِحِ بْنِ السَّنْدِيِّ، عَنْ جَعْفَرِ بْنِ بَشِيرٍ، عَنْ الْمُفَضَّلِ بْنِ عُمَرَ، قَالَ: قَالَ أَبُو عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ: «إِذَا أَرَدْتَ أَنْ تَعْرِفَ أَصْحَابِي، فَانْظُرْ مَنْ اشْتَدَّ وَرَعُهُ، وَخَافَ خَالِقَهُ، وَرَجَا نَوَابَهُ، فَإِذَا رَأَيْتَ هَؤُلَاءِ أَصْحَابِي».

Ali Bin Ibrahim, from Salih Bin Al Sindy, from Ja’far Bin Bashir, from Al Mufazzal Bin Umar who said,

‘Abu Abdullah^{asws} said: ‘Whenever you want to recognise my^{asws} companions, so look at the one who is of most intense piety and fearing his Creator, and wishes for His^{azwj} Rewards, and when you see them, so they are my^{asws} companions’.²³

24. عِدَّةٌ مِنْ أَصْحَابِنَا، عَنْ أَحْمَدَ بْنِ مُحَمَّدَ بْنِ خَالِدٍ، عَنْ مُحَمَّدِ بْنِ الْحَسَنِ بْنِ شَمُونٍ، عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو بْنِ الْأَشْعَثِ، عَنْ عَبْدِ اللَّهِ بْنِ حَمَّادِ الْأَنْصَارِيِّ، عَنْ عَمْرِو بْنِ أَبِي الْمَقْدَامِ، عَنْ أَبِيهِ: عَنْ أَبِي جَعْفَرٍ عَلَيْهِ السَّلَامُ، قَالَ: «قَالَ أَمِيرُ الْمُؤْمِنِينَ عَلَيْهِ السَّلَامُ: شَبِعْتَنَا الْمَتَبَذِلُونَ فِي وَلَايَتِنَا، الْمُتَحَابُّونَ فِي مَوَدَّتِنَا، الْمُتَرَاوِرُّونَ فِي إِحْيَاءِ أَمْرِنَا؛ الَّذِينَ إِنْ غَضِبُوا لَمْ يَظْلَمُوا، وَإِنْ رَضُوا لَمْ يُسْرِفُوا، بَرَكَتٌ عَلَى مَنْ جَاوَرُوا، سَلَامٌ لِمَنْ خَالَطُوا».

A number of our companions, from Ahmad Bin Muhammad Bin Khalid, from Muhammad Bin Al Hassan Bin Shamoun, from Abdullah Bin Amro Bin Al Ash’as, from Abdullah Bin Hammad Al Ansary, from Amro bin Abu Al Miqdam, from his father,

(It has been narrated) from Abu Ja'far^{asws} having said: 'Amir Al-Momineen^{asws} said: 'Our^{asws} Shia are reciprocating (gifts etc.) regarding our^{asws} Wilayah, loving each other regarding our^{asws} cordiality, visiting each other reviving our^{asws} matters (Ahadeeth), those when they are angry are not oppressive, and if they are pleased, they are not being extravagant. They are a Blessing upon the ones who are their neighbours, a safety for the ones they are mixing with'.²⁴

25. عَنْهُ، عَنْ مُحَمَّدِ بْنِ عَلِيٍّ، عَنْ مُحَمَّدِ بْنِ سِنَانٍ، عَنْ عَيْسَى النَّهْرْتِيرِيِّ: عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ، قَالَ: « قَالَ رَسُولُ اللَّهِ ﷺ: مَنْ عَرَفَ اللَّهَ وَعَظَّمَهُ مَنَعَ فَاهُ مِنَ الْكَلَامِ، وَبَطَنَهُ مِنَ الطَّعَامِ، وَعَفَا نَفْسَهُ بِالصَّيَامِ وَالْقِيَامِ.

قَالُوا: يَا رَسُولَ اللَّهِ، هَؤُلَاءِ أَوْلِيَاءُ اللَّهِ؟ قَالَ: إِنَّ أَوْلِيَاءَ اللَّهِ سَكَتُوا؛ فَكَانَ سَكُوتُهُمْ ذِكْرًا، وَنَظَرُوْا؛ فَكَانَ نَظَرُهُمْ عِبْرَةً، وَنَطَقُوا؛ فَكَانَ نَطَقُهُمْ حِكْمَةً، وَمَشَوْا؛ فَكَانَ مَشْيُهُمْ بَيْنَ النَّاسِ بَرَكَةً، لَوْ لَا الْآجَالُ الَّتِي قَدْ كُتِبَتْ عَلَيْهِمْ، لَمْ تَقَرَّ أَرْوَاحُهُمْ فِي أَجْسَادِهِمْ؛ خَوْفًا مِنَ الْعَذَابِ، وَشَوْقًا إِلَى الثَّوَابِ. ».

From him, from Muhammad Bin Ali, from Muhammad Bin Sinan, from Isa Al Hureyri,

(It has been narrated) from Abu Abdullah^{asws} having said: 'Rasool-Allah^{saww} said: 'The one who recognises Allah^{azwj} and His^{azwj} Magnificence would prevent his mouth from the speech, and his belly from the food, and excuses himself with the Fasting and the standing (for Salāt)'.²⁵

They said, 'By our fathers and our mothers, O Rasool-Allah^{saww}! Are they the friends of Allah^{azwj}? He^{saww} said: 'The friends of Allah^{azwj} observed silence, so their silence was a Remembrance (of Allah^{azwj}); and they looked around, so their looking around was a lesson; and they spoke, so their speaking was wisdom; and they walked, so their walking between the people was a Blessing. Had it not been for the term which had been Ordained upon them, their spirits would not have stayed in their bodies out of fear from the Punishment and desire to the Rewards'.²⁵

26. عَنْهُ، عَنْ بَعْضِ أَصْحَابِهِ مِنَ الْعِرَاقِيِّينَ رَفَعَهُ، قَالَ: خَطَبَ النَّاسَ الْحَسَنُ بْنُ عَلِيٍّ صَلَوَاتُ اللَّهِ عَلَيْهِمَا، فَقَالَ: « أَيُّهَا النَّاسُ، أَنَا أُخْبِرُكُمْ عَنْ أَخٍ لِي كَانَ مِنْ أَعْظَمِ النَّاسِ فِي عَيْنِي، وَكَانَ رَأْسُ مَا عَظُمَ بِهِ فِي عَيْنِي صِغَرُ الدُّنْيَا فِي عَيْنِهِ، كَانَ خَارِجًا مِنْ سُلْطَانِ بَطْنِهِ؛ فَلَا يَشْتَهِي مَا لَا يَجِدُ، وَلَا يُكْثِرُ إِذَا وَجَدَ، كَانَ خَارِجًا مِنْ سُلْطَانِ فَرْجِهِ؛ فَلَا يَسْتَخْفِ لَهُ عَقْلُهُ وَلَا رَأْيُهُ، كَانَ خَارِجًا مِنْ سُلْطَانِ الْجَهَالَةِ؛ فَلَا يَمُدُّ يَدَهُ إِلَّا عَلَى ثِقَةٍ لِمَنْفَعَةٍ، كَانَ لَا يَتَشَهَّى وَلَا يَتَسَخَّطُ وَلَا يَتَبَرَّمُ، كَانَ أَكْثَرَ دَهْرِهِ صَمَاتًا، فَإِذَا قَالَ، بَدَّ الْقَائِلِينَ، كَانَ لَا يَدْخُلُ فِي مِرَاءٍ، وَلَا يُشَارِكُ فِي دَعْوَى، وَلَا يُدْلِي بِحُجَّةٍ حَتَّى يَرَى قَاضِيًا، وَكَانَ لَا يَغْفُلُ عَنْ إِخْوَانِهِ، وَلَا يَخْصُ نَفْسَهُ بِشَيْءٍ دُونَهُمْ، كَانَ ضَعِيفًا مُسْتَضْعَفًا، فَإِذَا جَاءَ الْجَدُّ كَانَ لَيْثًا

عَادِيًّا، كَانَ لَا يُلُومُ أَحَدًا فِيمَا يَقَعُ الْعُذْرُ فِي مِثْلِهِ حَتَّى يَرَى اعْتِدَارًا، كَانَ يَفْعَلُ مَا يَقُولُ، وَيَفْعَلُ مَا لَا يَقُولُ، كَانَ إِذَا ابْتَزَّهُ أَمْرَانِ لَا يَدْرِي أَيُّهُمَا أَفْضَلُ، نَظَرَ إِلَى أَقْرَبِهِمَا إِلَى الْهَوَىٰ فَخَالَفَهُ، كَانَ لَا يَشْكُو وَجَعًا إِلَّا عِنْدَ مَنْ يَرْجُو عِنْدَهُ الْبِرَّ، وَلَا يَسْتَشِيرُ إِلَّا مَنْ يَرْجُو عِنْدَهُ النَّصِيحَةَ، كَانَ لَا يَتَبَرَّمُ وَلَا يَتَسَخَطُ وَلَا يَتَشَكَّى وَلَا يَتَشَهَّى وَلَا يَنْتَقِمُ، وَلَا يَغْفُلُ عَنِ الْعَدُوِّ؛ فَعَلَيْكُمْ بِمِثْلِ هَذِهِ الْأَخْلَاقِ الْكَرِيمَةِ إِنْ أَطَقْتُمُوهَا، فَإِنْ لَمْ تُطِيقُوهَا كُلَّهَا، فَآخِذُ الْقَلِيلِ خَيْرٌ مِنْ تَرْكِ الْكَثِيرِ، وَلَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ.»

From him, from one of his companions from the Iraqis, raising it, said, 'Al-Hassan^{asws} Bin Ali^{asws} addressed (the people), so he^{asws} said: 'O you people! I^{asws} am informing you of a brother of mine^{asws} who was from the greatest of the people in my^{asws} eyes, and it was so that the topmost of what made him to be the greatest in my^{asws} eyes was his belittling of the world in his eyes.

He was outside from the grasp of his belly, so he did not desire what he did not find, nor did he frequent it when he did find (it). He was outside the grasp of his private part, so it did not take his intellect and his opinion lightly. He was outside the grasp of the ignorance, so he did not extend his hand except towards a reliable benefit.

It was so that he was neither lustful, nor angry, nor impatient. Most of his lifetime he was silent. So when he did speak, he surpassed the speakers. He neither entered into disputes nor did he participate in allegations, nor did he cast an argument until he saw a judge, and he was not oblivious from his brethren, nor did he specialise himself with anything besides them. He was weak, weakened, so when there was a seriousness, he was an advancing lion. He did not blame anyone in what the excuse occurred in the likes of it until he saw an apology. He was doing what he was saying and (not do) what he was not saying.

When two matters presented to him, not knowing which of the two was superior, he look at the one closest to the desires, so he opposed it. He did not complain of a pain except in the presence of the one whom he hoped would have a cure for it, nor did he consult anyone except the one he hoped would have good advice with him. He was neither impatient, nor angry, nor doubtful, nor of lustful desired, nor revengeful, nor was he oblivious from the enemy.

So, upon you is with the likes of these precious mannerisms if you are strong enough for it. But if you cannot endure all of these, so take the few best ones, leave the more. And there is neither a Might nor a Strength except with Allah^{azwj}.²⁶

27. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ مُحَمَّدِ بْنِ عَيْسَى، عَنْ يُونُسَ، عَنْ مِهْزَمٍ؛ وَبَعْضُ أَصْحَابِنَا، عَنْ مُحَمَّدِ بْنِ عَلِيٍّ، عَنْ مُحَمَّدِ بْنِ إِسْحَاقَ الْكَاهِلِيِّ؛ وَأَبُو عَلِيٍّ الْأَشْعَرِيُّ، عَنْ الْحَسَنِ بْنِ عَلِيٍّ الْكُوفِيِّ، عَنْ الْعَبَّاسِ بْنِ عَامِرٍ، عَنْ رَبِيعِ بْنِ مُحَمَّدٍ جَمِيعًا، عَنْ مِهْزَمِ الْأَسَدِيِّ، قَالَ: قَالَ أَبُو عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ: «يَا مِهْزَمُ، شِيعَتُنَا مَنْ لَا يَعْدُو صَوْتَهُ سَمِعَهُ، وَلَا شَحْنَاؤُهُ بَدَنَهُ، وَلَا

يَمْتَدِّحُ بَنَّا مُعَلَّنًا، وَلَا يُجَالِسُ لَنَا عَائِبًا، وَلَا يُخَاصِمُ لَنَا قَالِيًا؛ إِنْ لَقِيَ مُؤْمِنًا أَكْرَمَهُ، وَإِنْ لَقِيَ جَاهِلًا هَجَرَهُ.»

قُلْتُ: جَعَلْتَ فِدَاكَ، فَكَيْفَ أَصْنَعُ بِهِؤُلَاءِ الْمُتَشَبِّهَةِ؟

قَالَ: «فِيهِمُ التَّمْيِيزُ، وَفِيهِمُ التَّبْدِيلُ، وَفِيهِمُ التَّمَحِيزُ، تَأْتِي عَلَيْهِمْ سُنُونَ تُفْنِيهِمْ، وَطَاعُونَ يَقْتُلُهُمْ، وَاحْتِلَافٌ يَبْدُدُهُمْ؛ شِيعَتُنَا مِنْ لَا يَهْرُ هَرِيرُ الْكَلْبِ، وَلَا يَطْمَعُ طَمَعُ الْغُرَابِ، وَلَا يَسْأَلُ عَدُوَّنَا وَإِنْ مَاتَ جُوعًا.»

قُلْتُ: جَعَلْتَ فِدَاكَ، فَأَيْنَ أَطْلُبُ هَؤُلَاءِ؟

قَالَ: «فِي أَطْرَافِ الْأَرْضِ، أُولَئِكَ الْخَفِيزُ عَيْشُهُمْ، الْمُتَنَقِّلَةُ دِيَارَهُمْ؛ إِنْ شَهِدُوا لَمْ يَعْرِفُوا، وَإِنْ غَابُوا لَمْ يَفْتَقِدُوا، وَ مِنَ الْمَوْتِ لَا يَجْزَعُونَ، وَفِي الْقُبُورِ يَتَزَاوَرُونَ، وَ إِنْ لَجَأَ إِلَيْهِمْ ذُو حَاجَةٍ مِنْهُمْ رَحِمُوهُ، لَنْ تَخْتَلِفَ قُلُوبُهُمْ وَإِنْ اخْتَلَفَ بِهِمُ الدَّارُ.»

ثُمَّ قَالَ: «قَالَ رَسُولُ اللَّهِ ﷺ: أَنَا الْمَدِينَةُ وَعَلِيٌّ عَلَيْهِ السَّلَامُ الْبَابُ، وَكَذَبَ مَنْ زَعَمَ أَنَّهُ يَدْخُلُ الْمَدِينَةَ لَامِنٍ قَبْلَ الْبَابِ، وَكَذَبَ مَنْ زَعَمَ أَنَّهُ يُحِبُّنِي وَيُبْعِضُ عَلَيًّا صَلَوَاتُ اللَّهِ عَلَيْهِ.»

Ali Bin Ibrahim, from Muhammad Bin Isa, from Yunus, from Mihzam and one our companions, from Muhammad Bin Ali, from Muhammad Bin Is'haq Al Kahily and Abu Ali Al Ashary, from Al Hassan Bin Ali Al Kufy, from Al Abbas Bin Aamir, from Rabie Bin Muhammad, altogether from Mihzam Al Asady who said,

'Abu Abdullah^{asws} said: 'O Mihzam! Our Shia is one whose voice does not exceed his own ears, nor does his animosity (exceed) his own body, nor does he praise us^{asws} publicly, nor does he (participate in) gatherings finding flaws with us^{asws}, nor does he dispute a speaker for us^{asws}. If he meets a Momin, he honours him, and if he meets an ignoramus, flees (from him).'

I said, 'May I be sacrificed for you^{asws}! So how should I deal with these pretentious Shia?' He^{asws} said: 'Regarding them is the distinction, and regarding them is the variation, and regarding them is the screening. Years come upon them, perishing them, and plagues kill them, and differing scatter them. Our^{asws} Shia is the one who does not bark like the barking of the dog, and he does not covet like the greed of the crow, nor does he ask our^{asws} enemies and even if he dies of hunger'.

I said, 'May I be sacrificed for you^{asws}! So when shall I seek these ones?' He^{asws} said: 'In the outskirts of the land. They are the ones of basic (standards of) living. Their dwellings are temporary (keep changing). If they are present, they are not recognised, and when they are absent, they are not missed, and from the death they are not panicking, and in their graves they are visiting (each other); and if a need one comes over to them they are merciful to him. Their hearts are never differing and even if their houses are different'.

Then he^{asws} said: 'Rasool-Allah^{saww} said: 'I^{saww} am the city and Ali^{asws} is the gate; and the one who claims that he can enter the city without (going

through) its door has lied, and the one who claims that he loves me^{saww} while he hates Ali^{asws} is a liar.²⁷

28. عَدَّةٌ مِنْ أَصْحَابِنَا، عَنْ أَحْمَدَ بْنِ مُحَمَّدَ بْنِ خَالِدٍ، عَنْ عُثْمَانَ بْنِ عِيسَى، عَنْ سَمَاعَةَ بْنِ مِهْرَانَ: عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ، قَالَ: «مَنْ عَامَلَ النَّاسَ فَلَمْ يَظْلَمْهُمْ، وَحَدَّثَهُمْ فَلَمْ يَكْذِبْهُمْ، وَوَعَدَهُمْ فَلَمْ يَخْلِفْهُمْ، كَانَ مِنْ مِمَّنْ حُرِّمَتْ غَيْبَتُهُ، وَكَمِلَتْ مَرْوَعَتُهُ، وَظَهَرَ عَدْلُهُ، وَوَجِبَتْ أُخُوَّتُهُ».

A number of our companions, from Ahmad Bin Muhammad Bin Khalid, from Usman Bin Isa, from Sama'at Bin Mihran,

(It has been narrated) from Abu Abdullah^{asws} having said: 'Whoever in his dealings with people does not do injustice to them, in his speaking does not lie to them and in his promise does not fail to keep it is among those whose backbiting is unlawful, whose kindness is complete, whose justice has become public and it is necessary to establish brotherly relations with him.'²⁸

29. عَنْهُ، عَنْ ابْنِ فَضَّالٍ، عَنْ عَاصِمِ بْنِ حُمَيْدٍ، عَنْ أَبِي حَمْزَةَ الثَّمَالِيِّ، عَنْ عَبْدِ اللَّهِ بْنِ الْحُسَيْنِ: عَنْ أُمِّهِ فَاطِمَةَ بِنْتِ الْحُسَيْنِ بْنِ عَلِيٍّ عَلَيْهِ السَّلَامُ، قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «ثَلَاثُ خِصَالٍ مَنْ كُنَّ فِيهِ اسْتَكْمَلُ خِصَالِ الْإِيمَانِ: إِذَا رَضِيَ لَمْ يَدْخُلْهُ رِضَاهُ فِي بَاطِلٍ، وَإِذَا غَضِبَ لَمْ يَخْرِجْهُ الْغَضَبُ مِنَ الْحَقِّ، وَإِذَا قَدَرَ لَمْ يَتَعَاطَ مَا لَيْسَ لَهُ».

From him, from Ibn Fazzal, from Aasim Bin Humeyd, from Abu Hamza Al Sumaly, from Abdullah Bin Al Hassan,

(It has been narrated) from his mother Fatima^{as} the daughter of Ali^{asws} Bin Al-Husayn^{asws} having said: 'Rasool-Allah^{saww} said: 'Three characteristics, the one in whom these are, the quality of the Emān would be complete – When he is pleased, his pleasure does not enter him into the falsehood, and when he is angry, the anger does not exit him from the truth, and when he is able, he does not exceed to what is not for him'.²⁹

30. عَنْهُ، عَنْ أَبِيهِ، عَنْ عَبْدِ اللَّهِ بْنِ الْقَاسِمِ، عَنْ أَبِي بَصِيرٍ: عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ، قَالَ: «قَالَ أَمِيرُ الْمُؤْمِنِينَ عَلَيْهِ السَّلَامُ: إِنَّ لَأَهْلَ الدِّينِ عَلَامَاتٍ يُعْرِفُونَ بِهَا: صَدَقَ الْحَدِيثُ، وَأَدَّاءُ الْأَمَانَةِ، وَوَفَاءٌ بِالْعَهْدِ، وَصِلَةُ الْأَرْحَامِ، وَرَحْمَةُ الضَّعَفَاءِ، وَقَلَّةُ الْمُرَاقَبَةِ لِلنِّسَاءِ — أَوْ قَالَ: قَلَّةُ الْمَوَاتَاتِ لِلنِّسَاءِ — وَبَذْلُ الْمَعْرُوفِ، وَحَسَنُ الْخُلُقِ، وَسَعَةُ الْخُلُقِ، وَاتِّبَاعُ الْعِلْمِ وَمَا يَقْرُبُ إِلَى اللَّهِ — عَزَّ وَجَلَّ — زُلْفَى، طُوبَى لَهُمْ وَحَسَنُ مَأْبٍ؛ وَطُوبَى شَجَرَةٍ فِي الْجَنَّةِ أَصْلُهَا فِي دَارِ النَّبِيِّ مُحَمَّدٍ ﷺ، وَلَيْسَ مِنْ مُؤْمِنٍ إِلَّا وَفِي دَارِهِ غُصْنٌ مِنْهَا، لَا يَخْطُرُ عَلَى قَلْبِهِ شَهْوَةٌ شَيْءٍ إِلَّا أَتَاهُ بِهِ ذَلِكَ، وَلَوْ أَنَّ رَاكِبًا مُجِدًّا سَارَ فِي ظِلِّهَا مِائَةَ عَامٍ، مَا خَرَجَ مِنْهُ؛ وَلَوْ طَارَ مِنْ أَسْفَلِهَا غُرَابٌ، مَا بَلَغَ أَعْلَاهَا حَتَّى يَسْقُطَ هَرِمًا، أَلَا فَبِذَا فَارْغَبُوا، إِنَّ الْمُؤْمِنَ مِنْ نَفْسِهِ فِي شُغْلٍ وَالنَّاسُ مِنْهُ فِي رَاحَةٍ؛ إِذَا جَنَّ عَلَيْهِ اللَّيْلُ افْتَرَشَ وَجْهَهُ، وَسَجَدَ لِلَّهِ — عَزَّ وَجَلَّ — بِمَكَارِمِ بَدَنِهِ، يُنَاجِي الَّذِي خَلَقَهُ فِي فَكَأكَ رَقَبَتِهِ، أَلَا فَهَكَذَا كُونُوا».

From him, from his father, from Abdullah Bin Al Qasim, from Abu Baseer,

(It has been narrated) from Abu Abdullah^{asws} having said: ‘Amir Al-Momineen^{asws} said: ‘For the religious people there are signs which they are recognised by – truthful narration, and the paying of the entrustments, and loyalty with the agreements, and helping the relatives, and mercifulness with the weak, and scarcity of expectation from women’, or said, ‘scarcity of the obedience to the women’, ‘and extending the goodness, and good mannerisms, and vastness of morality, and following the knowledge and whatever gets one closed to Allah^{azwj} Mighty and Majestic in position.

Tooba is for them, as wells as the excellent end-result, and Tooba is a tree in the Paradise. Its roots are in the house of the Prophet Muhammad^{saww}, and there is none from a Momin except that in his house would be a branch from it. Not a desire would occur upon his heart except that they would come to him with that; and if a diligent rider were to run under its shade for a hundred years, he would not exit from it, and if a crow were to fly from its bottom it would not reach its top until it would fall down due to old age.

Indeed! With regards to this you should be desiring (it). A Momin is pre-occupied with himself and the people are at rest from him. When the night covers upon him, he turns his face and prostrates to Allah^{azwj} Mighty and Majestic with the nobility of his body, whispering to the One^{azwj} Who Created him, with regards to freeing his neck. Indeed! So this is what (you) should (also) become’.³⁰

31. عَنْهُ، عَنْ إِسْمَاعِيلَ بْنِ مِهْرَانَ، عَنْ سَيْفِ بْنِ عَمِيرَةَ، عَنْ سُلَيْمَانَ بْنِ عَمْرٍو النَّخَعِيِّ؛ قَالَ: وَحَدَّثَنِي الْحُسَيْنُ بْنُ سَيْفٍ، عَنْ أَخِيهِ عَلِيٍّ، عَنْ سُلَيْمَانَ، عَمَّنْ ذَكَرَهُ: عَنْ أَبِي جَعْفَرٍ عَلَيْهِ السَّلَامُ، قَالَ: «سُئِلَ النَّبِيُّ ﷺ عَنْ خِيَارِ الْعِبَادِ، فَقَالَ: الَّذِينَ إِذَا أَحْسَنُوا اسْتَبَشَرُوا، وَإِذَا أَسَاءُوا اسْتَغْفَرُوا، وَإِذَا أُعْطُوا شَكَرُوا، وَإِذَا ابْتَلُوا صَبَرُوا، وَإِذَا غَضِبُوا غَفَرُوا».

From him, from Ismail Bin Mihran, from Sayf Bin Ameyra, from Suleyman Bin Amro Al Nakhaie who said, ‘And Al Husayn Bin Sayf narrated to me from his brother Ali, from Suleyman, from the one who mentioned it,

(It has been narrated) from Abu Ja’far^{asws} having said: ‘The Prophet^{saww} was asked about the best of the servants, so he^{saww} said: ‘Those who, when they do good deed, are joyful, and when they commit sins, seek Forgiveness, and when they are Given (something), they are thankful, and when they are afflicted, they are patient, and when they are angry, they forgive’.³¹

32. وَيَأْسَنَاهُ: عَنْ أَبِي جَعْفَرٍ عَلَيْهِ السَّلَامُ، قَالَ: «قَالَ النَّبِيُّ ﷺ: إِنْ خِيَارَكُمْ أُولُو النَّهْيِ، قِيلَ: يَا رَسُولَ اللَّهِ، وَمَنْ أُولُو النَّهْيِ؟ قَالَ: هُمْ أُولُو الْأَخْلَاقِ الْحَسَنَةِ، وَالْأَحْلَامِ الرَّزِينَةِ، وَصَلَةِ الْأَرْحَامِ، وَالْبِرَّةِ بِالْأُمَهَاتِ وَالْآبَاءِ، وَالْمُتَعَاهِدُونَ لِلْفُقَرَاءِ وَالْجِيرَانِ وَالْيَتَامَى، وَيُطْعَمُونَ الطَّعَامَ، وَيُفْشُونَ السَّلَامَ فِي الْعَالَمِ، وَيُصَلُّونَ وَالنَّاسُ نِيَامٌ غَافِلُونَ».

And by his chain,

(It has been narrated) from Abu Ja’far^{asws} having said: ‘The Prophet^{saww} said: ‘The best of you are the possessors of the ‘Nuha’. It was said, ‘O Rasool-

Allah^{saww}! Who are the possessors of the 'Nuha'?' He^{saww} said: 'The possessors of the excellent morals, and having strong power of reason, and the helpers of the relatives, and the righteous with the mothers and the fathers, and the ones who are committed to (help) the poor, and the neighbours, and the orphans, and are feeding the food, and they are disclosing the greetings (first) in the world, and they are praying Salāt while the people are sleeping being oblivious'.³²

33. عَنْهُ، عَنِ الْهَيْثَمِ النَّهْدِيِّ، عَنْ عَبْدِ الْعَزِيزِ بْنِ عُمَرَ، عَنْ بَعْضِ أَصْحَابِهِ، عَنْ يَحْيَى بْنِ عِمْرَانَ الْحَلْبِيِّ، قَالَ: قُلْتُ لِأَبِي عَبْدِ اللَّهِ عليه السلام: أَيُّ الْخَصَالِ بِالْمَرْءِ أَجْمَلُ؟ فَقَالَ: «وَقَارَ بِلَا مَهَابَةٍ، وَسَمَّاحٌ بِلَا طَلَبٍ مُكَافَأَةً، وَتَشَاغُلٌ بِغَيْرِ مَتَاعِ الدُّنْيَا».

From him, from Al Haysam, from Abdul Aziz Bin Umar, from one of his companions, from Yahya Bin Imran Al Halby who said,

'I said to Abu Abdullah^{asws}, 'Which is the most beautiful characteristics of the man?' So he^{asws} said: 'Dignity without a reverence, and open-handedness without seeking a recompense, and pre-occupation with other than the chattels of the world'.³³

34. مُحَمَّدٌ بْنُ يَحْيَى، عَنْ أَحْمَدَ بْنِ مُحَمَّدَ بْنِ عِيسَى، عَنِ الْحَسَنِ بْنِ مَحْبُوبٍ، عَنْ أَبِي وَلَادٍ الْحَنَاطِ: عَنْ أَبِي عَبْدِ اللَّهِ عليه السلام، قَالَ: «كَانَ عَلِيُّ بْنُ الْحُسَيْنِ عليه السلام يَقُولُ: إِنَّ الْمَعْرِفَةَ بِكَمَالِ دِينِ الْمُسْلِمِ تَرْكُهُ الْكَلَامَ فِيمَا لَا يَعْنِيهِ، وَقِلَّةُ مَرَاتِهِ، وَحِلْمُهُ، وَصَبْرُهُ، وَحَسَنُ خُلُقِهِ».

Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Al Hassan Bin Mahboub, from Abu Wallad Al Hannat,

(It has been narrated) from Abu Abdullah^{asws} was saying: 'It was so that Ali^{asws} Bin Al-Husayn^{asws} was saying: 'The recognition of the completion of the Religion of a Muslim is in his leaving the speech in what is not befitting for him, and scarcity of his quibbling, and his forbearance, and his patience, and excellence of his manners'.³⁴

35. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ مُحَمَّدَ بْنِ عِيسَى، عَنْ يُونُسَ، عَنْ مُحَمَّدَ بْنِ عَرَفَةَ: عَنْ أَبِي عَبْدِ اللَّهِ عليه السلام، قَالَ: «قَالَ النَّبِيُّ صلى الله عليه وآله وسلم: أَلَا أُخْبِرُكُمْ بِأَشْبَهِكُمْ بِي؟ قَالُوا: بَلَى يَا رَسُولَ اللَّهِ، قَالَ: أَحْسَنُكُمْ خُلُقًا، وَأَلْيَنُكُمْ كَنَفًا، وَأَبْرَكُمْ بَقَرَاتِهِ، وَأَشَدُّكُمْ حُبًّا لِإِخْوَانِهِ فِي دِينِهِ، وَأَصْبِرُكُمْ عَلَى الْحَقِّ، وَأَكْظَمُكُمْ لِلْغَيْظِ، وَأَحْسَنُكُمْ عَفْوًا، وَأَشَدُّكُمْ مِنْ نَفْسِهِ إِنْصَافًا فِي الرِّضَا وَالْغَضَبِ».

Ali Bin Ibrahim, from Muhammad Bin Isa, from Yunus, from Muhammad Bin Arafa,

(It has been narrated) from Abu Abdullah^{asws} having said: 'The Prophet^{saww} said: 'Shall I^{saww} inform you all with the ones most resembling with me^{saww}? They said, 'Yes, O Rasool-Allah^{saww}!' He^{saww} said: 'The most excellent of you in manners, and the softest of you in caring, and the most righteous of you with his relatives, and the most intense of you in love for his brethren in

his Religion, and the most patient of you upon the truth, and the most swallowing of you of the anger, and the most excellent of you of forgiveness, and the most intense of you from himself in fairness during the happiness and the anger'.³⁵

36. مُحَمَّدُ بْنُ يَحْيَى، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ، عَنْ ابْنِ مَحْبُوبٍ، عَنْ مَالِكِ بْنِ عَطِيَّةَ، عَنْ أَبِي حَمْزَةَ: عَنْ عَلِيِّ بْنِ الْحُسَيْنِ عليه السلام، قَالَ: «مِنْ أَخْلَاقِ الْمُؤْمِنِ الْإِنْفَاقُ عَلَى قَدْرِ الْإِقْتَارِ، وَالتَّوَسُّعُ عَلَى قَدْرِ التَّوَسُّعِ، وَإِنْصَافُ النَّاسِ، وَابْتِدَاؤُهُ إِيَّاهُمْ بِالسَّلَامِ عَلَيْهِمْ».

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Ibn Mahboub, from Malik Bin Atiyya, from Abu Hamza,

(It has been narrated) from Ali^{asws} Bin Al-Husayn^{asws} having said: 'From the mannerisms of the Momin is the spending upon a measurement of the standard of living, and being capacious upon a measurement of the capacity, and fairness to the people, and initiating them with the greetings upon them'.³⁶

37. مُحَمَّدُ بْنُ يَحْيَى، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ عِيسَى، عَنْ ابْنِ فَضَّالٍ، عَنْ ابْنِ بُكَيْرٍ، عَنْ زُرَّارَةَ: عَنْ أَبِي جَعْفَرٍ عليه السلام، قَالَ: «الْمُؤْمِنُ أَصْلَبُ مِنَ الْجَبَلِ، الْجَبَلُ يَسْتَقِلُّ مِنْهُ، وَالْمُؤْمِنُ لَا يَسْتَقِلُّ مِنْ دِينِهِ شَيْءٌ».

Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Ibn Fazzal, from Ibn Bukeyr, from Zurara,

(It has been narrated) from Abu Ja'far^{asws} having said: 'A Momin is stronger than a mountain. A mountain loses its parts but no loss takes place in the religion of a Momin'.³⁷

38. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ صَالِحِ بْنِ السَّنْدِيِّ، عَنْ جَعْفَرِ بْنِ بَشِيرٍ، عَنْ إِسْحَاقَ بْنِ عَمَّارٍ: عَنْ أَبِي عَبْدِ اللَّهِ عليه السلام، قَالَ: «الْمُؤْمِنُ حَسَنُ الْمَعُونَةِ، خَفِيفُ الْمُؤْنَةِ، جَيِّدُ التَّدْبِيرِ لِمَعِيشَتِهِ، لَا يَلْسَعُ مِنْ جَحْرِ مَرَّتَيْنِ».

Ali Bin Ibrahim, from Salih Bin Al Sindy, from Ja'far Bin Bashir, from Is'haq Bin Ammar,

(It has been narrated) from Abu Abdullah^{asws} having said: 'A Momin is of good assistance, light of provisions, excellent of management for his life (and) does not allow to be bitten twice from the same opening'.³⁸

39. عَلِيُّ بْنُ مُحَمَّدٍ بْنِ بُنْدَارٍ، عَنْ إِبْرَاهِيمَ بْنِ إِسْحَاقَ، عَنْ سَهْلِ بْنِ الْحَارِثِ: عَنْ الدَّلْهَاتِ مَوْلَى الرَّضَا عليه السلام، قَالَ: سَمِعْتُ الرَّضَا عليه السلام يَقُولُ: «لَا يَكُونُ الْمُؤْمِنُ مُؤْمِنًا حَتَّى يَكُونَ فِيهِ ثَلَاثُ خَصَالٍ: سَنَةٌ مِنْ رَبِّهِ، وَسَنَةٌ مِنْ نَبِيِّهِ، وَسَنَةٌ مِنْ وَلِيِّهِ».

فَأَمَّا السَّنَةُ مِنْ رَبِّهِ، فَكِتْمَانُ سِرِّهِ؛ قَالَ اللَّهُ عَزَّ وَجَلَّ: (عَالِمُ الْغَيْبِ فَلَا يُظْهِرُ عَلَى غَيْبِهِ أَحَدًا إِلَّا مَنِ ارْتَضَى مِنْ رَسُولٍ)

وَأَمَّا السَّنَةُ مِنْ نَبِيِّهِ، فَمُدَارَاةُ النَّاسِ؛ فَإِنَّ اللَّهَ — عَزَّ وَجَلَّ — أَمَرَ نَبِيَّهِ صلی اللہ علیہ وسلم بِمُدَارَاةِ النَّاسِ، فَقَالَ: (خُذِ الْعَفْوَ وَأْمُرْ بِالْعُرْفِ)

وَأَمَّا السُّنَّةُ مِنْ وَلِيِّهِ، فَالصَّبْرُ فِي الْبُؤْسَاءِ وَالضَّرَاءِ.»

Ali Bin Muhammad Bin Bundar, from Ibrahim Bin Is'haq, from Sahl Bin Al Haris,

(It has been narrated) from Al-Dilhat a slave of Al-Reza^{asws} who said, 'I heard Al-Reza^{asws} saying: 'A Momin cannot happen to be (a Momin) until there happen to be three characteristics in him – a Sunnah from his Lord^{azwj}, and a Sunnah from His^{azwj} Prophet^{saww}, and a Sunnah from His^{azwj} Guardian^{asws}.

So as for the Sunnah from his Lord^{azwj}, so it is the concealment of His^{azwj} Secrets. Allah^{azwj} Mighty and Majestic Says [72: 26] The Knower of the unseen! So He does not Reveal His secrets to any, [72: 27] Except to him whom He chooses from the Messenger.

And as for the Sunnah from His^{azwj} Prophet^{saww}, so it is the politeness with the people, for Allah^{azwj} Mighty and Majestic Commanded His^{azwj} Prophet^{saww} with being polite with the people, so He^{azwj} Said [7: 199] Take to Forgiveness and enjoin good and turn aside from the ignorant. And as for the Sunnah of His^{azwj} Guardian^{asws}, so it is the patience during the destitution and the adversities'.³⁹

100 - بَابُ فِي قِلَّةِ عَدَدِ الْمُؤْمِنِينَ

Chapter 100 – The smallness of the number of the Momineen

1. مُحَمَّدُ بْنُ يَحْيَى، عَنْ أَحْمَدَ بْنِ مُحَمَّدَ بْنِ عِيسَى، عَنْ مُحَمَّدَ بْنِ سَنَانَ، عَنْ قُتَيْبَةَ الْأَعَشِيِّ، قَالَ: سَمِعْتُ أَبَا عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ يَقُولُ: «الْمُؤْمِنَةُ أَعَزُّ مِنَ الْمُؤْمِنِ، وَالْمُؤْمِنُ أَعَزُّ مِنَ الْكَبِيرَةِ الْأَحْمَرِ؛ فَمَنْ رَأَى مِنْكُمْ الْكَبِيرَةَ الْأَحْمَرَ؟».

Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Muhammad Bin Sinan, from Quteyba Al A'ash who said,

'I heard Abu Abdullah^{asws} saying: 'The Momina (female Believer) is more cherished than the Momin, and the Momin is more cherished than the alchemy. So who from you has (ever) seen alchemy?'.⁴⁰

2. عِدَّةٌ مِنْ أَصْحَابِنَا، عَنْ سَهْلِ بْنِ زِيَادٍ، عَنْ ابْنِ أَبِي نَجْرَانَ، عَنْ مِثْقَى الْحَنَاطِ، عَنْ كَامِلِ التَّمَارِ، قَالَ: سَمِعْتُ أَبَا جَعْفَرٍ عَلَيْهِ السَّلَامُ يَقُولُ: «النَّاسُ كُلُّهُمْ بَهَائِمٌ — ثَلَاثًا — إِلَّا قَلِيلًا مِنَ الْمُؤْمِنِينَ، وَالْمُؤْمِنُ غَرِيبٌ — ثَلَاثَ مَرَّاتٍ —».

A number of our companions, from Sahl Bin Ziyad, from Ibn Abu Najran, from Musa Al Hannat, from Kamil Al Tammar who said,

'I heard Abu Ja'far^{asws} saying: 'The people, all of them are beasts' – three times, 'except for a few from the Momineen; and the Momin is rare' – three times'.⁴¹

3. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنْ ابْنِ مَحْبُوبٍ عَنْ ابْنِ رِثَابٍ قَالَ: سَمِعْتُ أَبَا عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ يَقُولُ لِأَبِي بَصِيرٍ: «أَمَّا وَاللَّهِ، لَوْ أَنِّي أَجِدُ مِنْكُمْ ثَلَاثَةَ مُؤْمِنِينَ يَكْتُمُونَ حَدِيثِي، مَا اسْتَحْلَلْتُ أَنْ أَكْتُمَهُمْ حَدِيثًا».

Ali Bin Ibrahim, from his father, from Ibn Mahboub, from Ibn Raib who said,

‘I heard Abu Abdullah^{asws} saying to Abu Baseer: ‘But, by Allah^{azwj}! If I^{asws} were to find three Momineen from you all who are concealing my^{asws} Ahadeeth, I^{asws} would not have considered it Permissible that I^{asws} should be concealing a single Hadeeth from them’.⁴²

4. مُحَمَّدُ بْنُ الْحَسَنِ وَعَلِيُّ بْنُ مُحَمَّدٍ بْنِ بُنْدَارٍ، عَنْ إِبْرَاهِيمَ بْنِ إِسْحَاقَ، عَنْ عَبْدِ اللَّهِ بْنِ حَمَّادٍ الْأَنْصَارِيِّ، عَنْ سَدِيرٍ الصَّيْرَفِيِّ، قَالَ: دَخَلْتُ عَلَى أَبِي عَبْدِ اللَّهِ عليه السلام، فَقُلْتُ لَهُ: وَاللَّهِ مَا يَسْعُكَ الْقَعُودُ، فَقَالَ: «وَلَمْ يَأْ سَدِيرُ؟» قُلْتُ: لِكثْرَةِ مَوَالِيكَ وَشِيعَتِكَ وَأَنْصَارِكَ؛ وَاللَّهِ لَوْ كَانَ لِأَمِيرِ الْمُؤْمِنِينَ عليه السلام مَا لَكَ مِنَ الشَّيْعَةِ وَالْأَنْصَارِ وَالْمَوَالِي، مَا طَمَعَ فِيهِ تَيْمٌ وَلَا عَدِيٌّ، فَقَالَ: «يَا سَدِيرُ، وَكَمْ عَسَى أَنْ يَكُونُوا» قُلْتُ: مِائَةُ أَلْفٍ، قَالَ: «مِائَةُ أَلْفٍ؟!» قُلْتُ: نَعَمْ، وَمِائَتِي أَلْفٍ، قَالَ: «مِائَتِي أَلْفٍ؟!» قُلْتُ: نَعَمْ، وَنِصْفُ الدُّنْيَا. قَالَ: فَسَكَتَ عَنِّي، ثُمَّ قَالَ: «يَخَفُ عَلَيْكَ أَنْ تَبْلُغَ مَعَنَا إِلَى يَنْبَعٍ؟» قُلْتُ: نَعَمْ، فَأَمَرَ بِحِمَارٍ وَبَعْلٍ أَنْ يُسْرِجَا، فَبَادَرْتُ، فَرَكِبْتُ الْحِمَارَ، فَقَالَ: «يَا سَدِيرُ، تَرَى أَنْ تُؤْثِرَنِي بِالْحِمَارِ؟» قُلْتُ: الْبَغْلُ أَزِينُ وَأَنْبِلُ، قَالَ: «الْحِمَارُ أَرْفَقُ بِي». فَتَزَلْتُ، فَرَكِبَ الْحِمَارَ، وَرَكِبْتُ الْبَغْلَ، فَمَضَيْنَا، فَحَانَتِ الصَّلَاةُ، فَقَالَ: «يَا سَدِيرُ، أَنْزِلْ بِنَا نَصِلْ». ثُمَّ قَالَ: «هَذِهِ أَرْضٌ سَبِيحَةٌ لَاتَجُوزُ الصَّلَاةُ فِيهَا» فَسَرْنَا حَتَّى صَرْنَا إِلَى أَرْضٍ حَمْرَاءَ، وَنَظَرْنَا إِلَى غُلَامٍ يَرْعَى جِدَاءً، فَقَالَ: «وَاللَّهِ يَا سَدِيرُ، لَوْ كَانَ لِي شِيعَةٌ بَعْدَ هَذِهِ الْجِدَاءِ، مَا وَسَعَنِي الْقَعُودُ» وَنَزَلْنَا وَصَلَيْنَا، فَلَمَّا فَرَغْنَا مِنَ الصَّلَاةِ، عَطَفْتُ عَلَى الْجِدَاءِ، فَعَدَدْتُهَا، فَإِذَا هِيَ سَبْعَةٌ عَشَرَ.

Muhammad Bin Al Hassan and Ali Bin Muhammad Bin Bundar, from Ibrahim Bin Is'haq, from Abdullah Bin Hammad Al Ansary, from Sadeyr Al Sayrafi who said,

‘I went over to Abu Abdullah^{asws} and I said to him^{asws}, ‘By Allah^{azwj}! What affords you^{asws} to sit back (not rise up against the ruling authorities)?’ So he^{asws} said: ‘And why (Shouldn’t I^{asws} do so) O Sadeyr!’ I said, ‘Due to the abundance of your^{asws} friends and your^{asws} Shias, and your^{asws} helpers. By Allah^{azwj}! Had there been for Amir Al-Momineen^{asws} what is for you^{asws} from the Shias and the helpers and the friends, neither the (Clan of) Taym (Abu Bakr’s clan), nor (the Clan of) Uday (Umar’s clan) would have been greedy with regards to it (the Caliphate)’.

So he^{asws} said: ‘O Sadeyr! And how many could they (Shias) be?’ I said, ‘One hundred thousand’. He^{asws} said: ‘One hundred thousand?’ I said, ‘Yes, and two hundred thousand’. He^{asws} said: ‘Two hundred thousand?’ I said, ‘Yes, and half the world’.

He (Sadeyr) said, ‘So he^{asws} was silent from me, then said: ‘Would it be light upon you if you were to come along with us^{asws} to Yanbu?’ I said, ‘Yes’. So he^{asws} ordered with a donkey and a mule to be saddled and harnessed. So

I initiated and rode the donkey and he^{asws} said: ‘O Sadeyr! What is your view if you were to prefer me^{asws} to be with the donkey?’ I said, ‘The mule is good (for me)’. He^{asws} said: ‘The donkey is kinder with me^{asws}’. So I descended and he^{asws} rode the donkey and I rode the mule.

So we went on and the Salāt (time) arrived, so he^{asws} said: ‘O Sadeyr! Descend with us^{asws} to pray Salāt’. Then he^{asws} said: ‘This is a marshy land, the Salāt is not allowed in it’. So we travelled until we arrived at red ground, and he^{asws} looked at a boy pasturing goats, so he^{asws} said: ‘By Allah^{azwj}, O Sadeyr! Had there been for me^{asws} Shias of the number of these goats, there would not have been leeway for the sitting back (not rising against the ruling authorities) for me^{asws}’.

And we descended and we prayed Salāt. So when we were free from the Salāt, I turned towards the goats, and I counted them, and there were seventeen’.⁴³

5. مُحَمَّدٌ بْنُ يَحْيَى، عَنْ أَحْمَدَ بْنِ مُحَمَّدَ بْنِ عِيسَى، عَنْ مُحَمَّدَ بْنِ سِنَانٍ، عَنْ عَمَّارِ بْنِ مَرْوَانَ، عَنْ سَمَاعَةَ بْنِ مِهْرَانَ، قَالَ: قَالَ لِي عَبْدُ صَالِحٍ صَلَوَاتُ اللَّهِ عَلَيْهِ: « يَا سَمَاعَةُ، أَمِنُوا عَلَى فُرُشِهِمْ وَأَخَافُونِي، أَمَا وَاللَّهِ، لَقَدْ كَانَتْ الدُّنْيَا وَمَا فِيهَا إِلَّا وَاحِدٌ يَعْبُدُ اللَّهَ، وَلَوْ كَانَ مَعَهُ غَيْرُهُ لَأَضَافَهُ اللَّهُ — عَزَّ وَجَلَّ — إِلَيْهِ حَيْثُ يَقُولُ: (إِنَّ إِبْرَاهِيمَ كَانَ أُمَّةً قَانِتًا لِلَّهِ حَنِيفًا وَلَمْ يَكُ مِنَ الْمُشْرِكِينَ) فَغَبَرَ بِذَلِكَ مَا شَاءَ اللَّهُ.

ثُمَّ إِنَّ اللَّهَ أَنَسَهُ بِإِسْمَاعِيلَ وَإِسْحَاقَ، فَصَارُوا ثَلَاثَةً، أَمَا وَاللَّهِ، إِنَّ الْمُؤْمِنَ لَقَلِيلٌ، وَإِنَّ أَهْلَ الْكُفْرِ لَكَثِيرٌ، أَتَدْرِي لِمَ ذَاكَ؟ » فَقُلْتُ: لَا أَدْرِي جُعِلْتُ فِدَاكَ، فَقَالَ: « صِيرُوا أَنْسًا لِلْمُؤْمِنِينَ، يَثْنُونَ إِلَيْهِمْ مَا فِي صُدُورِهِمْ، فَيَسْتَرْجِحُونَ إِلَى ذَلِكَ، وَيَسْكُنُونَ إِلَيْهِ ».

Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Muhammad Bin Sinan, from Ammar Bin Marwan, from Sama’at Bin Mihran who said,

‘Abd Salih^{asws} (7th Imam^{asws} said: ‘O Sama’at! They believed upon their beds and they are scaring me^{asws}. But, by Allah^{azwj}! It has been so that in the world and whatever was in it there was only one (person) who worshipped Allah^{azwj}, and had there been anyone else along with him^{asws}, Allah^{azwj} Mighty and Majestic would have Added him in where He^{azwj} is Saying [16: 120] Surely Ibrahim was a community, obedient to Allah, upright, and he was not from the Polytheists.

So it remained like that for as long as Allah^{azwj} so Desired. Then Allah^{azwj} Comforted him^{as} with Ismail^{as} and Is’haq. Thus they^{as} became three. But, by Allah^{azwj}! The Momineen (have always been) few and the disbelievers numerous. Do you know why that is so?’ So I said, ‘I do not know, may I be sacrificed for you^{asws}!’ So he^{asws} said: ‘It became a comfort for the Momineen what is Sent to them, what is in their hearts, so they are resting to that, and being tranquil to it’.⁴⁴

6. عِدَّةٌ مِنْ أَصْحَابِنَا، عَنْ سَهْلِ بْنِ زِيَادٍ، عَنْ مُحَمَّدَ بْنِ أَوْرَمَةَ، عَنِ النَّضْرِ، عَنْ يَحْيَى، عَنْ أَبِي خَالِدٍ الْقَمَاطِ، عَنْ حُمْرَانَ بْنِ أَعْيَنَ، قَالَ: قُلْتُ لِأَبِي جَعْفَرٍ عَلَيْهِ السَّلَامُ: جُعِلْتُ فِدَاكَ، مَا

أَقَلُّنَا؟! لَوْ اجْتَمَعْنَا عَلَى شَاةٍ مَا أَفْنَيْنَاهَا، فَقَالَ: «أَلَا أُحَدِّثُكَ بِأَعْجَبَ مِنْ ذَلِكَ؟ الْمُهَاجِرُونَ وَالْأَنْصَارُ ذَهَبُوا إِلَّا — وَأَشَارَ بِيَدِهِ — ثَلَاثَةً».

قَالَ حُمْرَانُ: فَقُلْتُ: جُعِلْتُ فِدَاكَ، مَا حَالُ عَمَّارٍ؟
قَالَ: «رَحِمَ اللَّهُ عَمَّاراً أَبَا الْيَقْظَانِ بَايَعَ وَقُتِلَ شَهِيداً». فَقُلْتُ فِي نَفْسِي: مَا شَيْءٌ أَفْضَلَ مِنَ الشَّهَادَةِ، فَنَظَرَ إِلَيَّ، فَقَالَ: «لَعَلَّكَ تَرَى أَنَّهُ مِثْلُ الثَّلَاثَةِ، أَيَّهَاتَ أَيَّهَاتَ».

A number of our companions, from Sahl Bin Ziyad, from Muhammad Bin Awrama, from Al Nazar, from Yahya Bin Abu Khalid Al Qammat, from Humran Bin Ayn who said,

'I said to Abu Ja'far^{asws}, 'May I be sacrificed for you^{asws}! How few we are. If we were to gather together upon a sheep (feast), we would not (be able to) finish it'. So he^{asws} said: 'Shall I^{asws} narrate to you with something more strange than that? The Emigrants and the Helpers were gone (at the time of Amir Al-Momineen^{asws}) except for', and he^{asws} gestured with his^{asws} hand, 'three' (Salman^{as}, Abu Zarr^{as} and Miqdad^{as})'.

Humran (the narrator) said, 'So I said, 'May I be sacrificed for you^{asws}! What is the state of Ammar?' He^{asws} said: 'May Allah^{azwj} have Mercy on Ammar, the alert. He pledged allegiance (to Abu Bakr) and was killed as a martyr'. So I said within myself, 'What thing is more superior than the martyrdom?' So he^{asws} looked at me and he^{asws} said: 'Perhaps you view that he is like the (other) three. Far be it! Far be it!' ⁴⁵

7. الْحُسَيْنُ بْنُ مُحَمَّدٍ، عَنْ مُعَلَّى بْنِ مُحَمَّدٍ، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ عَبْدِ اللَّهِ، عَنْ عَلِيِّ بْنِ جَعْفَرٍ، قَالَ: سَمِعْتُ أَبَا الْحَسَنِ عَلَيْهِ السَّلَامُ يَقُولُ: «لَيْسَ كُلُّ مَنْ قَالَ بَوْلَانَتِنَا مُؤْمِنًا، وَلَكِنْ جَعَلُوا أَنْسَاءَ لِلْمُؤْمِنِينَ».

Al Hassan Bin Muhammad, from Moalla Bin Muhammad, from Ahmad Bin Muhammad Bin Abdullah,

(It has been narrated) from Ali son of Ja'far^{asws} who said, 'I heard Abu Al-Hassan^{asws} saying: 'Not every one who speaks as being with our^{asws} Wilayah is a Momin. But, it has been Made to be a comfort for the Momineen'. ⁴⁶

101- بَابُ الرِّضَا بِمَوْهَبَةِ الْإِيمَانِ وَالصَّبْرِ عَلَى كُلِّ شَيْءٍ بَعْدَهُ

Chapter 101 – The satisfaction with the gift of the Emān and the patience upon everything after it

1. عِدَّةٌ مِنْ أَصْحَابِنَا، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ، عَنْ ابْنِ فَضَّالٍ، عَنْ ابْنِ بُكَيْرٍ، عَنْ فَضِيلِ بْنِ يَسَارٍ، عَنْ عَبْدِ الْوَاحِدِ بْنِ الْمُخْتَارِ الْأَنْصَارِيِّ، قَالَ: قَالَ أَبُو جَعْفَرٍ عَلَيْهِ السَّلَامُ: «يَا عَبْدَ الْوَاحِدِ، مَا يَضُرُّ رَجُلًا — إِذَا كَانَ عَلَى ذَا الرَّأْيِ — مَا قَالَ النَّاسُ لَهُ وَلَوْ قَالُوا: مَجْنُونٌ؛ وَمَا يَضُرُّهُ وَلَوْ كَانَ عَلَى رَأْسِ جَبَلٍ يَعْبُدُ اللَّهَ حَتَّى يَجِيئَهُ الْمَوْتُ».

A number of our companions, from Ahmad Bin Muhammad, from Ibn Fazzal, from Ibn Bukeyr, from Fuzayl Bin Yasaar, from Abdul Wahid Bin Al Mukhtar Al Ansary who said,

‘Abu Ja’far^{asws} said: ‘O Abdul Wahid! It would not harm a man when he was upon that view (of Al-Wilayah), what the people say for him, and even if they were to say he was insane; and it would not harm him and even if he was at the top of the mountain worshipping Allah^{azwj} until the death comes to him’.⁴⁷

2. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ مُحَمَّدِ بْنِ عِيسَى، عَنْ يُونُسَ، عَنْ ابْنِ مُسْكَانَ، عَنْ مُعَلَّى بْنِ خُنَيْسٍ: عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ، قَالَ: « قَالَ رَسُولُ اللَّهِ ﷺ: قَالَ اللَّهُ تَبَارَكَ وَتَعَالَى: لَوْ لَمْ يَكُنْ فِي الْأَرْضِ إِلَّا مُؤْمِنٌ وَاحِدٌ، لَأَسْتَغْنِيَتْ بِهِ عَنْ جَمِيعِ خَلْقِي، وَلَجَعَلْتُ لَهُ مِنْ إِيْمَانِهِ أَنْسًا لَا يَحْتَاجُ إِلَى أَحَدٍ. »

Ali Bin Ibrahim, from Muhammad Bin Isa, from Yunus, from Ibn Muskan, from Moalla Bin Khunays,

(It has been narrated) from Abu Abdullah^{asws} having said: ‘Rasool-Allah^{saww} said: ‘Allah^{azwj} Blessed and High Said: “If there does not happen to be in the earth except for one Momin, I^{azwj} would have Sufficed with him from the entirety of My^{azwj} creatures, and would have Made his Emān to be a comfort for him, he would not be needy to anyone (else)’.⁴⁸

3. مُحَمَّدُ بْنُ يَحْيَى، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ عِيسَى، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ أَبِي نَصْرٍ، عَنْ الْحُسَيْنِ بْنِ مُوسَى، عَنْ الْفَضِيلِ بْنِ يَسَارٍ: عَنْ أَبِي جَعْفَرٍ عَلَيْهِ السَّلَامُ، قَالَ: « مَا يُبَالِي مَنْ عَرَفَهُ اللَّهُ هَذَا الْأَمْرَ أَنْ يَكُونَ عَلَى قَلَّةٍ جَبَلٍ يَأْكُلُ مِنْ نَبَاتِ الْأَرْضِ حَتَّى يَأْتِيَهُ الْمَوْتُ. »

Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Ahmad Bin Muhammad Bin Abu Nasr, from Al Husayn Bin Musa, from Fuzayl Bin Yasaar,

(It has been narrated) from Abu Ja’far^{asws} having said: ‘What would he care, the one whom Allah^{azwj} Casues to recognise this matter (Al-Wilayah), if he happens to be upon the top of a mountain, eating from the vegetation of the earth until the death comes to him’.⁴⁹

4. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ مُحَمَّدِ بْنِ عِيسَى، عَنْ يُونُسَ، عَنْ كُلَيْبِ بْنِ مُعَاوِيَةَ: عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ، قَالَ: سَمِعْتُهُ يَقُولُ: « مَا يَنْبَغِي لِلْمُؤْمِنِ أَنْ يَسْتَوْحِشَ إِلَى أَخِيهِ فَمَنْ دُونَهُ، الْمُؤْمِنُ عَزِيزٌ فِي دِينِهِ. »

Ali Bin Ibrahim, from Muhammad Bin Isa, from Yunus, from Kuleyb Bin Muawiya,

(It has been narrated) from Abu Abdullah^{asws}, said, ‘I heard him^{asws} saying: ‘It is not befitting for the Momin that he alienates to his brother from the ones below him (in understanding). The Momineen are highly valued people in their Religion’.⁵⁰

5. عَنْهُ، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ، عَنْ مُحَمَّدِ بْنِ خَالِدٍ، عَنْ فَضَالَةَ بْنِ أَيُّوبَ، عَنْ عُمَرَ بْنِ أَبَانَ وَسَيْفِ بْنِ عَمِيرَةَ، عَنْ فُضَيْلِ بْنِ يَسَارٍ، قَالَ: دَخَلْتُ عَلَى أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ فِي مَرَضَةٍ مَرَضَهَا لَمْ يَبْقَ مِنْهُ إِلَّا رَأْسُهُ عَلَيْهِ السَّلَامُ، فَقَالَ: « يَا فُضَيْلُ، إِنِّي كَثِيرًا مَا أَقُولُ: مَا عَلَى رَجُلٍ عَرَفَهُ اللَّهُ هَذَا الْأَمْرَ لَوْ كَانَ فِي رَأْسِ جَبَلٍ حَتَّى يَأْتِيَهُ الْمَوْتُ. يَا فُضَيْلَ بْنَ يَسَارٍ، إِنَّ النَّاسَ أَخَذُوا يَمِينًا وَشِمَالًا، وَإِنَّا وَشِيعَتُنَا هُدَيْنَا الصِّرَاطَ الْمُسْتَقِيمَ؛ يَا فُضَيْلَ بْنَ يَسَارٍ، إِنَّ الْمُؤْمِنَ لَوْ أَصْبَحَ لَهُ مَا بَيْنَ الْمَشْرِقِ وَالْمَغْرِبِ، كَانَ ذَلِكَ خَيْرًا لَهُ، وَلَوْ أَصْبَحَ مُقَطَّعًا أَعْضَاؤُهُ، كَانَ ذَلِكَ خَيْرًا لَهُ. يَا فُضَيْلَ بْنَ يَسَارٍ، إِنَّ اللَّهَ لَا يَفْعَلُ بِالْمُؤْمِنِ إِلَّا مَا هُوَ خَيْرٌ لَهُ؛ يَا فُضَيْلَ بْنَ يَسَارٍ، لَوْ عَدَلْتُ الدُّنْيَا عِنْدَ اللَّهِ جَنَاحَ بَعُوضَةٍ، مَا سَقَى عَدُوَّهُ مِنْهَا شَرْبَةَ مَاءٍ؛ يَا فُضَيْلَ بْنَ يَسَارٍ، إِنَّهُ مَنْ كَانَ هَمُّهُ هَمًّا وَاحِدًا، كَفَاهُ اللَّهُ هَمَّهُ؛ وَمَنْ كَانَ هَمُّهُ فِي كُلِّ وَادٍ، لَمْ يُيَالِ اللَّهُ بِأَيِّ وَادٍ هَلَكَ ».

From him, from Ahmad Bin Muhammad, from Muhammad Bin Khalid, from Fazalat Bin Ayoub, from Umar Bin Aban and Sayf Bin Ameyra, from Fuzayl Bin Yasaar who said,

‘I went over to Abu Abdullah^{asws} during an illness which had spread and there did not remain from him^{asws} except for his^{asws} head (as unaffected). So he^{asws} said: ‘O Fuzayl! It is very frequently what I^{asws} am saying, what is upon a man whom Allah^{azwj} Causes to recognise this matter (Al-Wilayah), if he were to be at the top of a mountain until the death comes to him?

O Fuzay Bin Yasaar! The people are taking to the right and the left, and we^{asws} and our^{asws} Shia, we are Guided to the Straight Path. O Fuzayl Bin Yasaar” The Momin, if there happens to be for him, what is between the east and the west, it would be better for him, and if he was to become of cut off limbs, that would be better for him. O Fuzayl Bin Yasaar! Allah^{azwj} does not Do with the Momin except for what is better for him.

O Fuzayl Bin Yasaar! Had the world in the Presence of Allah^{azwj} equated to a wing of a fly, He^{azwj} would not have Quenched His^{azwj} enemies from it a drink of water. O Fuzayl Bin Yasaar! The one who concerns himself with one concern, Allah^{azwj} would Suffice his concern, and the one whose concern was in every valley, Allah^{azwj} would not Care in which valley he perishes’.⁵¹

6. مُحَمَّدُ بْنُ يَحْيَى، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ، عَنْ مُحَمَّدِ بْنِ سِنَانٍ، عَنْ ابْنِ مُسْكَانٍ، عَنْ مَنْصُورِ الصِّقْلِ وَالْمَعْلَى بْنِ خُنَيْسٍ، قَالَا: سَمِعْنَا أَبَا عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ يَقُولُ: « قَالَ رَسُولُ اللَّهِ ﷺ: مَا تَرَدَّدَتْ فِي شَيْءٍ أَنَا فَاعِلُهُ كَتَرَدَّدِي فِي مَوْتِ عَبْدِي الْمُؤْمِنِ، إِنِّي لَأُحِبُّ لِقَاءَهُ، وَ يَكْرَهُ الْمَوْتَ، فَأَصْرَفَهُ عَنْهُ؛ وَإِنَّهُ لَيَدْعُونِي، فَأُجِيبُهُ؛ وَإِنَّهُ لَيَسْأَلُنِي، فَأُعْطِيهِ، وَلَوْ لَمْ يَكُنْ فِي الدُّنْيَا إِلَّا وَاحِدٌ مِنْ عِبِيدِي مُؤْمِنٌ، لَأَسْتَغْنَيْتُ بِهِ عَنْ جَمِيعِ خَلْقِي، وَلَجَعَلْتُ لَهُ مِنْ إِيْمَانِهِ أَنْسًا لَيَسْتَوْحِشَ إِلَى أَحَدٍ ».

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Muhammad Bin Sinan, from Ibn Muskan, from Mansour Al Sayqal and Al Moalla Bin Khunays who both said,

‘We both heard Abu Abdullah^{asws} saying: ‘Rasool-Allah^{saww} said: ‘Allah^{azwj} Mighty and Majestic Said: ‘I^{azwj} do not Hesitate with regards to anything I^{azwj} Do like I^{azwj} Hesitate regarding the death of My^{azwj} Momin servant. I^{azwj} Love to Meet him and he dislikes the death, so I^{azwj} Exchange it from him; and he supplicates to Me^{azwj}, so I^{azwj} Answer him, and he asks Me^{azwj}, so I^{azwj} Give him; and if there did not happen to be in the world except for one Momin from My^{azwj} servants, I^{azwj} would have Sufficed with him from the entirety of My^{azwj} creatures, and would have Made his Emān to be a comfort for him, (so that) he would not yearn to anyone’.⁵²

102- بَابُ فِي سُكُونِ الْمُؤْمِنِ إِلَى الْمُؤْمِنِ

Chapter 102 – Regarding the tranquility of the Momin to the Momin

1. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ مُحَمَّدِ بْنِ عَيْسَى بْنِ عُبَيْدٍ، عَنْ يُونُسَ، عَمَّنْ ذَكَرَهُ: عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ، قَالَ: «إِنَّ الْمُؤْمِنَ لَيَسْكُنُ إِلَى الْمُؤْمِنِ، كَمَا يَسْكُنُ الظَّمَانُ إِلَى الْمَاءِ الْبَارِدِ».

Ali Bin Ibrahim, from Muhammad Bin Isa Bin Ubeyud, from Yunus, from the one who mentioned it,

(It has been narrated) from Abu Abdullah^{asws} having said: ‘The Momin brings tranquillity to the Momin just as the thirsty one gets tranquillised to the cold water’.⁵³

103- بَابُ فِيمَا يَدْفَعُ اللَّهُ بِالْمُؤْمِنِ

Chapter 103 – Regarding what Allah^{azwj} Fends off due to the Momin

1. مُحَمَّدُ بْنُ يَحْيَى، عَنْ عَلِيِّ بْنِ الْحَسَنِ التَّيْمِيِّ، عَنْ مُحَمَّدِ بْنِ عَبْدِ اللَّهِ بْنِ زُرَّارَةَ، عَنْ مُحَمَّدِ بْنِ الْفُضَيْلِ، عَنْ أَبِي حَمْزَةَ: عَنْ أَبِي جَعْفَرٍ عَلَيْهِ السَّلَامُ، قَالَ: «إِنَّ اللَّهَ لَيَدْفَعُ بِالْمُؤْمِنِ الْوَاحِدِ عَنِ الْقَرْيَةِ الْفَنَاءَ».

Muhammad Bin Yahya, from Ali Bin Al Hassan Al Taymi, from Muhammad Bin Abdullah Bin Zurara, from Muhammad Bin Al Fuzayl, from Abu Hamza,

(It has been narrated) from Abu Ja’far^{asws} having said: ‘Allah^{azwj} Fends off the destruction from the whole town due to the (existence of just) one Momin’.⁵⁴

2. مُحَمَّدُ بْنُ يَحْيَى، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ، عَنْ ابْنِ مَحْبُوبٍ، عَنْ عَبْدِ اللَّهِ بْنِ سَنَانَ، عَنْ أَبِي حَمْزَةَ: عَنْ أَبِي جَعْفَرٍ عَلَيْهِ السَّلَامُ، قَالَ: «لَا يُصِيبُ قَرْيَةً عَذَابٌ وَفِيهَا سَبْعَةٌ مِنَ الْمُؤْمِنِينَ».

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Ibn Mahboub, from Abdullah Bin Sinan, from Abu Hamza,

(It has been narrated) from Abu Ja'far^{asws} having said: 'A town would not be hit by a Punishment while there are seven from the Momineen therein'.⁵⁵

3. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنْ ابْنِ أَبِي عُمَيْرٍ، عَنْ غَيْرِ وَاحِدٍ: عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ، قَالَ: قِيلَ لَهُ فِي الْعَذَابِ: إِذَا نَزَلَ بِقَوْمٍ يُصِيبُ الْمُؤْمِنِينَ؟ قَالَ: «نَعَمْ، وَلَكِنْ يَخْلُصُونَ بَعْدَهُ». «.

Ali Bin Ibrahim, from his father, from Ibn Abu Umeir, from someone else, (It has been narrated) from Abu Abdullah^{asws} having said: 'It was said to him^{asws}, 'With regards to the Punishment when it befalls upon a group, would the Momineen be hit?' He^{asws} said: 'Yes, but they would be Saved after it'.⁵⁶

104- بَابُ فِي أَنَّ الْمُؤْمِنَ صِنْفَانِ

Chapter 104 – Regarding that the Momin is of two types

1. مُحَمَّدُ بْنُ يَحْيَى، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ، عَنْ مُحَمَّدِ بْنِ سَنَانَ، عَنْ نَصِيرِ أَبِي الْحَكَمِ الْخَثْعَمِيِّ: عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ، قَالَ: «الْمُؤْمِنُ مُؤْمِنَانِ: فَمُؤْمِنٌ صَدَقَ بِعَهْدِ اللَّهِ، وَوَفَّى بَشْرَطَهُ، وَذَلِكَ قَوْلُ اللَّهِ عَزَّ وَجَلَّ: (رِجَالٌ صَدَقُوا مَا عَاهَدُوا اللَّهَ عَلَيْهِ) فَذَلِكَ الَّذِي لَا تُصِيبُهُ أَهْوَالُ الدُّنْيَا وَلَا أَهْوَالُ الْآخِرَةِ، وَذَلِكَ مِمَّنْ يَشْفَعُ وَلَا يَشْفَعُ لَهُ؛ وَمُؤْمِنٌ كَخَامَةِ الزَّرْعِ تَعُوجُ أَحْيَانًا، وَتَقُومُ أَحْيَانًا، فَذَلِكَ مِمَّنْ تُصِيبُهُ أَهْوَالُ الدُّنْيَا وَأَهْوَالُ الْآخِرَةِ، وَذَلِكَ مِمَّنْ يَشْفَعُ لَهُ وَلَا يَشْفَعُ». «.

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Muhammad Bin Sinan, from Nusayr Abu Al Hakam Al Khash'amy,

(It has been narrated) from Abu Abdullah^{asws} having said: 'The Momineen are of two (types of) Momineen. So there is a Momin who ratified with the Covenant of Allah^{azwj} and loyal with His^{azwj} Stipulation (Condition), and that is in the Words of Allah^{azwj} Mighty and Majestic [33: 23] From the Believers are men who ratified what Covenant Allah Made with them. So that is the one who would not be hit by the horrors of the world and the Hereafter, and that is from the one would interceded and would (be in no need) to be interceded for.

And there is a Momin like the stalk (trunk) of the plants, sometimes he is crooked (bent towards sins) and sometimes he is straight. So that is from the one who would be hit by the horrors of the world and the horrors of the Hereafter, and that is from the one who would be interceded for and he would not be interceding (for anyone else)'.⁵⁷

2. عِدَّةٌ مِنْ أَصْحَابِنَا، عَنْ سَهْلِ بْنِ زِيَادٍ، عَنْ مُحَمَّدِ بْنِ عَبْدِ اللَّهِ، عَنْ خَالِدِ الْعَمِّيِّ، عَنْ خَضِرِ بْنِ عَمْرٍو: عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ، قَالَ: سَمِعْتَهُ يَقُولُ: «الْمُؤْمِنُ مُؤْمِنَانِ: مُؤْمِنٌ وَفَّى لِلَّهِ بِشْرُوطَهُ الَّتِي اشْتَرَطَهَا عَلَيْهِ، فَذَلِكَ مَعَ النَّبِيِّينَ وَالصِّدِّيقِينَ وَالشُّهَدَاءِ وَالصَّالِحِينَ، وَحَسَنٌ

أُولَئِكَ رَفِيقًا، وَذَلِكَ مِمَّنْ يَشْفَعُ وَلَا يَشْفَعُ لَهُ، وَذَلِكَ مِمَّنْ لَاتُصِيبُهُ أَهْوَالُ الدُّنْيَا، وَلَا أَهْوَالُ
الْآخِرَةِ؛ وَمُؤْمِنٌ زَلَّتْ بِهِ قَدَمٌ، فَذَلِكَ كَخَامَةِ الزَّرْعِ، كَيْفَمَا كَفَّاتَهُ الرِّيحُ انْكَفَأَ، وَذَلِكَ مِمَّنْ
تُصِيبُهُ أَهْوَالُ الدُّنْيَا وَالْآخِرَةِ، وَيَشْفَعُ لَهُ وَهُوَ عَلَى خَيْرٍ.»

A number of our companions, from Sahl Bin Ziyad, from Muhammad Bin Abdullah, from Khalid Al Amma, from Khazir Bin Amro,

(It has been narrated) from Abu Abdullah^{asws}, said, 'I heard him^{asws} saying: 'The Momin are (two types of) Momins. A Momin who is loyal to Allah^{azwj} with His^{azwj} Stipulation which He^{azwj} Stipulated upon him. So that one would be with [4: 69] the Prophets and the Truthful and the Martyrs and the Righteous, and a goodly company are they!. And that would be the one who would (be able to) intercede and (would not need to be (interceded for), and that one is from the one who would neither be hity by the horrors of the world nor the horrors of the Hereafter.

And there is a Momin whose feet waver with him, so that one is like the stalk of the plants. He moves whichever way the wind moves him, and that one is from the ones who would be hit by the horrors of the world and the Hereafter, and he would be interceded for, and he is upon good'.⁵⁸

3. عِدَّةٌ مِنْ أَصْحَابِنَا، عَنْ أَحْمَدَ بْنِ مُحَمَّدَ بْنِ خَالِدٍ، عَنْ إِسْمَاعِيلَ بْنِ مِهْرَانَ، عَنْ
يُونُسَ بْنِ يَعْقُوبَ، عَنْ أَبِي مَرْيَمَ النَّصَارِيِّ: عَنْ أَبِي جَعْفَرٍ عَلَيْهِ السَّلَامُ، قَالَ: «قَامَ رَجُلٌ بِالْبَصْرَةِ
إِلَى أَمِيرِ الْمُؤْمِنِينَ عَلَيْهِ السَّلَامُ، فَقَالَ: يَا أَمِيرَ الْمُؤْمِنِينَ، أَخْبَرْنَا عَنِ الْإِخْوَانِ، فَقَالَ عَلَيْهِ السَّلَامُ: الْإِخْوَانُ
صِنْفَانِ: إِخْوَانُ الثِّقَةِ، وَإِخْوَانُ الْمُكَاشَرَةِ فَأَمَّا إِخْوَانُ الثِّقَةِ، فَهُمْ: الْكَفُّ، وَالْجَنَاحُ، وَالْأَهْلُ،
وَالْمَالُ، فَإِذَا كُنْتَ مِنْ أَخِيكَ عَلَى حَدِّ الثِّقَةِ، فَاذْبُلْ لَهُ مَالَكَ وَبَدَنَكَ، وَصَافٍ مِنْ صَافَاهُ،
وَعَادٍ مِنْ عَادَاهُ، وَاکْتُمْ سِرَّهُ وَعَيْبَهُ، وَأَظْهَرِ مِنْهُ الْحَسَنَ، وَاعْلَمْ أَيُّهَا السَّائِلُ أَنَّهُمْ أَقَلُّ مِنَ
الْكَبِيرَةِ الْأَحْمَرِ.

وَأَمَّا إِخْوَانُ الْمُكَاشَرَةِ، فَإِنَّكَ تُصِيبُ لَذَّتِكَ مِنْهُمْ، فَلَا تَقْطَعَنَّ ذَلِكَ مِنْهُمْ، وَلَا تَطْلُبَنَّ مَا
وَرَاءَ ذَلِكَ مِنْ ضَمِيرِهِمْ، وَابْذُلْ لَهُمْ مَا بَدَّلُوا لَكَ مِنْ طَلَاقَةِ الْوَجْهِ وَحُلَاوَةِ اللِّسَانِ.»

A number of our companions, from Ahmad Bin Muhammad Bin Khalid, from Ismail Bin Mihran, from Yunus Bin Yaqoub, from Abu Maryam Al Ansary,

(It has been narrated) from Abu Ja'far^{asws} having said: 'A man from Al-Basra stood up to Amir Al-Momineen^{asws} and he said, 'O Amir Al-Momineen^{asws}! Inform us about the brethren'. So he^{asws} said: 'The brethren are of two types – The trustworthy brethren and the friendly brethren.

So as for the trustworthy brethren, so they are the palm, and the wing, and the family and the wealth. So when you were with a brother of yours who was upon the limit of trustworthiness, so spend the wealth and (exert) your body for him, and be sincere to those who are sincere to him, and assist those who assist him, and conceal his secrets and his faults and manifest the goodness

from him. And know, O you people! They are scarcer than the red Ruby (in nature).

And as for the friendly brethren, so you would be attaining your pleasure from them, therefore do not cut that off from them, nor seek what is behind that from their consciences, and exert for them what they are exerting for you, from the relaxedness of the face and the sweetness of the tongue'.⁵⁹

105 - بَابُ مَا أَخَذَهُ اللَّهُ عَلَى الْمُؤْمِنِينَ مِنَ الصَّبْرِ عَلَى مَا يَلْحَقُهُ فِيمَا ابْتَلِيَ بِهِ

Chapter 105 – What (Covenant) Allah^{azwj} has Taken upon the Momin, from the patience upon whatever he faces regarding what he has been afflicted with

1. مُحَمَّدُ بْنُ يُحْيَى، عَنْ أَحْمَدَ بْنِ مُحَمَّدَ بْنِ عِيسَى، عَنْ عَلِيِّ بْنِ النُّعْمَانِ، عَنْ دَاوُدَ بْنِ فَرْقَدٍ: عَنْ أَبِي عَبْدِ اللَّهِ عليه السلام، قَالَ: «أَخَذَ اللَّهُ مِيثَاقَ الْمُؤْمِنِ عَلَى أَنْ لَا تُصَدَّقَ مَقَالَتُهُ، وَلَا يَنْتَصِفَ مِنْ عَدُوِّهِ، وَمَا مِنْ مُؤْمِنٍ يَشْفِي نَفْسَهُ إِلَّا بِفَضِيحَتِهَا؛ لِأَنَّ كُلَّ مُؤْمِنٍ مُلَحَمٌ».

Muhammad Bin Yahya, from Ahmad Bin Isa, from Ali Bin Al numan, from Dawood Bin Farqad,

(It has been narrated) from Abu Abdullah^{asws} having said: ‘Allah^{azwj} Took a Covenant upon the Momin (to have patience) when his words are not accepted as true and he does not avenge his enemies. A Momin will not have any satisfaction without subjecting his soul to disgrace (before his own conscience) every Momin is harnessed (to control his worldly desires)’.⁶⁰

2. عِدَّةٌ مِنْ أَصْحَابِنَا، عَنْ سَهْلِ بْنِ زِيَادٍ؛ وَمُحَمَّدُ بْنُ يُحْيَى، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ جَمِيعاً، عَنْ ابْنِ مَحْبُوبٍ، عَنْ أَبِي حَمَزَةَ الثُّمَالِيِّ: عَنْ أَبِي عَبْدِ اللَّهِ عليه السلام، قَالَ: «قَالَ رَسُولُ اللَّهِ ﷺ: إِنْ أَخَذَ مِيثَاقَ الْمُؤْمِنِ عَلَى بَلَايَا أَرْبَعٍ أَيْسَرَهَا عَلَيْهِ مُؤْمِنٌ يَقُولُ بِقَوْلِهِ يَحْسَدُهُ، أَوْ مَنَافِقٌ يَقْفُو أثرَهُ، أَوْ شَيْطَانٌ يَغْوِيهِ، أَوْ كَافِرٌ يَرَى جِهَادَهُ، فَمَا بَقَاءُ الْمُؤْمِنِ بَعْدَ هَذَا؟».

A number of our companions, from Sahl Bin Ziyad and Muhammad Bin Yahya, from Ahmad Bin Muhammad, altogether from Ibn Mahboub, from Abu Hamza Al Sumaly,

(It has been narrated) from Abu Abdullah^{asws} having said: ‘Rasool-Allah^{saww} said: ‘Allah^{azwj} Took a Covenant with the Momin to exercise patience in the face of four kinds of misfortunes, the least (serious) of these is the envying of another Momin against him who has the same belief or a hypocrite who follows him (to harm him), or a Satan^{la} tempting him, or a disbeliever showing his struggle (against him). So what would remain of the Momin after this?’⁶¹

3. عِدَّةٌ مِنْ أَصْحَابِنَا، عَنْ أَحْمَدَ بْنِ مُحَمَّدَ بْنِ خَالِدٍ، عَنْ عُثْمَانَ بْنِ عِيسَى، عَنْ ابْنِ مُسْكَانَ: عَنْ أَبِي عَبْدِ اللَّهِ عليه السلام، قَالَ: «مَا أَفْلَتَ الْمُؤْمِنُ مِنْ وَاحِدَةٍ مِنْ ثَلَاثٍ — وَلَوْ بِمَا اجْتَمَعَتِ الثَّلَاثُ عَلَيْهِ —: إِمَّا بَغْضٍ مِنْ يَكُونُ مَعَهُ فِي الدَّارِ يُغْلِقُ عَلَيْهِ بَابَهُ يُؤْذِيهِ، أَوْ جَارٌ

يُؤْذِيهِ، أَوْ مَنْ فِي طَرِيقِهِ إِلَى حَوَائِجِهِ يُؤْذِيهِ؛ وَلَوْ أَنَّ مُؤْمِنًا عَلَى قَلَّةٍ جَبَلٍ، لَبَعَثَ اللَّهُ — عَزَّ وَجَلَّ — إِلَيْهِ شَيْطَانًا يُؤْذِيهِ، وَيَجْعَلُ اللَّهُ لَهُ مِنْ إِيْمَانِهِ أَنْسًا لَا يَسْتَوْحِشُ مَعَهُ إِلَى أَحَدٍ». «.

A number of our companions, from Ahmad Bin Muhammad Bin Khalid, from usman Bin Isa, from Ibn Muskan,

(It has been narrated) from Abu Abdullah^{asws} having said: ‘No Momin would escape from one of the three, and perhaps all three would be gathered upon him – either the hatred of the one who happens to be with him in the house, closing the door upon him, bothering him; or a neighbour who would bother him; or the one in his way to his needs, would trouble him. And if a Momin were to be at the top of a mountain, Allah^{azwj} Mighty and Majestic would Send a Satan^{la} to him who would harm him, and Allah^{azwj} would Make his Emān to be a comfort for him, he would not yearn for anyone with it’.⁶²

4. عَدَّةٌ مِنْ أَصْحَابِنَا، عَنْ سَهْلِ بْنِ زِيَادٍ، عَنْ أَحْمَدَ بْنِ مُحَمَّدَ بْنِ أَبِي نَصْرٍ، عَنْ دَاوُدَ بْنِ سِرْحَانَ، قَالَ: سَمِعْتُ أَبَا عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ يَقُولُ: «أَرْبَعٌ لَا يَخْلُو مِنْهُنَّ الْمُؤْمِنُ، أَوْ وَاحِدَةٌ مِنْهُنَّ: مُؤْمِنٌ يَحْسَدُهُ — وَهُوَ أَشَدُّهُمْ عَلَيْهِ — وَمُنَافِقٌ يَقْفُو أثرَهُ، أَوْ عَدُوٌّ يَجَاهِدُهُ، أَوْ شَيْطَانٌ يَغْوِيهِ». «.

A number of our companions, from Sahl Bin Ziyad, from Ahmad Bin Muhammad Bin Abu Nasr, from Dawood Bin Sirhan who said,

‘I heard Abu Abdullah^{asws} saying: ‘Four (matters), the Believer would not be devoid of, or one of these – a Momin who would envy him, and it is the most difficult of these upon him; and a hypocrite removing his traces, or an enemy fighting against him, or a Satan^{la} tempting him’.⁶³

5. مُحَمَّدٌ بْنُ يَحْيَى، عَنْ أَحْمَدَ بْنِ مُحَمَّدَ بْنِ عِيسَى، عَنْ ابْنِ سِنَانَ، عَنْ عَمَّارِ بْنِ مَرْوَانَ، عَنْ سَمَاعَةَ بْنِ مِهْرَانَ: عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ، قَالَ: «إِنَّ اللَّهَ — عَزَّ وَجَلَّ — جَعَلَ وَلِيَّهُ فِي الدُّنْيَا غَرَضًا لِعَدُوِّهِ». «.

Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Ibn Sinan, from Ammar Bin Marwan, from Sama’at Bin Mihran,

(It has been narrated) from Abu Abdullah^{asws} having said: ‘Allah^{azwj} Mighty and Majestic Sent His^{azwj} friend into the world to endure His^{azwj} enemy’s (opposition).’⁶⁴

6. عَدَّةٌ مِنْ أَصْحَابِنَا، عَنْ أَحْمَدَ بْنِ مُحَمَّدَ بْنِ خَالِدٍ، عَنْ عُثْمَانَ بْنِ عِيسَى، عَنْ مُحَمَّدِ بْنِ عَجَلَانَ، قَالَ: كُنْتُ عِنْدَ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ، فَشَكَا إِلَيْهِ رَجُلٌ الْحَاجَةَ، فَقَالَ لَهُ: «اصْبِرْ؛ فَإِنَّ اللَّهَ سَيَجْعَلُ لَكَ فَرْجًا» قَالَ: ثُمَّ سَكَتَ سَاعَةً، ثُمَّ أَقْبَلَ عَلَى الرَّجُلِ، فَقَالَ: «أَخْبِرْنِي عَنْ سَجْنِ الْكُوفَةِ، كَيْفَ هُوَ؟» فَقَالَ: أَصْلَحَكَ اللَّهُ، ضَيْقٌ مُتَنٍّ، وَأَهْلُهُ بِأَسْوَأَ حَالٍ، قَالَ: «فَإِنَّمَا أَنْتَ فِي السَّجْنِ فَتَرِيدُ أَنْ تَكُونَ فِيهِ فِي سَعَةٍ؟ أَمَا عَلِمْتَ أَنَّ الدُّنْيَا سَجْنُ الْمُؤْمِنِ». «.

A number of our companions, from Ahmad Bin Muhammad Bin Khalid, from Usman Bin Isa, from Muhammad Bin Ajlan who said,

‘I was in the presence of Abu Abdullah^{asws}, and a man complained to him^{asws} of his needs. So he^{asws} said to him: ‘Be patient, from Allah^{azwj} would soon Make a relief to be for you’.

He (the narrator) said, ‘Then he^{asws} remained silent for a while, then turned towards the man and he^{asws} said: ‘Inform me about the prison of Al-Kufa, how is it?’ So he said, ‘May Allah^{azwj} Keep you^{asws} well! Narrow, smelly, and its inhabitants are in an evil state’. He^{asws} said: ‘So rather, you are in the prison, and you are wanting that you happen to be capacious in it? Do you not know that the world is a prison for the Momin?’.⁶⁵

7. عَنْ مُحَمَّدِ بْنِ عَلِيٍّ، عَنْ إِبْرَاهِيمَ الْحَدَّاءِ، عَنْ مُحَمَّدِ بْنِ صَغِيرٍ، عَنْ جَدِّهِ شُعَيْبٍ، قَالَ: سَمِعْتُ أَبَا عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ يَقُولُ: «الدُّنْيَا سِجْنُ الْمُؤْمِنِ، فَأَيُّ سِجْنٍ جَاءَ مِنْهُ خَيْرٌ؟».

From him, from Muhammad Bin Ali, from Ibrahim Al Haza’a, from Muhammad Bin Sagheer, from his grandfather Shuayb who said,

‘I heard Abu Abdullah^{asws} saying: ‘The world is a prison for the Momin, so which prison is it that any good came from it?’.⁶⁶

8. مُحَمَّدُ بْنُ يَحْيَى، عَنْ أَحْمَدَ بْنِ مُحَمَّدَ بْنِ عِيسَى، عَنْ الْحَجَّالِ، عَنْ دَاوُدَ بْنِ أَبِي يَزِيدَ: عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ، قَالَ: «الْمُؤْمِنُ مُكْفَرٌ».

وَفِي رِوَايَةٍ أُخْرَى: «وَذَلِكَ أَنَّ مَعْرُوفَهُ يَصْعَدُ إِلَى اللَّهِ، فَلَا يُنْشَرُ فِي النَّاسِ، وَالْكَافِرُ مُشْكُورٌ».

Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Al Hajjal, from Dawood Bin Abu Yazeed,

(It has been narrated) from Abu Abdullah^{asws} having said: ‘The Momin is unappreciated’.

And in another report, (He^{asws} said): ‘And that is because his good deeds ascend to Allah^{azwj}, therefore he is not publicised among the people, and the disbeliever is appreciated’.⁶⁷

9. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنْ ابْنِ أَبِي عَمِيرٍ، عَنْ عَبْدِ اللَّهِ بْنِ سَنَانَ: عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ، قَالَ: «مَا مِنْ مُؤْمِنٍ إِلَّا وَقَدْ وَكَّلَ اللَّهُ بِهِ أَرْبَعَةً: شَيْطَانًا يَغْوِيهِ يُرِيدُ أَنْ يَضِلَّهُ، وَكَافِرًا يَغْتَالُهُ، وَمُؤْمِنًا يَحْسَدُهُ — وَهُوَ أَشَدُّهُمْ عَلَيْهِ — وَمَنَافِقًا يَتَّبِعُ عَثَرَاتِهِ».

Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Abdullah Bin Sinan,

(It has been narrated) from Abu Abdullah^{asws} having said: ‘There is none from a Momin except that Allah^{azwj} has Allocated four Satansla with him, tempting him, intending to stray him; and a disbeliever fighting him, and a Momin envying him – and it is the most difficult upon him, and a hypocrite pursuing his tracks’.⁶⁸

10. عَدَّةٌ مِنْ أَصْحَابِنَا، عَنْ سَهْلِ بْنِ زِيَادٍ، عَنْ ابْنِ مَحْبُوبٍ، عَنْ عَمْرِو بْنِ شَمْرٍ، عَنْ جَابِرٍ: عَنْ أَبِي جَعْفَرٍ عليه السلام، قَالَ: سَمِعْتُهُ يَقُولُ: «إِذَا مَاتَ الْمُؤْمِنُ، خَلَّى عَلَى جِيرَانِهِ مِنَ الشَّيَاطِينِ عَدَدَ رَبِيعَةٍ وَمُضَرٍّ، كَانُوا مُشْتَغَلِينَ بِهِ».

A number of our companions, from Sahl Bin Ziyad, from Ibn Mahboub, from Amro Bin Shimr, from Jabir,

(It has been narrated) from Abu Ja'far^{asws}, said, 'I heard him^{asws} saying: 'When the Momin dies, the Satansla of the number of the (tribes of) Rabi'e and Muzar are freed to be upon his neighbours, who used to be pre-occupied with him'.⁶⁹

11. سَهْلُ بْنُ زِيَادٍ، عَنْ يَحْيَى بْنِ الْمُبَارَكِ، عَنْ عَبْدِ اللَّهِ بْنِ جَبَلَةَ، عَنْ إِسْحَاقَ بْنِ عَمَّارٍ: عَنْ أَبِي عَبْدِ اللَّهِ عليه السلام، قَالَ: «مَا كَانَ وَلَا يَكُونُ وَلَيْسَ بِكَائِنٍ مُؤْمِنٍ إِلَّا وَلَهُ جَارٌ يُؤْذِيهِ، وَلَوْ أَنَّ مُؤْمِنًا فِي جَزِيرَةٍ مِنَ جَزَائِرِ الْبَحْرِ، لَابْتَعَثَ اللَّهُ لَهُ مَنْ يُؤْذِيهِ».

Sahl Bin Ziyad, from Yahya Bin Al Mubarak, from Abdullah Bin Jabala, from Is'haq Bin Ammar,

(It has been narrated) from Abu Abdullah^{asws} having said: 'Neither has there ever been, nor will there ever be, and there is no Momin existing except that there is a neighbour for him harming him; and if a Momin were to be in an island from the islands of the sea, Allah^{azwj} would Send someone (there) who would trouble him'.⁷⁰

12. مُحَمَّدُ بْنُ يَحْيَى، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ عِيسَى، عَنْ عَلِيِّ بْنِ الْحَكَمِ، عَنْ أَبِي أَيُّوبَ، عَنْ إِسْحَاقَ بْنِ عَمَّارٍ: عَنْ أَبِي عَبْدِ اللَّهِ عليه السلام، قَالَ: «مَا كَانَ فِيمَا مَضَى، وَلَا فِيمَا بَقِيَ، وَلَا فِيمَا أَنْتُمْ فِيهِ مُؤْمِنٍ إِلَّا وَلَهُ جَارٌ يُؤْذِيهِ».

Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Ali Bin Al Hakam, from Abu Ayoub, from Is'haq Bin Ammar,

(It has been narrated) from Abu Abdullah^{asws} having said: 'It has not been in the past, nor in what remains (of the future), nor in (the time) what you are in, any Momin except that there is a neighbour for him troubling him'.⁷¹

13. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنْ ابْنِ أَبِي عُمَيْرٍ، عَنْ مُعَاوِيَةَ بْنِ عَمَّارٍ: عَنْ أَبِي عَبْدِ اللَّهِ عليه السلام، قَالَ: سَمِعْتُهُ يَقُولُ: «مَا كَانَ وَلَا يَكُونُ إِلَى أَنْ تَقُومَ السَّاعَةُ مُؤْمِنٍ إِلَّا وَلَهُ جَارٌ يُؤْذِيهِ».

Ali Bin Ibrahim, from his father, from Ibn Abu Umeir, from Muawiya Bin Ammar,

(It has been narrated) from Abu Abdullah^{asws}, said, 'I heard him^{asws} saying: 'There has never happened to be, nor will there happen to be up to the Establishment of the Hour any Momin, except that there would be a neighbour for him troubling him'.⁷²

106 - بَابُ شِدَّةِ ابْتِلَاءِ الْمُؤْمِنِ

Chapter 106 – The severity of the afflictions of the Momin

1. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنْ ابْنِ أَبِي عُمَيْرٍ، عَنْ هِشَامِ بْنِ سَالِمٍ: عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ، قَالَ: «إِنَّ أَشَدَّ النَّاسِ بَلَاءً الْأَنْبِيَاءُ، ثُمَّ الَّذِينَ يَلُونَهُمْ، ثُمَّ الْأَمْثَلُ فَالْأَمْثَلُ».

Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Hisham Bin Salim,

(It has been narrated) from Abu Abdullah^{asws} having said: 'The most severely afflicted of the people are the Prophets^{as}. Then those who follow them^{as} (in status), then thereafter those similar to the previous group and so forth'.⁷³

2. مُحَمَّدُ بْنُ يَحْيَى، عَنْ أَحْمَدَ بْنِ مُحَمَّدَ بْنِ عِيسَى، عَنْ الْحَسَنِ بْنِ مَحْبُوبٍ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ الْحَجَّاجِ، قَالَ: ذُكِرَ عِنْدَ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ، وَمَا يَخُصُّ اللَّهُ — عَزَّ وَجَلَّ — بِهِ الْمُؤْمِنَ، فَقَالَ: «سُئِلَ رَسُولُ اللَّهِ ﷺ: مَنْ أَشَدُّ النَّاسِ بَلَاءً فِي الدُّنْيَا؟ فَقَالَ عَلَيْهِ السَّلَامُ: النَّبِيُّونَ، ثُمَّ الْأَمْثَلُ فَالْأَمْثَلُ، وَيَتَلَى الْمُؤْمِنُ بَعْدَ عَلَى قَدَرِ إِيْمَانِهِ وَحُسْنِ أَعْمَالِهِ؛ فَمَنْ صَحَّ إِيْمَانُهُ وَحَسَنَ عَمَلُهُ أَشَدَّ بَلَاءً، وَمَنْ سَخِفَ إِيْمَانُهُ وَضَعُفَ عَمَلُهُ قَلَّ بَلَاءُهُ».

Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Al Hassan Bin Mahboub, from Abdul Rahman Bin Al Hajjaj who said,

'The afflictions were mentioned in the presence of Abu Abdullah^{asws} and what Allah^{azwj} Mighty and Majestic has Particularised the Momin with. So he^{asws} said: 'Rasool-Allah^{saww} was asked, 'Who is the most severely afflicted of the people in the world?' So he^{saww} said: 'The Prophets^{as}, then the next most then thereafter those similar to the previous group and so forth'; and the Momin is afflicted in accordance to his Emān and the excellence of his deeds. So the one whose Emān is correct and his deeds are excellent, the more severe would be his afflictions, and the one whose Emān is light and his deeds are weak, would be with few afflictions'.⁷⁴

3. مُحَمَّدُ بْنُ يَحْيَى، عَنْ أَحْمَدَ بْنِ مُحَمَّدَ بْنِ عِيسَى، عَنْ مُحَمَّدَ بْنِ سِنَانٍ، عَنْ عَمَارِ بْنِ مَرْوَانَ، عَنْ زَيْدِ الشَّحَّامِ: عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ، قَالَ: «إِنَّ عَظِيمَ الْأَجْرِ لَمَعَ عَظِيمِ الْبَلَاءِ، وَمَا أَحَبَّ اللَّهُ قَوْمًا إِلَّا ابْتَلَاهُمْ».

Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Muhammad Bin Sinan, from Ammar Bin Marwan, from Zayd Al Shahham,

(It has been narrated) from Abu Abdullah^{asws} having said: 'The great Recompense is with the great afflictions, and Allah^{azwj} does not Love a people except that He^{azwj} Afflicts them'.⁷⁵

4. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ؛ وَمُحَمَّدُ بْنُ إِسْمَاعِيلَ، عَنِ الْفَضْلِ بْنِ شَاذَانَ جَمِيعًا، عَنْ حَمَّادِ بْنِ عِيسَى، عَنْ رَبِيعِ بْنِ عَبْدِ اللَّهِ، عَنِ الْفَضِيلِ بْنِ يَسَارٍ: عَنْ أَبِي جَعْفَرٍ عَلَيْهِ السَّلَامُ، قَالَ: «أَشَدُّ النَّاسِ بَلَاءً الْأَنْبِيَاءُ، ثُمَّ الْأَوْصِيَاءُ، ثُمَّ الْأَمْثَلُ فَالْأَمْثَلُ».

Ali Bin Ibrahim, from his father and Muhammad Bin Ismail, from Al Fazl Bin Shazaan, altogether from Hammad Bin Isa, from Rabi'e Bin Abdullah, from Fuzayl Bin Yasaar,

(It has been narrated) from Abu Ja'far^{asws} having said: 'The most severely afflicted of the people are the Prophets^{as}, then the successors^{as}, then the next most favourable, and the next most favourable'.⁷⁶

5. عِدَّةٌ مِنْ أَصْحَابِنَا، عَنْ سَهْلِ بْنِ زِيَادٍ، عَنْ ابْنِ مَحْبُوبٍ، عَنْ ابْنِ رِثَابٍ، عَنْ أَبِي بَصِيرٍ: عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ، قَالَ: «إِنَّ لِلَّهِ — عِزَّ وَجَلَّ — عِبَادًا فِي الْأَرْضِ مِنْ خَالِصِ عِبَادِهِ، مَا يُنْزِلُ مِنَ السَّمَاءِ تَحْفَةً إِلَى الْأَرْضِ إِلَّا صَرَفَهَا عَنْهُمْ إِلَى غَيْرِهِمْ، وَلَا بَلِيَّةٌ إِلَّا صَرَفَهَا إِلَيْهِمْ».

A number of our companions, from Sahl Bin Ziyad, from Ibn Mahboub, from Ibn Raib, from Abu Baseer,

(It has been narrated) from Abu Abdullah^{asws} having said: 'For Allah^{azwj} Mighty and Majestic there are servants from the sincere ones of His^{azwj} servants. No Gift descends from the sky to the earth except that He^{azwj} Exchanges it from them (for it to go) to others, and no affliction (descends) except that He^{azwj} Exchanges it (for it to go) to them'.⁷⁷

6. عِدَّةٌ مِنْ أَصْحَابِنَا، عَنْ أَحْمَدَ بْنِ مُحَمَّدَ بْنِ خَالِدٍ، عَنْ أَحْمَدَ بْنِ عُبَيْدٍ، عَنْ الْحُسَيْنِ بْنِ عَلْوَانَ: عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ: أَنَّهُ قَالَ — وَعِنْدَهُ سَدِيرٌ —: «إِنَّ اللَّهَ إِذَا أَحَبَّ عَبْدًا غَتَّهُ بِالْبَلَاءِ غَتًّا، وَإِنَّا وَإِيَّاكُمْ يَا سَدِيرُ، لَنُصْبِحُ بِهِ وَنُمْسِي».

A number of our companions, from Ahmad Bin Muhammad Bin Khalid, from Ahmad Bin Ubeyd, from Al Husayn Bin Alwan,

(It has been narrated) from Abu Abdullah^{asws} having said, and in his^{asws} presence was Sadeyr: 'Allah^{azwj}, when He^{azwj} Loves a servant Immerses him in the afflictions with an immersion, and I^{asws} and you all, O Sadeyr, are with it, in the morning and evening'.⁷⁸

7. مُحَمَّدُ بْنُ يَحْيَى، عَنْ أَحْمَدَ بْنِ مُحَمَّدَ بْنِ عَيْسَى، عَنْ مُحَمَّدَ بْنِ سَنَانَ، عَنْ الْوَلِيدِ بْنِ الْعَلَاءِ، عَنْ حَمَّادٍ، عَنْ أَبِيهِ: عَنْ أَبِي جَعْفَرٍ عَلَيْهِ السَّلَامُ، قَالَ: «إِنَّ اللَّهَ — تَبَارَكَ وَتَعَالَى — إِذَا أَحَبَّ عَبْدًا غَتَّهُ بِالْبَلَاءِ غَتًّا، وَتَجَّهُ بِالْبَلَاءِ تَجًّا، فَإِذَا دَعَاهُ، قَالَ: لَبَيْكَ عَبْدِي، لَمَنْ عَجَلْتُ لَكَ مَا سَأَلْتَ، إِنِّي عَلَى ذَلِكَ لَقَادِرٌ؛ وَلَمَنْ أَدَخَرْتُ لَكَ، فَمَا أَدَخَرْتُ لَكَ فَهُوَ خَيْرٌ لَكَ».

Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Muhammad Bin Sinan, from Al Waleed Bin Ala'a, from Hammad, from his father,

(It has been narrated) from Abu Ja'far^{asws} having said: 'Allah^{azwj} Blessed and High, when He^{azwj} Loves a servant, Immerses him in afflictions with an immersion, and Bleeds him by the afflictions with a bleeding. So when he supplicates to Him^{azwj}, He^{azwj} Says: "Here I^{azwj} am, My^{azwj} servant! I^{azwj} can Hasten to you what you are asking for, I^{azwj} am Able upon that, and I^{azwj} can Set it aside for you, but whatever I^{azwj} Set aside for you, so it is better for you'.⁷⁹

8. عَنْهُ، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ، عَنْ ابْنِ مَحْبُوبٍ، عَنْ زَيْدِ الزَّرَّادِ: عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ، قَالَ: « قَالَ رَسُولُ اللَّهِ ﷺ: إِنَّ عَظِيمَ الْبَلَاءِ يُكَافَأُ بِهِ عَظِيمُ الْجَزَاءِ، فَإِذَا أَحَبَّ اللَّهُ عَبْدًا ابْتَلَاهُ بِعَظِيمِ الْبَلَاءِ، فَمَنْ رَضِيَ فَلَهُ عِنْدَ اللَّهِ الرِّضَا، وَمَنْ سَخِطَ الْبَلَاءُ فَلَهُ عِنْدَ اللَّهِ السَّخَطُ ».

From him, from Ahmad Bin Muhammad, from Ibn Mahboub, from Zayd Al Zarrad,

(It has been narrated) from Abu Abdullah^{asws} having said: ‘Rasool-Allah^{saww} said: ‘The great affliction is matched with great Recompense. So when Allah^{azwj} Loves a servant, Afflicts him with the great affliction. So the one who is pleased, for him would be the Pleasure in the Presence of Allah^{azwj}, and the one who is angered by the affliction, for him would be the Anger in the Presence of Allah^{azwj}’.⁸⁰

9. عَنْهُ، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ، عَنْ عَلِيِّ بْنِ الْحَكَمِ، عَنْ زَكَرِيَّا بْنِ الْحُرِّ، عَنْ جَابِرِ بْنِ زَيْدٍ: عَنْ أَبِي جَعْفَرٍ عَلَيْهِ السَّلَامُ، قَالَ: « إِنَّمَا يَبْتَغِي الْمُؤْمِنُ فِي الدُّنْيَا عَلَى قَدَرِ دِينِهِ — أَوْ قَالَ —: عَلَى حَسَبِ دِينِهِ ».

From, from Ahmad Bin Muhammad, from Ali Bin Al Hakam, from Zakariyya Bin Al Hurr, from Jaber Bin Yazeed,

(It has been narrated) from Abu Ja’far^{asws} having said: ‘But rather the Momin would be afflicted in the world in accordance with his Religion’, or said, ‘as per the status of his Religion’.⁸¹

10. عِدَّةٌ مِنْ أَصْحَابِنَا، عَنْ أَحْمَدَ بْنِ أَبِي عَبْدِ اللَّهِ، عَنْ بَعْضِ أَصْحَابِهِ، عَنْ مُحَمَّدِ بْنِ الْمُثَنَّى الْحَضَرَمِيِّ، عَنْ مُحَمَّدِ بْنِ بُهْلُولٍ بْنِ مُسْلِمِ الْعَبْدِيِّ: عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ، قَالَ: « إِنَّمَا الْمُؤْمِنُ بِمَنْزِلَةِ كِفَّةِ الْمِيزَانِ، كُلَّمَا زِيدَ فِي إِيْمَانِهِ زِيدَ فِي بَلَاءِهِ ».

A number of our companions, from Ahmad Bin Abu Abdullah, from one of his companions, from Muhammad Bin Al Musanna Al Hazramy, from Muhammad Bin Bahloul Bin Muslim Al Abdy,

(It has been narrated) from Abu Abdullah^{asws} having said: ‘But rather, the Momin is at the status of the hand of the scale. Every time his Emān increases, there is an increase in his afflictions’.⁸²

11. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنْ ابْنِ أَبِي عُمَيْرٍ، عَنْ أَبِي أَيُّوبَ، عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ، قَالَ: سَمِعْتُ أَبَا عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ يَقُولُ: « الْمُؤْمِنُ لَا يَمُضِي عَلَيْهِ أَرْبَعُونَ لَيْلَةً إِلَّا عَرَضَ لَهُ أَمْرٌ يَحْزَنُهُ، يَذْكُرُ بِهِ ».

Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Abu Ayoub, from Muhammad Bin Muslim who said,

‘I heard Abu Abdullah^{asws} saying: ‘The Momin, forty days would not pass over him except a matter would present itself to him, grieving him, preoccupying him with it’.⁸³

12. مُحَمَّدُ بْنُ يَحْيَى، عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ، عَنْ صَفْوَانَ، عَنْ مُعَاوِيَةَ بْنِ عَمَّارٍ، عَنْ نَاجِيَةٍ، قَالَ: قُلْتُ لِأَبِي جَعْفَرٍ عليه السلام: إِنَّ الْمُغِيرَةَ يَقُولُ: إِنَّ الْمُؤْمِنَ لَا يَيْتَلِي بِالْجَذَامِ، وَلَا بِالْبَرَصِ، وَلَا بِكَذَا، وَلَا بِكَذَا؟

فَقَالَ: «إِنْ كَانَ لَغَافِلًا عَنْ صَاحِبِ يَاسِينَ إِنَّهُ كَانَ مُكْنَعًا». ثُمَّ رَدَّ أَصَابِعَهُ، فَقَالَ: «كَأَنِّي أَنْظُرُ إِلَى تَكْنِيعِهِ أَتَاهُمْ، فَأَنْذَرَهُمْ، ثُمَّ عَادَ إِلَيْهِمْ مِنَ الْغَدِ، فَقَتَلُوهُ». ثُمَّ قَالَ: «إِنَّ الْمُؤْمِنَ يَيْتَلِي بِكُلِّ بَلِيَّةٍ، وَيَمُوتُ بِكُلِّ مَيْتَةٍ إِلَّا أَنَّهُ لَا يَقْتُلُ نَفْسَهُ».

Muhammad Bin Yahya, from Muhammad Bin Al Husayn, from Safwan, from Muawiya Bin Ammar, from Najiya who said,

‘I said to Abu Ja’far^{asws}, ‘Al-Mugheira is saying that the Momin does not get afflicted by neither the leprosy nor by the vitiligo, nor by such and such’. So he^{asws} said: ‘It is as if he is oblivious from ‘Sahib Yaseen’ (36: 20). He was of a paralytic hand’, then he^{asws} retracted his^{asws} fingers, and he^{asws} said: ‘It is as if I^{asws} am looking at his^{asws} paralysis. He went over to them and warned them. Then he repeated to them the next day, so they killed him’.

Then he^{asws} said: ‘The Momin could be afflicted with every affliction and he could be dying with every death except that he would not kill himself’.⁸⁴

13. عِدَّةٌ مِنْ أَصْحَابِنَا، عَنْ أَحْمَدَ بْنِ أَبِي عَبْدِ اللَّهِ، عَنْ أَبِيهِ، عَنْ إِبْرَاهِيمَ بْنِ مُحَمَّدٍ الْأَشْعَرِيِّ، عَنْ عُبَيْدِ بْنِ زُرَّارَةَ، قَالَ: سَمِعْتُ أَبَا عَبْدِ اللَّهِ عليه السلام يَقُولُ: «إِنَّ الْمُؤْمِنَ مِنَ اللَّهِ — عَزَّ وَجَلَّ — لَيَأْفُضِلُ مَكَانَ — ثَلَاثًا — إِنَّهُ لَيَيْتَلِيهِ بِالْبَلَاءِ، ثُمَّ يَنْزِعُ نَفْسَهُ عَضْوًا عَضْوًا مِنْ جَسَدِهِ وَهُوَ يَحْمَدُ اللَّهَ عَلَى ذَلِكَ».

A number of our companions, from Ahmad Bin Abu Abdullah, from his father, from Ibrahim Bin Muhammad Al Ashary, from Ubeyd Bin Zurara who said,

‘I heard Abu Abdullah^{asws} saying that the Momin is in a superior place from Allah^{azwj} Mighty and Majestic’ – thrice. ‘He^{azwj} would Afflict him with afflictions, then He^{azwj} would Remove, part by part from his body, but he would be Praising Allah^{azwj} upon that’.⁸⁵

14. مُحَمَّدُ بْنُ يَحْيَى، عَنْ أَحْمَدَ بْنِ مُحَمَّدَ بْنِ عِيسَى، عَنْ عَلِيِّ بْنِ الْحَكَمِ، عَنْ فَضِيلِ بْنِ عُمَانَ، عَنْ أَبِي عَبْدِ اللَّهِ عليه السلام، قَالَ: «إِنَّ فِي الْجَنَّةِ مَنْزِلَةً لَا يَبْلُغُهَا عَبْدٌ إِلَّا بِالْإِبْتِلَاءِ فِي جَسَدِهِ».

Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Ali Bin Al Hakam, from Fuzayl Bin Usman,

(It has been narrated) from Abu Abdullah^{asws} having said: ‘In the Paradise there is a station which no servant can reach except by having been afflicted in his body’.⁸⁶

15. عِدَّةٌ مِنْ أَصْحَابِنَا، عَنْ أَحْمَدَ بْنِ مُحَمَّدَ بْنِ خَالِدٍ، عَنْ أَبِيهِ، عَنْ إِبْرَاهِيمَ بْنِ مُحَمَّدٍ الْأَشْعَرِيِّ، عَنْ أَبِي يَحْيَى الْخَنَاطِ، عَنْ عَبْدِ اللَّهِ بْنِ أَبِي يَعْفُورٍ، قَالَ: شَكَّوتُ إِلَى أَبِي عَبْدِ

اللَّهُ ﷻ مَا أَلْقَى مِنَ الْأَوْجَاعِ — وَكَانَ مَسْقَامًا — فَقَالَ لِي: « يَا عَبْدَ اللَّهِ، لَوْ يَعْلَمُ الْمُؤْمِنُ مَا لَهُ مِنَ الْأَجْرِ فِي الْمَصَائِبِ، لَتَمَنَّى أَنَّهُ قُرْضَ بِالْمَقَارِضِ ».

A number of our companions, from Ahmad Bin Muhammad Bin Khalid, from his father, from Ibrahim Bin Muhammad Al Ashary, from Abu Yahya Al Hannat, from Abdullah Bin Abu Yafour who said,

‘I complained to Abu Abdullah^{asws} of what I face from the pains, and I was sick. So he^{asws} said to me: ‘O Abdullah! If the Momin was to know what is for him from the Recompense in the difficulties, he would desire to be cut (into pieces) with the scissors’.⁸⁷

16. مُحَمَّدُ بْنُ يَحْيَى، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ، عَنْ مُحَمَّدِ بْنِ سِنَانٍ، عَنْ يُونُسَ بْنِ رِبَاطٍ، قَالَ: سَمِعْتُ أَبَا عَبْدِ اللَّهِ ﷻ يَقُولُ: « إِنَّ أَهْلَ الْحَقِّ لَمْ يَزَالُوا مِنْذُ كَانُوا فِي شِدَّةٍ، أَمَا إِنَّ ذَلِكَ إِلَى مُدَّةٍ قَلِيلَةٍ، وَعَافِيَةٍ طَوِيلَةٍ ».

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Muhammad Bin Sinan, from Yunus Bin Ribat who said,

‘I heard Abu Abdullah^{asws} saying: ‘The people of the truth have not ceased to be in difficulties since they came into being. But, that is to a short time but for a lengthy well-being’.⁸⁸

17. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنْ بَعْضِ أَصْحَابِهِ، عَنْ حُسَيْنِ بْنِ الْمُخْتَارِ، عَنْ أَبِي أُسَامَةَ، عَنْ حُمْرَانَ: عَنْ أَبِي جَعْفَرٍ ﷻ، قَالَ: « إِنَّ اللَّهَ — عَزَّ وَجَلَّ — لَيَتَعَاهَدُ الْمُؤْمِنَ بِالْبَلَاءِ، كَمَا يَتَعَاهَدُ الرَّجُلُ أَهْلَهُ بِالْهَدِيَّةِ مِنَ الْغِيْبَةِ، وَيَحْمِيهِ الدُّنْيَا، كَمَا يَحْمِيهِ الطَّبِيبُ الْمَرِيضَ ».

Ali Bin Ibrahim, from his father, from one of his companions, from Al Husayn Bin Al Mukhtar, from Abu Asama, from Humran,

(It has been narrated) from Abu Ja’far^{asws} having said: ‘Allah^{azwj} Mighty and Majestic has Pledged the Momin to be with the affliction just as the man undertakes to (send) gifts to his family during the absence, and He^{azwj} Shields him from the world just as the physician shields the patient’.⁸⁹

18. عَلِيُّ، عَنْ أَبِيهِ، عَنْ عَبْدِ اللَّهِ بْنِ الْمُغِيرَةِ، عَنْ مُحَمَّدِ بْنِ يَحْيَى الْخَثْعَمِيِّ، عَنْ مُحَمَّدِ بْنِ بَهْلُولِ الْعَبْدِيِّ، قَالَ: سَمِعْتُ أَبَا عَبْدِ اللَّهِ ﷻ يَقُولُ: « لَمْ يُؤْمِنْ اللَّهُ الْمُؤْمِنَ مِنْ هَزَازِ الدُّنْيَا، وَلَكِنَّهُ أَمَنَهُ مِنَ الْعَمَى فِيهَا وَالشَّقَاءِ فِي الْآخِرَةِ ».

Ali Bin Ibrahim, from Abdullah Bin Al Mugheira, from Muhammad Bin Yahya Al Khash’amy, from Muhammad Bin Bahloul Al Abdy who said,

‘I heard Abu Abdullah^{asws} saying: ‘Allah^{azwj} does not Secure the Momin from the turbulence of the world, but He^{azwj} Secures him from the blindness (disbelief) in it, and the misery in the Hereafter’.⁹⁰

19. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنْ ابْنِ أَبِي عُمَيْرٍ، عَنْ حُسَيْنِ بْنِ نُعَيْمٍ الصَّحَّافِ، عَنْ ذَرِيجِ الْمُحَارِبِيِّ: عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ، قَالَ: «كَانَ عَلِيُّ بْنُ الْحُسَيْنِ عَلَيْهِ السَّلَامُ يَقُولُ: إِنِّي لَأَكْرَهُ لِلرَّجُلِ أَنْ يُعَافَى فِي الدُّنْيَا، فَلَا يُصِيبَهُ شَيْءٌ مِنَ الْمَصَائِبِ».

Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Husayn Bin Nuaym Al Sahhaf, from Zareeh Al Muharby,

(It has been narrated) from Abu Abdullah^{asws} having said: ‘Ali^{asws} Bin Al-Husayn^{asws} was saying: ‘I^{asws} do not like it for the man that he be healthy in the world but is not hit by anything from the difficulties’.⁹¹

20. عِدَّةٌ مِنْ أَصْحَابِنَا، عَنْ أَحْمَدَ بْنِ أَبِي عَبْدِ اللَّهِ، عَنْ نُوحِ بْنِ شُعَيْبٍ، عَنْ أَبِي دَاوُدَ الْمُسْتَرِقِّ رَفَعَهُ، قَالَ: قَالَ أَبُو عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ: «دُعِيَ النَّبِيُّ ﷺ إِلَى طَعَامٍ، فَلَمَّا دَخَلَ مَنْزِلَ الرَّجُلِ، نَظَرَ إِلَى دَجَاجَةٍ فَوْقَ حَائِطٍ قَدْ بَاضَتْ، فَتَقَعُ الْبَيْضَةُ عَلَى وَتَدٍ فِي حَائِطٍ، فَتَبَّتْ عَلَيْهِ، وَلَمْ تَسْقُطْ، وَلَمْ تَنْكَسِرْ، فَتَعَجَّبَ النَّبِيُّ ﷺ مِنْهَا، فَقَالَ لَهُ الرَّجُلُ: أَعْجَبَتْ مِنْ هَذِهِ الْبَيْضَةِ؟ فَوَ الَّذِي بَعَثَكَ بِالْحَقِّ مَا رُزْتُ شَيْئًا قَطُّ».

قَالَ: «فَنَهَضَ رَسُولُ اللَّهِ ﷺ، وَلَمْ يَأْكُلْ مِنْ طَعَامِهِ شَيْئًا، وَقَالَ: مَنْ لَمْ يُرْزَأْ فَمَا لِلَّهِ فِيهِ مِنْ حَاجَةٍ».

A number of our companions, from Ahmad bin Abu Abdullah, from Nuh Bin Shuayb, from Abu Dawood Al Mustariq, raising it, said,

‘Abu Abdullah^{asws} said: ‘The Prophet^{saww} was invited to a meal. So when he^{saww} entered the house of the man, he^{saww} looked at a chicken on top of a wall which had laid an egg. So the egg fell upon a crack in the wall, and it was affirmed upon it and did not fall (any further) and did not break.

So the Prophet^{saww} was astounded from it. So the man said to him^{saww}, ‘Are you^{saww} astounded from this egg? By the One^{azwj} Who Sent you^{saww} with the Truth, I have never had a loss with anything at all’. So Rasool-Allah^{saww} arose and did not eat anything from his meal, and said: ‘The one who does not encounter losses/afflictions, so Allah^{azwj} does not Wish to do anything with him’.⁹²

21. عَنْهُ، عَنْ عَلِيِّ بْنِ الْحَكَمِ، عَنْ أَبَانَ بْنِ عُمَانَ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي عَبْدِ اللَّهِ وَأَبِي بَصِيرٍ: عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ، قَالَ: «قَالَ رَسُولُ اللَّهِ ﷺ: لَأَحَاجَةُ لِلَّهِ فِيمَنْ لَيْسَ لَهُ فِي مَالِهِ وَبَدَنِهِ نَصِيبٌ».

From him, from Ali Bin Al Hakam, from Aban Bin Usman, from Abdul Rahman Bin Abu Abdullah and Abu Baseer,

(It has been narrated) from Abu Abdullah^{asws} having said: ‘Rasool-Allah^{saww} said: ‘If there is no share from the wealth and the body of a person for Allah^{azwj}, Allah^{azwj} does not Wish to do anything with him’.⁹³

22. مُحَمَّدٌ بْنُ يَحْيَى، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ، عَنْ مُحَمَّدِ بْنِ سِنَانٍ، عَنْ عُثْمَانَ النَّوَّاءِ، عَنْ ذِكْرَةَ: عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ، قَالَ: «إِنَّ اللَّهَ — عَزَّ وَجَلَّ — يَتَلَّى الْمُؤْمِنَ بِكُلِّ بَلِيَّةٍ،

وَيُمِيتُهُ بِكُلِّ مَيِّتَةٍ، وَلَا يَبْتَلِيهِ بِذَهَابِ عَقْلِهِ، أَمَا تَرَى أَيُّوبَ كَيْفَ سَلَطَ إِبْلِيسُ عَلَى مَالِهِ، وَعَلَى وَلَدِهِ، وَعَلَى أَهْلِهِ، وَعَلَى كُلِّ شَيْءٍ مِنْهُ، وَلَمْ يَسْلُطْ عَلَى عَقْلِهِ، تَرَكَ لَهُ لِيُوحِدَ اللَّهَ بِهِ؟
«.

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Muhammad Bin Sinan, from Usman Al Nawwa'a, from the one who mentioned it,

(It has been narrated) from Abu Abdullah^{asws} having said: 'Allah^{azwj} Mighty and Majestic Afflicts the Momin with every affliction, and Causes him to die with every (kind of) death, but He^{azwj} does not Afflict him with the departure of his intellect. But, do you not see Ayoub^{as} how Iblees^{la} overcame upon his^{as} wealth, and upon his^{as} children, and upon his^{as} wife, and upon everything from him^{saww} but could not overcome upon his^{as} intellect. It was left for him^{as} in order for him to (understand) the Oneness of Allah^{azwj} with it'.⁹⁴

23. مُحَمَّدُ بْنُ يَحْيَى، عَنْ أَحْمَدَ بْنِ مُحَمَّدَ بْنِ عِيسَى، عَنْ ابْنِ فَضَّالٍ، عَنْ عَلِيِّ بْنِ عَقَبَةَ، عَنْ سُلَيْمَانَ بْنِ خَالِدٍ: عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ، قَالَ: «إِنَّهُ لَيَكُونُ لِلْعَبْدِ مَنْزِلَةٌ عِنْدَ اللَّهِ، فَمَا يَنَالُهَا إِلَّا بِأَحَدِي خَصْلَتَيْنِ: إمَّا بِذَهَابِ مَالِهِ، أَوْ بِبَلِيَّةٍ فِي جَسَدِهِ».

Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Ibn Fazzal, from Ali Bin Uqba, from Suleyman Bin Khalid,

(It has been narrated) from Abu Abdullah^{asws} having said: 'There happens to be a status for the servant in the Presence of Allah^{azwj}, but it cannot be attained except with one of the two qualities – either by the departure of his wealth or by affliction in his body'.⁹⁵

24. عَنْهُ، عَنْ ابْنِ فَضَّالٍ، عَنْ مِثْنَى الْحَنَاطِ، عَنْ أَبِي أُسَامَةَ: عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ، قَالَ: «قَالَ اللَّهُ عَزَّ وَجَلَّ: لَوْ لَا أَنْ يَجِدَ عَبْدِي الْمُؤْمِنُ فِي قَلْبِهِ، لَعَصَبْتُ رَأْسَ الْكَافِرِ بِعَصَابَةِ حَدِيدٍ لَا يَصْدَعُ رَأْسَهُ أَبَدًا».

From him, from Ibn Fazzal, from Musa Al Hannat, from Abu Asama,

(It has been narrated) from Abu Abdullah^{asws} having said: 'Allah^{azwj} Mighty and Majestic Said: "Had it not been for My^{azwj} Momin servant finding (sadness) in his heart, I^{azwj} would have Head-banded the heads of the disbelievers with an iron headband so his head would never (get) hurt, ever'.⁹⁶

25. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنْ ابْنِ أَبِي عُمَيْرٍ، عَنْ حُسَيْنِ بْنِ عُثْمَانَ، عَنْ عَبْدِ اللَّهِ بْنِ مُسْكَانَ، عَنْ أَبِي بَصِيرٍ: عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ، قَالَ: «قَالَ رَسُولُ اللَّهِ ﷺ: مَثَلُ الْمُؤْمِنِ كَمَثَلِ خَامَةِ الزَّرْعِ تُكْفِئُهَا الرِّيحُ كَذَا وَكَذَا، وَكَذَلِكَ الْمُؤْمِنُ تُكْفِئُهُ الْأَوْجَاعُ وَالْأَمْرَاضُ؛ وَمَثَلُ الْمُنَافِقِ كَمَثَلِ الْإِرْزَبَةِ الْمُسْتَقِيمَةِ الَّتِي لَا يُصِيبُهَا شَيْءٌ حَتَّى يَأْتِيَهُ الْمَوْتُ، فَيَقْصِفُهُ قَصْفًا».

Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Husayn Bin Usman, from Abdullah Bin Muskan, from Abu Baseer,

(It has been narrated) from Abu Abdullah^{asws} having said: ‘Rasool-Allah^{saww} said: ‘An example of the Momin is like an example of the sprouting plant, the wind sways it such and such; and similar to that is the Momin, The aches and the illnesses bend him; and an example of the hypocrite is like an example of the straight iron mallet which nothing can affect until the death comes to him, so it breaks it with a breakage’.⁹⁷

26. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ هَارُونَ بْنِ مُسْلِمٍ، عَنْ مَسْعَدَةَ بْنِ صَدَقَةَ: عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ، قَالَ: « قَالَ رَسُولُ اللَّهِ ﷺ يَوْمًا لِأَصْحَابِهِ: مَلْعُونٌ كُلُّ مَالٍ لَا يُزَكَّى، مَلْعُونٌ كُلُّ جَسَدٍ لَا يُزَكَّى وَلَوْ فِي كُلِّ أَرْبَعِينَ يَوْمًا مَرَّةً، فَقِيلَ: يَا رَسُولَ اللَّهِ، أَمَّا زَكَاةُ الْمَالِ فَقَدْ عَرَفْنَاهَا، فَمَا زَكَاةُ الْجَسَادِ؟ فَقَالَ لَهُمْ: أَنْ تُصَابَ بِآفَةٍ. »

قَالَ: « فَتَغَيَّرَتْ وَجُوهُ الَّذِينَ سَمِعُوا ذَلِكَ مِنْهُ، فَلَمَّا رَأَوْهُمْ قَدْ تَغَيَّرَتْ أَلْوَانُهُمْ، قَالَ لَهُمْ: أَتَدْرُونَ مَا عَنَيْتُ بِقَوْلِي؟ قَالُوا: لَا يَا رَسُولَ اللَّهِ، قَالَ: بَلَى، الرَّجُلُ يَخْدَشُ الْخَدَشَةَ، وَيَنْكَبُ النَّكْبَةَ، وَيَعَثُرُ الْعَثْرَةَ، وَيَمْرُضُ الْمَرَضَةَ، وَيَشَاكُ الشُّوْكََةَ، وَمَا أَشَبَّهُ هَذَا، حَتَّى ذَكَرَ فِي حَدِيثِهِ اخْتِلَاجَ الْعَيْنِ. »

Ali Bin Ibrahim, from Haroun Bin Muslim, from Mas'ada Bin Sadaqa,

(It has been narrated) from Abu Abdullah^{asws} having said: ‘One day Rasool-Allah^{saww} said to his^{saww} companions: ‘Accursed is every wealth not purified! Accursed is everybody not purified, and even though it be once every forty days’. So it was said to him^{saww}, ‘O Rasool-Allah^{saww}! As for the Zakāt (purification) of the wealth, so we have recognised it, so what is the purification (Zakāt) of the bodies?’ So he^{saww} said: ‘Being hit by the afflictions’.

He^{asws} said: ‘So the faces of those who heard that from him^{saww}, changed. So when he^{saww} saw their colours to have changed, said to them: ‘Do you all know what I^{saww} meant by my^{saww} words?’ They said, ‘No, O Rasool-Allah^{saww}!’ He^{saww} said: ‘Afflictions of the man. He gets scratched by the scratch, and he has misfortune of a calamity, and he stumbles by tripping, and he gets sick by an illness, and he complains of the complaints (aches and pains), and whatever resembles this’, to the extent that he^{saww} mentioned in his^{saww} Hadeeth, soreness of the eyes’.⁹⁸

27. أَبُو عَلِيٍّ الْأَشْعَرِيُّ، عَنْ مُحَمَّدِ بْنِ عَبْدِ الْجَبَّارِ، عَنْ ابْنِ فَضَّالٍ، عَنْ ابْنِ بُكَيْرٍ، قَالَ: سَأَلْتُ أَبَا عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ: أُيْتَلَى الْمُؤْمِنُ بِالْجَذَامِ وَالْبَرَصِ وَأَشْبَاهِ هَذَا؟ قَالَ: فَقَالَ: « وَهَلْ كُتِبَ الْبَلَاءُ إِلَّا عَلَى الْمُؤْمِنِ؟ »

Abu Ali Al Ashary, from Muhammad Bin Abdul Jabbar, from Ibn Fazzal, from Ibn Bukeyr who said,

‘I asked Abu Abdullah^{asws}, ‘Does the Momin get afflicted by the leprosy and the vitiligo, and the likes of these’. So the Imam^{asws} asked: ‘Is misfortune written for anyone other than the Momin?’.⁹⁹

28. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنْ ابْنِ أَبِي عُمَيْرٍ، عَمَّنْ رَوَاهُ، عَنِ الْحَلْبِيِّ: عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ، قَالَ: «إِنَّ الْمُؤْمِنَ لَيَكْرُمَ عَلَى اللَّهِ حَتَّى لَوْ سَأَلَهُ الْجَنَّةَ بِمَا فِيهَا، أَعْطَاهُ ذَلِكَ مِنْ غَيْرِ أَنْ يَنْتَقِصَ مِنْ مُلْكِهِ شَيْئًا؛ وَإِنَّ الْكَافِرَ لَيَهُونُ عَلَى اللَّهِ حَتَّى لَوْ سَأَلَهُ الدُّنْيَا بِمَا فِيهَا، أَعْطَاهُ ذَلِكَ مِنْ غَيْرِ أَنْ يَنْتَقِصَ مِنْ مُلْكِهِ شَيْئًا؛ وَإِنَّ اللَّهَ لَيَتَعَاهَدُ عَبْدَهُ الْمُؤْمِنَ بِالْبَلَاءِ، كَمَا يَتَعَاهَدُ الْغَائِبُ أَهْلَهُ بِالطَّرْفِ؛ وَإِنَّهُ لَيَحْمِيهِ الدُّنْيَا، كَمَا يَحْمِيهِ الطَّبِيبُ الْمَرِيضَ.»

Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from the one who reported it, from Al Halby,

(It has been narrated) from Abu Abdullah^{asws} having said: 'The Momin is prestigious to Allah^{azwj} to the extent that if he was to ask Him^{azwj} for the Paradise and whatever is in it, He^{azwj} would Give him that from without there being a reduction from His^{azwj} Kingdom by anything; and that disbeliever is so abased to Allah^{azwj} to the extent that if he were to ask Him^{azwj} for the world with whatever is in it, He^{azwj} would Give him that from without there being a reduction from His^{azwj} Kingdom by anything; and Allah^{azwj} has Pledged His^{azwj} Momin servant with the affliction just as the absentee tends to undertake the sending of souvenirs to his family, but He^{azwj} Shields him from the world just as the physician shields the patient'.¹⁰⁰

29. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنْ ابْنِ مَحْبُوبٍ، عَنْ سَمَاعَةَ: عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ، قَالَ: «إِنَّ فِي كِتَابِ عَلِيِّ عَلَيْهِ السَّلَامُ: أَنَّ أَشَدَّ النَّاسِ بَلَاءَ النَّبِيِّونَ، ثُمَّ الْوَصِيُّونَ، ثُمَّ الْأَمْثَلُ فَالْأَمْثَلُ؛ وَإِنَّمَا يُبْتَلَى الْمُؤْمِنُ عَلَى قَدْرِ أَعْمَالِهِ الْحَسَنَةِ، فَمَنْ صَحَّ دِينُهُ وَحَسَنَ عَمَلُهُ، اشْتَدَّ بَلَاؤُهُ، وَذَلِكَ أَنَّ اللَّهَ — عَزَّ وَجَلَّ — لَمْ يَجْعَلِ الدُّنْيَا ثَوَابًا لِلْمُؤْمِنِ، وَلَا عِقَابًا لِلْكَافِرِ، وَمَنْ سَخِفَ دِينُهُ وَضَعُفَ عَمَلُهُ، قَلَّ بَلَاؤُهُ؛ وَأَنَّ الْبَلَاءَ أَسْرَعَ إِلَى الْمُؤْمِنِ التَّقِيِّ مِنَ الْمَطَرِ إِلَى قَرَارِ الْأَرْضِ.»

Ali Bin Ibrahim, from his father, from Ibn Mahboub, from Sama'at,

(It has been narrated) from Abu Abdullah^{asws} having said: 'In the Book of Ali^{asws} (it is written that): 'The most severely afflicted of the people are the Prophets^{as}, then the successors^{as}, then the next most favourable, and the next most favourable; and rather the Momin is afflicted upon a measurement of his good deeds. So the one whose Religion is correct, and his deeds are good, his afflictions would be more severe, and that is because Allah^{azwj} Mighty and Majestic did not Make the world to be a Reward for a Momin nor as a Punishment for the disbeliever; and the one whose religion is absurd and his deeds are weak, would be of fewer afflictions; and that the afflictions are quicker to the pious Momin than the rain is to the places of the earth'.¹⁰¹

30. مُحَمَّدُ بْنُ يَحْيَى، عَنْ أَحْمَدَ بْنِ مُحَمَّدَ بْنِ عِيسَى، عَنْ عَلِيِّ بْنِ الْحَكَمِ، عَنْ مَالِكِ بْنِ عَطِيَّةَ، عَنْ يُونُسَ بْنِ عَمَّارٍ، قَالَ: قُلْتُ لِأَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ: إِنَّ هَذَا الَّذِي ظَهَرَ بَوَجهِي يَزْعُمُ النَّاسُ أَنَّ اللَّهَ لَمْ يُبْتَلِ بِهِ عَبْدًا لَهُ فِيهِ حَاجَةٌ، قَالَ: فَقَالَ لِي: «لَقَدْ كَانَ مُؤْمِنٌ آلِ

فِرْعَوْنَ مُكْنَعِ الْأَصَابِعِ، فَكَانَ يَقُولُ هَكَذَا، وَيَمُدُّ يَدَيْهِ، وَيَقُولُ: (يَا قَوْمِ اتَّبِعُوا الْمُرْسَلِينَ) «.

ثُمَّ قَالَ لِي: « إِذَا كَانَ الثُّلُثُ الْآخِرُ مِنَ اللَّيْلِ فِي أَوَّلِهِ، فَتَوَضَّأْ، وَقُمْ إِلَى صَلَاتِكَ الَّتِي تُصَلِّيُهَا، فَإِذَا كُنْتَ فِي السَّجْدَةِ الْآخِرَةِ مِنَ الرَّكَعَتَيْنِ الْأُولَيَيْنِ، فَقُلْ — وَأَنْتَ سَاجِدٌ — يَا عَلِيُّ، يَا عَظِيمُ، يَا رَحْمَانُ، يَا رَحِيمُ، يَا سَامِعَ الدَّعَوَاتِ، يَا مُعْطِيَ الْخَيْرَاتِ، صَلِّ عَلَى مُحَمَّدٍ وَآلِ مُحَمَّدٍ، وَأَعْظِنِي مِنْ خَيْرِ الدُّنْيَا وَالْآخِرَةِ مَا أَنْتَ أَهْلُهُ، وَاصْرِفْ عَنِّي مِنْ شَرِّ الدُّنْيَا وَالْآخِرَةِ مَا أَنْتَ أَهْلُهُ، وَادْهَبْ عَنِّي بِهَذَا الْوَجَعِ — وَتَسْمِيهِ — فَإِنَّهُ قَدْ غَاطَنِي وَأَحْزَنَنِي، وَأَلَحَّ فِي الدُّعَاءِ ». قَالَ: فَمَا وَصَلْتُ إِلَى الْكُوفَةِ حَتَّى أَذْهَبَ اللَّهُ بِهِ عَنِّي كُلَّهُ.

Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Ali Bin Al Hakam, from Malik Bin Atiyya, from Yunus Bin Ammar who said, 'I said to Abu Abdullah^{asws}, 'This which has appeared in my face, the people are alleging that Allah^{azwj} does not Afflict a servant with it in whom He^{azwj} has a need'. So he^{asws} said to me: 'It was so that the Momin from the people of the Paharoh^{la} was of a paralytic fingers, and he was speaking like this, and he was extending his hands and saying, '[36: 20] O people! Follow the Rasools'.

Then he^{asws} said to me: 'When it is the last third of the night, during its beginning, so perform ablution and stand to your Salāt which you tend to pay. So when you are in the last Sajda from the first two Cycles, say while you are in the Sajda,

'O Exalted! O Beneficent! O Merciful! O Hearer of the supplications! O Given of the goodness! Send Blessings upon Muhammad^{saww} and the Progeny^{asws} of Muhammad^{saww}, and Give me from the goodness of the world and the Hereafter what You^{azwj} are Rightful of, and Exchange from me the evil of the world and the Hereafter what You^{azwj} are Rightful of; and Remove this pain from me', and name it, 'For it has enrages me and grieved me'. And be insistent in the supplication'.

He (the narrator) said, 'So I had not arrived in Al-Kufa until Allah^{azwj} had Removed it from me, all of it'.¹⁰²

107- بَابُ فَضْلِ فَقَرَاءِ الْمُسْلِمِينَ

Chapter 107 – The merits for the poor Muslims

1. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ مُحَمَّدِ بْنِ عَيْسَى، عَنْ يُونُسَ، عَنْ مُحَمَّدِ بْنِ سَنَانَ، عَنْ الْعَلَاءِ، عَنْ ابْنِ أَبِي يَعْفُورٍ: عَنْ أَبِي عَبْدِ اللَّهِ عليه السلام، قَالَ: « إِنَّ فَقَرَاءَ الْمُسْلِمِينَ يَتَقَلَّبُونَ فِي رِيَاضِ الْجَنَّةِ قَبْلَ أَنْ يَأْتِيَهُمْ بِأَرْبَعِينَ حَرِيفًا ». «.

ثُمَّ قَالَ: « سَأَضْرِبُ لَكَ مَثَلٌ ذَلِكَ، إِنَّمَا مَثَلُ ذَلِكَ مَثَلُ سَفِينَتَيْنِ مَرَّ بِهِمَا عَلَى عَاشِرٍ، فَنَظَرَ فِي إِحْدَاهُمَا، فَلَمْ يَرِ فِيهَا شَيْئًا، فَقَالَ: أَسْرَبُوهَا، وَنَظَرَ فِي الْأُخْرَى، فَإِذَا هِيَ مَوْقُورَةٌ، فَقَالَ: احْسِبُوهَا ».

Ali Bin Ibrahim, from Muhammad Bin Isa, from Yunus, from Muhammad Bin Sinan, from Al A'ala, from Ibn Abu Yafour,

(It has been narrated) from Abu Abdullah^{asws} having said: 'The poor Muslims would be strolling in the Gardens of the Paradise before their rich ones do by forty autumns (years)'.

Then he^{asws} said: 'I^{asws} shall strike an example of that for you. But rather, an example of that is an example of two ships passing by a tax collector. So he looks into one of the two but does not see anything in it. So he says, 'Let it go'. And he looks into the other one, so it is fully laden. So he says, 'Withhold it'.¹⁰³

2. عِدَّةٌ مِنْ أَصْحَابِنَا، عَنْ أَحْمَدَ بْنِ مُحَمَّدَ بْنِ خَالِدٍ، عَنْ أَبِيهِ، عَنْ سَعْدَانَ، قَالَ: قَالَ أَبُو عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ: « الْمَصَائِبُ مَنَحٌ مِنَ اللَّهِ، وَالْفَقْرُ مَخْزُونٌ عِنْدَ اللَّهِ ».

A number of our companions, from Ahmad Bin Muhammad Bin Khalid, from his father, from Sa'dan who said,

'Abu Abdullah^{asws} said: 'The difficulties are a Conferment from Allah^{azwj}, and the poverty is a Hoarded treasure in the Presence of Allah^{azwj}'.¹⁰⁴

3. وَعَنْهُ رَفَعَهُ: عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ، قَالَ: « قَالَ رَسُولُ اللَّهِ ﷺ: يَا عَلِيُّ، إِنَّ اللَّهَ جَعَلَ الْفَقْرَ أَمَانَةً عِنْدَ خَلْقِهِ، فَمَنْ سَتَرَهُ، أَعْطَاهُ اللَّهُ مِثْلَ أَجْرِ الصَّائِمِ الْقَائِمِ؛ وَمَنْ أَفْشَاهُ إِلَى مَنْ يَقْدِرُ عَلَى قَضَاءِ حَاجَتِهِ، فَلَمْ يَفْعَلْ، فَقَدْ قَتَلَهُ، أَمَا إِنَّهُ مَا قَتَلَهُ بِسَيْفٍ وَلَا رُمْحٍ، وَلَكِنَّهُ قَتَلَهُ بِمَا نَكَى مِنْ قَلْبِهِ ».

And from him, raising it,

(It has been narrated) from Abu Abdullah^{asws} having said: 'Rasool-Allah^{saww} said: 'O Ali^{asws}! Allah^{azwj} Made the poverty to be an entrustment with His^{azwj} creatures. So the one who conceals it, Allah^{azwj} would Give him the likes of the Recompense of a Fasting one, and the one who publicises it to the one who is able upon fulfilling his need, but does not do so, so he has killed him (the questioner). But, he would not have killed him by a sword nor a spear, but he would have killed him by what hurt his heart'.¹⁰⁵

4. عَنْهُ، عَنْ مُحَمَّدَ بْنِ عَلِيٍّ، عَنْ دَاوُدَ الْحِذَاءِ، عَنْ مُحَمَّدِ بْنِ صَعِيرٍ، عَنْ جَدِّهِ شُعَيْبٍ، عَنْ مُفَضَّلٍ، قَالَ: قَالَ أَبُو عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ: « كُلَّمَا زَادَ الْعَبْدُ إِيمَانًا، زَادَ ضَيْقًا فِي مَعِيشَتِهِ ».

From him, from Muhammad Bin Ali, from Dawood Al Haza'a, from Muhammad Bin Sagheer, from his grandfather Shuayb, from Mufazzal who said,

'Abu Abdullah^{asws} said: 'Every time the Emān of the servant increases, the constriction in his livelihood increases'.¹⁰⁶

5. وَيَأْسَنَادُهُ، قَالَ: قَالَ أَبُو عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ: «لَوْ لَا إِيحَاحُ الْمُؤْمِنِينَ عَلَى اللَّهِ فِي طَلَبِ الرِّزْقِ، لَنَقَلَهُمْ مِنَ الْحَالِ الَّتِي هُمْ فِيهَا إِلَى حَالٍ أَضْيَقَ مِنْهَا».

And by his chain, said,

‘Abu Abdullah^{asws} said: ‘Had it not been for the pleading of the Momineen to Allah^{azwj} regarding seeking of the sustenance, He^{azwj} would have Transferred them from a state which they were in to a state more constricted than it’.¹⁰⁷

6. عَنْهُ، عَنْ بَعْضِ أَصْحَابِهِ رَفَعَهُ، قَالَ: قَالَ أَبُو عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ: «مَا أُعْطِيَ عَبْدٌ مِنَ الدُّنْيَا إِلَّا اعْتِبَارًا، وَمَا زُوي عَنْهُ إِلَّا اخْتِبَارًا».

From him, from one of his companions, raising it, said,

‘Abu Abdullah^{asws} said: ‘Whatever Given to a servant from the world is only as a lesson, and whatever is Delayed from him is only as a Trial’.¹⁰⁸

7. عَنْهُ، عَنْ نُوحِ بْنِ شُعَيْبٍ وَأَبِي إِسْحَاقَ الْخَفَّافِ، عَنْ رَجُلٍ: عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ، قَالَ: «لَيْسَ لِمُصَاصٍ شَيْعَتَنَا فِي دَوْلَةِ الْبَاطِلِ إِلَّا الْقَوْتُ، شَرِّقُوا إِنْ شِئْتُمْ أَوْ غَرِّبُوا لَنْ تَرْزُقُوا إِلَّا الْقَوْتُ».

From him, from Nuh Bin Shuayb and Abu Is’haq Al Khaffaf, from A man,

(It has been narrated) from Abu Abdullah^{asws} having said: ‘There is nothing for our^{asws} sincere Shia in the government of the falsehood except for the bare necessities. They can go east if they so like to, or west, they will never be Graced except with the bare necessities’.¹⁰⁹

8. مُحَمَّدُ بْنُ يَحْيَى، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ، عَنْ مُحَمَّدِ بْنِ الْحَسَنِ الْأَشْعَرِيِّ، عَنْ بَعْضِ مَشَائِخِهِ، عَنْ إِدْرِيسَ بْنِ عَبْدِ اللَّهِ: عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ، قَالَ: «قَالَ النَّبِيُّ ﷺ: يَا عَلِيُّ، الْحَاجَةُ أَمَانَةُ اللَّهِ عِنْدَ خَلْقِهِ؛ فَمَنْ كَتَمَهَا عَلَى نَفْسِهِ، أَعْطَاهُ اللَّهُ ثَوَابَ مَنْ صَلَّى؛ وَمَنْ كَشَفَهَا إِلَى مَنْ يَقْدِرُ أَنْ يَفْرَجَ عَنْهُ، وَلَمْ يَفْعَلْ، فَقَدْ قَتَلَهُ، أَمَا إِنَّهُ لَمْ يَقْتُلْهُ بِسَيْفٍ وَلَا سِنَانٍ وَلَا سَهْمٍ، وَلَكِنْ قَتَلَهُ بِمَا نَكَى مِنْ قَلْبِهِ».

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Muhammad Bin Al Hassan Al Ashary, from one of his Sheykhs, from Idrees Bin Abdullah,

(It has been narrated) from Abu Abdullah^{asws} having said: ‘The Prophet^{saww} said: ‘O Al^{asws}! There is a need in an Entrustment of Allah^{azwj} with His^{azwj} creatures. So the one who conceals it upon himself, Allah^{azwj} would Give him the Rewards of the one who prays Salāt, but if he reveals it to the one who is able to help and does not help he has killed him, not with a sword or spears, but has killed him by breaking his heart’.¹¹⁰

9. وَعَنْهُ، عَنْ أَحْمَدَ، عَنْ عَلِيِّ بْنِ الْحَكَمِ، عَنْ سَعْدَانَ، قَالَ: قَالَ أَبُو عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ: «إِنَّ اللَّهَ — عَزَّ وَجَلَّ — يَلْتَفِتُ يَوْمَ الْقِيَامَةِ إِلَى فُقَرَاءِ الْمُؤْمِنِينَ شَبِيهًا بِالْمُعْتَذِرِ إِلَيْهِمْ، فَيَقُولُ:

وَعَزَّتِي وَجَلَّالِي، مَا أَفْقَرْتُكُمْ فِي الدُّنْيَا مِنْ هَوَانٍ بِكُمْ عَلَيَّ، وَلَتَرَوُنَّ مَا أَصْنَعُ بِكُمْ الْيَوْمَ، فَمَنْ زُوِّدَ أَحَدًا مِنْكُمْ فِي دَارِ الدُّنْيَا مَعْرُوفًا، فَخُذُوا بِيَدِهِ، فَأَدْخُلُوهُ الْجَنَّةَ». قَالَ: «فَيَقُولُ رَجُلٌ مِنْهُمْ: يَا رَبِّ، إِنَّ أَهْلَ الدُّنْيَا تَنَافَسُوا فِي دُنْيَاهُمْ، فَكَحُوا النِّسَاءَ، وَلَبَسُوا الثِّيَابَ اللَّيْنَةَ، وَأَكَلُوا الطَّعَامَ، وَسَكَنُوا الدُّوْرَ، وَرَكَبُوا الْمَشْهُورَ مِنَ الدَّوَابِّ؛ فَأَعْطَنِي مِثْلَ مَا أَعْطَيْتَهُمْ، فَيَقُولُ تَبَارَكَ وَتَعَالَى: لَكَ وَلِكُلِّ عَبْدٍ مِنْكُمْ مِثْلُ مَا أَعْطَيْتُ أَهْلَ الدُّنْيَا مِنْذُ كَانَتِ الدُّنْيَا إِلَى أَنْ انْقَضَتِ الدُّنْيَا سَبْعُونَ ضِعْفًا».

And from him, from Ahmad, from Ali Bin Al Hakam, from Sa'dan who said,

‘Abu Abdullah^{asws} said: ‘Allah^{azwj} would be Turning (with Mercy) towards the poor Momineen on the Day of Judgement aimilar to being Apologetic towards them and He^{azwj} would be Saying: “By My^{azwj} Honour and My^{azwj} Majestic! I^{azwj} did not Impoverish you all in the world due to abasement with you upon Me^{azwj}, and you will be seeing what I^{azwj} shall be Doing with you today. So the one who provided any one of you in the house of the world with goodness, so grab him by the hand and enter him into the Paradise”.

He^{asws} said: ‘So a man from them would be saying, ‘O Lord^{azwj}! The people of the world used to compete with each other in regarding their world, so they married the women and wore the soft clothes, and ate the meals, and dwelled in the houses, and rode the distinguished from the riding animals, therefore Give me similar to what You^{azwj} had Given them’. So the Blessed and High would be Saying: “For you and for every servant from you all would be similar to what I^{azwj} had Given, seventy times over, to the people of the world (in the Paradise) since that World exist (forever) after the expiry of the (moral) world’.¹¹¹

10. عِدَّةٌ مِنْ أَصْحَابِنَا، عَنْ سَهْلِ بْنِ زِيَادٍ، عَنْ إِبْرَاهِيمَ بْنِ عُقْبَةَ، عَنْ إِسْمَاعِيلَ بْنِ سَهْلٍ وَإِسْمَاعِيلَ بْنِ عَبَّادٍ جَمِيعًا يَرْفَعَانِهِ: إِلَى أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ، قَالَ: «مَا كَانَ مِنْ وَلَدِ آدَمَ مُؤْمِنٍ إِلَّا فَقِيرًا، وَلَا كَافِرٍ إِلَّا غَنِيًّا حَتَّى جَاءَ إِبْرَاهِيمُ عَلَيْهِ السَّلَامُ، فَقَالَ: (رَبَّنَا لَا تَجْعَلْنَا فِتْنَةً لِلَّذِينَ كَفَرُوا) فَصَبَّرَ اللَّهُ فِي هَؤُلَاءِ أَمْوَالًا وَحَاجَةً، وَفِي هَؤُلَاءِ أَمْوَالًا وَحَاجَةً».

A number of our companions, from Sahl Bin Ziyad, from Ibrahim Bin Uqba, from Ismail Bin Sahl and Ismail Bin Abbad, altogether raising it to,

Abu Abdullah^{asws} having said: ‘There was never a Momin from the sons of Adam^{as} except as poor, nor a disbeliever except as rich until Ibrahim^{as} came, so he^{as} said [60: 5] Our Lord! Do not make us a trial for those who disbelieve. Thus, Allah^{azwj} Transferred wealth and needs to be in these ones, and wealth and needs to be in those ones’.¹¹²

11. عِدَّةٌ مِنْ أَصْحَابِنَا، عَنْ أَحْمَدَ بْنِ مُحَمَّدَ بْنِ خَالِدٍ، عَنْ عَثْمَانَ بْنِ عِيسَى، عَنْ مَنْ ذَكَرَهُ: عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ، قَالَ: «جَاءَ رَجُلٌ مُوسِرٌ إِلَى رَسُولِ اللَّهِ ﷺ نَقِي الثَّوْبِ، فَجَلَسَ إِلَى رَسُولِ اللَّهِ ﷺ، فَجَاءَ رَجُلٌ مُعْسِرٌ دَرَنُ الثَّوْبِ، فَجَلَسَ إِلَى جَنْبِ الْمُوسِرِ،

فَقَبَضَ الْمُوسَى ثِيَابَهُ مِنْ تَحْتِ فَخْذَيْهِ، فَقَالَ لَهُ رَسُولُ اللَّهِ ﷺ: أَخَفْتَ أَنْ يَمَسَّكَ مِنْ فَقْرِهِ شَيْءٌ؟ قَالَ: لَا، قَالَ: فَخَفْتَ أَنْ يُصِيبَهُ مِنْ غَنَّاكَ شَيْءٌ؟ قَالَ: لَا، قَالَ: فَخَفْتَ أَنْ يُوسَخَ ثِيَابُكَ؟ قَالَ: لَا، قَالَ: فَمَا حَمَلَكَ عَلَى مَا صَنَعْتَ؟ فَقَالَ: يَا رَسُولَ اللَّهِ، إِنَّ لِي قَرِينًا يُزِينُ لِي كُلَّ قَبِيحٍ، وَيُقْبِحُ لِي كُلَّ حَسَنٍ، وَقَدْ جَعَلْتُ لَهُ نَصْفَ مَالِي.

فَقَالَ رَسُولُ اللَّهِ ﷺ لِلْمُعْسِرِ: أَتَقْبَلُ؟ قَالَ: لَا. فَقَالَ لَهُ الرَّجُلُ: وَلَمْ؟ قَالَ: أَخَافُ أَنْ يَدْخُلَنِي مَا دَخَلَكَ.

A number of our companions, from Ahmad Bin Muhammad Bin Khalid, from Usman Bin Isa, from the one who mentioned it,

(It has been narrated) from Abu Abdullah^{asws} having said: ‘An affluent man came to Rasool-Allah^{saww} wearing clean clothes, and he sat by the side of Rasool-Allah^{saww}. And a poor man wearing dirty clothes came over and sat by the side of the affluent man. So the affluent man grabbed his clothes from beneath his thighs. So Rasool-Allah^{saww} said to him: ‘Are you fearing that something from his poverty might touch you?’ He said, ‘No’. He^{saww} said: ‘So did you fear that something from your riches might go to him?’ He said, ‘No’. He^{saww} said: ‘So did you fear he might dirty your clothes?’ He said, ‘No’.

He^{saww} said: ‘So what carried you upon (doing) what you did?’ So he said, ‘O Rasool-Allah^{saww}! I have an associate (within myself) who adorns every ugly thing for me, and makes ugly for me every good thing, and I have (decided) make half my wealth for him (the poor man)’. So Rasool-Allah^{saww} said to the poor man: ‘Do you accept?’ He said, ‘No’. So the (affluent) man said to him, ‘And why not?’ He said, ‘I fear that there would enter into me (the feelings) what entered into you’.¹¹³

12. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ عَلِيِّ بْنِ مُحَمَّدٍ الْقَاسَانِيِّ، عَنِ الْقَاسِمِ بْنِ مُحَمَّدٍ، عَنْ سُلَيْمَانَ بْنِ دَاوُدَ الْمَنْقَرِيِّ، عَنْ حَفْصِ بْنِ غِيَاثٍ: عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ، قَالَ: «فِي مُنَاجَاةِ مُوسَى عَلَيْهِ السَّلَامُ: إِذَا رَأَيْتَ الْفَقْرَ مُقْبِلًا، فَقُلْ: مَرْحَبًا بِشِعَارِ الصَّالِحِينَ، وَإِذَا رَأَيْتَ الْغِنَى مُقْبِلًا، فَقُلْ: ذَنْبٌ عَجَلَتْ عَقُوبَتُهُ.»

Ali Bin Ibrahim, from Ali Bin Muhammad Al Qasany, from Al Qasim Bin Muhammad, from Suleyman Bin Dawood Al Minqary, from Hafs Bin Giyas,

(It has been narrated) from Abu Abdullah^{asws} having said: ‘In a Whispering (of Allah^{azwj} to) Musa^{as}: “O Musa^{as}! Whenever you see the poverty coming, so say: ‘Welcome to the banner of the righteous!’; and whenever you^{as} see the riches coming, so say: ‘A sin, the Punishment of which has hastened’”’.¹¹⁴

13. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنِ النَّوْفَلِيِّ، عَنِ السَّكُونِيِّ: عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ، قَالَ: «قَالَ النَّبِيُّ ﷺ: طُوبَى لِلْمَسَاكِينِ بِالصَّبْرِ، وَهُمْ الَّذِينَ يَرَوْنَ مَلَكَوَتَ السَّمَاوَاتِ وَالْأَرْضِ.»

Ali Bin Ibrahim, from his father, from Al Nowfaly, from Al Sakuny,

(It has been narrated) from Abu Abdullah^{asws} having said: ‘The Prophet^{saww} said: ‘Tooba is for the poor ones due to the patience, and they are those who would be shown the Kingdoms of the skies and the earth’.¹¹⁵

14. وَيَسْنَدُهُ، قَالَ: « قَالَ النَّبِيُّ ﷺ: يَا مَعْشَرَ الْمَسَاكِينِ، طَيِّبُوا أَنْفُسًا، وَأَعْطُوا اللَّهَ الرِّضَا مِنْ قُلُوبِكُمْ؛ يُثَبِّتُكُمْ اللَّهُ — عَزَّ وَجَلَّ — عَلَى فَقْرِكُمْ، فَإِنْ لَمْ تَفْعَلُوا فَلَا ثَوَابَ لَكُمْ ». «

And by his chain,

‘He^{asws} said: ‘The Prophet^{saww} said: ‘O group of the poor ones! Pleasant yourselves and give the pleasure to Allah^{azwj} from your hearts, Allah^{azwj} Mighty and Majestic will Reward you upon your poverty. But, if you do not do it, so there would be no Rewards for you’.¹¹⁶

15. عِدَّةٌ مِنْ أَصْحَابِنَا، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ أَبِي نَصْرٍ، عَنْ عِيسَى الْفَرَّاءِ، عَنْ مُحَمَّدٍ بْنِ مُسْلِمٍ: عَنْ أَبِي جَعْفَرٍ عَلَيْهِ السَّلَامُ، قَالَ: « إِذَا كَانَ يَوْمُ الْقِيَامَةِ، أَمَرَ اللَّهُ — تَبَارَكَ وَتَعَالَى — مُنَادِيًا يُنَادِي بَيْنَ يَدَيْهِ: أَيْنَ الْفُقَرَاءُ؟ فَيَقُومُ عَنْقُ مَنْ النَّاسِ كَثِيرٌ، يَقُولُ: عِبَادِي، يَقُولُونَ: لَبَّكَ رَبَّنَا، يَقُولُ: إِنِّي لَمْ أَفْقَرِكُمْ لِهَوَانِ بِكُمْ عَلَيَّ، وَلَكِنِّي إِنَّمَا اخْتَرْتُكُمْ لِمِثْلِ هَذَا الْيَوْمِ، تَصَفَّحُوا وُجُوهَ النَّاسِ، فَمَنْ صَنَعَ إِلَيْكُمْ مَعْرُوفًا لَمْ يَصْنَعْهُ إِلَّا فِيَّ، فَكَافُوهُ عَنِّي بِالْجَنَّةِ ». «

A number of our companions, from Ahmad Bin Muhammad Bin Abu Nasr, from Isa Al Farr’a, from Muhammad Bin Muslim,

(It has been narrated) from Abu Ja’far^{asws} having said: ‘When it will be the Day of Judgement, Allah^{azwj} Blessed and High will Command a Caller to Call out in front of Him^{azwj}: ‘Where are the poor ones?’ So a lot of necks from the people would be rising. So He^{azwj} would be Saying: “My^{azwj} servants!” So they would be saying, ‘Here we are, our Lord^{azwj}!’ So He^{azwj} would be Saying: “I^{azwj} did not Impoverish you all in order to Abase you, but rather, I Chose you all for the like of this Day. Browse through the faces of the people, so the ones who were good towards you, not being good except for Me^{azwj}, so compensate them from Me^{azwj}, with the Paradise”¹¹⁷

16. مُحَمَّدٌ بْنُ يَحْيَى، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ عِيسَى، عَنْ إِبْرَاهِيمَ الْحَذَّاءِ، عَنْ مُحَمَّدِ بْنِ صَغِيرٍ، عَنْ جَدِّهِ شُعَيْبٍ، عَنْ مُفَضَّلٍ، قَالَ: قَالَ أَبُو عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ: « لَوْ لَا إِلْحَاحُ هَذِهِ الشَّيْعَةِ عَلَى اللَّهِ فِي طَلَبِ الرِّزْقِ، لَنَقَلَهُمْ مِنَ الْحَالِ الَّتِي هُمْ فِيهَا إِلَى مَا هُوَ أَضْيَقُ مِنْهَا ». «

Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Ibrahim Al Haza’a, from Muhammad Bin Sagheer, from his grandfather Shuayb, from Mufazzal who said,

‘Abu Abdullah^{asws} said: ‘Had these Shias not pleaded to Allah^{azwj} regarding seeking of the sustenance, He^{azwj} would have Transferred them from the state which they are in to what is more constricted than it’.¹¹⁸

17. أَبُو عَلِيٍّ الْأَشْعَرِيُّ، عَنْ مُحَمَّدِ بْنِ عَبْدِ الْجَبَّارِ، عَنْ ابْنِ فَضَّالٍ، عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ بْنِ كَثِيرٍ الْخَزَّازِ: عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ، قَالَ: قَالَ لِي: «أَمَا تَدْخُلُ السُّوقَ؟ أَمَا تَرَى الْفَاكِهَةَ تَبَاعُ وَالشَّيْءُ مِمَّا تَشْتَهِيهِ؟» فَقُلْتُ: بَلَى، فَقَالَ: «أَمَا إِنَّ لَكَ بِكُلِّ مَا تَرَاهُ فَلَا تَقْدِرُ عَلَى شِرَائِهِ حَسَنَةً».

Abu Ali Al Ashary, from Muhammad Bin Abdul Jabbar, from Ibn Fazzal, from Muhammad Bin Al Husayn Bin Kaseer Al Khazzaz,

(It has been narrated) from Abu Abdullah^{asws}, said, 'He^{asws} said to me: 'Would you not like to enter the market and see the fruits and the things from whatever you desire, being sold?' So I said, 'Yes'. So he^{asws} said: 'But, for you, with everything what you see and are not able upon buying it, there is a good deed'.¹¹⁹

18. مُحَمَّدُ بْنُ يَحْيَى، عَنْ أَحْمَدَ بْنِ مُحَمَّدَ بْنِ عِيسَى، عَنْ مُحَمَّدِ بْنِ سِنَانٍ، عَنْ عَلِيٍّ بْنِ عَفَّانَ، عَنْ مُفَضَّلِ بْنِ عُمَرَ: عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ، قَالَ: «إِنَّ اللَّهَ — جَلَّ ثَنَاؤُهُ — لَيَعْتَذِرُ إِلَى عَبْدِهِ الْمُؤْمِنِ الْمُحْجِرِ فِي الدُّنْيَا، كَمَا يَعْتَذِرُ الْآخُ إِلَى أَخِيهِ، فَيَقُولُ: وَعِزَّتِي وَجَلَّالِي، مَا أَحْوَجْتُكَ فِي الدُّنْيَا مِنْ هَوَانٍ كَانَ بَكَ عَلَيَّ، فَارْفَعْ هَذَا السَّجْفَ، فَانْظُرْ إِلَى مَا عَوَضْتُكَ مِنَ الدُّنْيَا» قَالَ: «فَيَرْفَعُ، فَيَقُولُ: مَا ضَرَّنِي مَا مَنَعْتَنِي مَعَ مَا عَوَضْتَنِي».

Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Muhammad Bin Sinan, from Ali Bin Affan, from Mufazzal Bin Umar,

(It has been narrated) from Abu Abdullah^{asws} having said: 'Allah^{azwj}, Majestic is His^{azwj} Praise Apologises to His^{azwj} Momin servant, the one needy in the world, just as the brother apologises to his brother, so He^{azwj} Saying: 'By My^{azwj} Honour and My^{azwj} Majesty! I^{azwj} did not Impoverish you in the world for Humiliation with you. So raise this Curtain and look at what I^{azwj} have Compensated you from (instead of) the world".

He^{asws} said: 'So he would raise it, and he would be saying, 'It did not harm me what You^{azwj} Prevented from me, with You^{azwj} have Compensated to me'.¹²⁰

19. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنْ ابْنِ أَبِي عُمَيْرٍ، عَنْ هِشَامِ بْنِ الْحَكَمِ: عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ، قَالَ: «إِذَا كَانَ يَوْمُ الْقِيَامَةِ، قَامَ عُنُقُ مِنَ النَّاسِ حَتَّى يَأْتُوا بَابَ الْجَنَّةِ، فَيَضْرِبُوا بَابَ الْجَنَّةِ، فَيَقَالُ لَهُمْ: مَنْ أَنْتُمْ؟ فَيَقُولُونَ: نَحْنُ الْفُقَرَاءُ، فَيَقَالُ لَهُمْ: أَقْبِلْ الْحِسَابَ؟ فَيَقُولُونَ: مَا أُعْطِينَا شَيْئًا تَحَاسِبُونَا عَلَيْهِ، فَيَقُولُ اللَّهُ عَزَّ وَجَلَّ: صَدَقُوا، ادْخُلُوا الْجَنَّةَ».

Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Hisham Bin Al Hakam,

(It has been narrated) from Abu Abdullah^{asws} having said: 'When it will be the Day of Judgement, necks from the people would rise until they come over to the Door of the Paradise, so they would be knocking the Door of the Paradise. So it would be said to them: 'Who are you all?' So they would be saying, 'We are the poor ones'. So it would be said to them: 'Before the Reckoning?' So they would be saying, 'You^{azwj} did not Give us anything for

us to be Reckoned upon'. So Allah^{azwj} Mighty and Majestic would be Saying: "They are speaking the truth. Enter them into the Paradise".¹²¹

20. عِدَّةٌ مِنْ أَصْحَابِنَا، عَنْ أَحْمَدَ بْنِ مُحَمَّدَ بْنِ خَالِدٍ، عَنْ عُثْمَانَ بْنِ عِيسَى، عَنْ مُبَارَكِ غُلَامِ شُعَيْبٍ، قَالَ: سَمِعْتُ أَبَا الْحَسَنِ مُوسَى عَلَيْهِ السَّلَامُ يَقُولُ: «إِنَّ اللَّهَ — عَزَّ وَجَلَّ — يَقُولُ: إِنِّي لَمْ أُغْنِ الْغَنِيَّ لِكِرَامَةِ بِهِ عَلَيَّ، وَلَمْ أَفْقِرَ الْفَقِيرَ لِهَوَانٍ بِهِ عَلَيَّ، وَهُوَ مِمَّا ابْتَلَيْتُ بِهِ الْأَغْنِيَاءَ بِالْفَقَرَاءِ، وَلَوْ لَا الْفُقَرَاءُ لَمْ يَسْتَوْجِبِ الْأَغْنِيَاءُ الْجَنَّةَ».

A number of our companions, from Ahmad Bin Muhammad Bin Khalid, from usman Bin Isa, from Mubarak, a slave of Shuayb who said,

'I heard Abu Al-Hassan Musa^{asws} saying: 'Allah^{azwj} Mighty and Majestic is Saying: "I^{azwj} do not Enrich the rich in order to Honour him with it to Me^{azwj}, and I^{azwj} do not Impoverish the poor in order to Humiliate him with it to Me^{azwj}, and it is from what I^{azwj} Test the rich by the poor; and had it not been for the poor, the Paradise would not be Obligated upon the rich'.¹²²

21. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ مُحَمَّدَ بْنِ عِيسَى، عَنْ يُونُسَ، عَنْ إِسْحَاقَ بْنِ عِيسَى، عَنْ إِسْحَاقَ بْنِ عَمَّارٍ وَالْمُفَضَّلِ بْنِ عُمَرَ، قَالَا: قَالَ أَبُو عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ: «مِيَاسِيرُ شِيعَتِنَا أُمْنَاؤُنَا عَلَى مَحَاوِجِهِمْ، فَاحْفَظُونَا فِيهِمْ؛ يَحْفَظْكُمْ اللَّهُ».

Ali Bin Ibrahim, from Muhammad Bin Isa, from Yunus, from Is'haq Bin Isa, from Is'haq Bin Ammar and Al Mufazzal Bin Umar who both said,

'Abu Abdullah^{asws} said: 'The affluent ones of our^{asws} Shias are our trustees upon their needy ones, therefore safeguard us^{asws} regarding them, may Allah^{azwj} Safeguard you all'.¹²³

22. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنْ ابْنِ أَبِي عُمَيْرٍ، عَنْ هِشَامِ بْنِ سَالِمٍ، عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ، قَالَ: «قَالَ أَمِيرُ الْمُؤْمِنِينَ عَلَيْهِ السَّلَامُ: الْفَقْرُ أَزِينُ لِلْمُؤْمِنِ مِنَ الْعِدَارِ عَلَى خَدِّ الْفَرَسِ».

Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Hisham Bin Salim,

(It has been narrated) from Abu Abdullah^{asws} having said: 'Amir Al-Momineen^{asws} said: 'The poverty is more of an adornment for the Momin that the harness is upon the cheek of the horse'.¹²⁴

23. عِدَّةٌ مِنْ أَصْحَابِنَا، عَنْ سَهْلِ بْنِ زِيَادٍ، عَنْ ابْنِ مَجْبُوبٍ، عَنْ عَبْدِ اللَّهِ بْنِ غَالِبٍ، عَنْ أَبِيهِ، عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ، قَالَ: سَأَلْتُ عَلِيَّ بْنَ الْحُسَيْنِ عَلَيْهِمَا السَّلَامُ، عَنْ قَوْلِ اللَّهِ عَزَّ وَجَلَّ: (وَلَوْ لَا أَنْ يَكُونَ النَّاسُ أُمَّةً وَاحِدَةً) قَالَ: «عَنِ بَذَلِكَ أُمَّةٌ مُحَمَّدٌ ﷺ أَنْ يَكُونُوا عَلَى دِينٍ وَاحِدٍ كُفَّارًا كُلَّهُمْ (لَجَعَلْنَا لِمَنْ يَكْفُرُ بِالرَّحْمَنِ لِبُيُوتِهِمْ سُقْفًا مِنْ فِصَّةٍ) وَلَوْ فَعَلَ اللَّهُ ذَلِكَ بِأُمَّةٍ مُحَمَّدٍ ﷺ لَحَزَنَ الْمُؤْمِنُونَ، وَغَمَّهُمْ ذَلِكَ، وَلَمْ يَنَاحِوهُمْ وَلَمْ يَوَارِثُوهُمْ».

A number of our companions, from Sahl Bin Ziyad, from Ibn Mahboub, from Abdullah Bin Ghalib, from his father, from Saeed Bin Al Musayyab who said,

‘I asked Ali^{asws} Bin Al-Husayn^{asws} about the Words of Allah^{azwj} Mighty and Majestic [43: 33] And were it not that all people had been a single nation. He^{asws} said: ‘It Means by that the community of Muhammad^{saww}, if they had happened to be upon one Religion, they would have been disbeliever, all of them We would certainly have Assigned to those who disbelieve in the Beneficent (to make) of silver the roofs of their houses. And had Allah^{azwj} Done that with the community of Muhammad^{saww}, the Momineen would have grieved and that would have saddened them, and would not have married them and would not have inherited them’.¹²⁵

108 - بَابُ

Chapter 108 – A Chapter

1. مُحَمَّدُ بْنُ يَحْيَى، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ، عَنْ مُحَمَّدِ بْنِ سِنَانٍ، عَنْ أَبَانَ بْنِ عَبْدِ الْمَلِكِ، قَالَ: حَدَّثَنِي بَكْرُ الْأَرْقَطُ، عَنْ أَبِي عَبْدِ اللَّهِ عليه السلام، أَوْ عَنْ شُعَيْبٍ: عَنْ أَبِي عَبْدِ اللَّهِ عليه السلام: أَنَّهُ دَخَلَ عَلَيْهِ وَاحِدٌ، فَقَالَ لَهُ: أَصْلَحَكَ اللَّهُ، إِنِّي رَجُلٌ مُنْقَطِعٌ إِلَيْكُمْ بِمَوَدَّتِي، وَقَدْ أَصَابَتْنِي حَاجَةٌ شَدِيدَةٌ، وَقَدْ تَقَرَّبْتُ بِذَلِكَ إِلَى أَهْلِ بَيْتِي وَقَوْمِي، فَلَمْ يَزِدْنِي بِذَلِكَ مِنْهُمْ إِلَّا بُعْدًا.

قَالَ: «فَمَا آتَاكَ اللَّهُ خَيْرَ مِمَّا أَخَذَ مِنْكَ». قَالَ: جُعِلْتُ فِدَاكَ، أَدْعُ اللَّهَ لِي أَنْ يُغْنِيَنِي عَنْ خَلْقِهِ. قَالَ: «إِنَّ اللَّهَ قَسَمَ رِزْقَ مَنْ شَاءَ عَلَى يَدَيَّ مِنْ شَاءٍ، وَلَكِنْ سَلِ اللَّهَ أَنْ يُغْنِيَكَ عَنِ الْحَاجَةِ الَّتِي تَضْطَرُّكَ إِلَى لِقَامِ خَلْقِهِ».

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Muhammad Bin Sinan, from Aban Bin Abdul Malik who said, ‘Bakr Al Arqat narrated to me, from Abu Abdullah,

(It has been narrated) from Shuayb, from Abu Abdullah^{asws}, that he went over to him^{asws} alone and he said, ‘May Allah^{azwj} Keep you^{asws} well! I am a man who has been cut-off to you^{asws} due to my cordiality and I have been hit by a severe need. I had approached with that to my family and my people but that did not increase me from them except for the distance’. He^{asws} said: ‘So whatever Allah^{azwj} has Given you is better than what He^{azwj} has Taken from you’.

He said, ‘May I be sacrificed for you^{asws}! Supplicate for me that He^{azwj} Makes me to be needless from His^{azwj} creatures’. He^{asws} said: ‘Allah^{azwj} Distributes sustenance to whoever He^{azwj} so Desires to, upon the hands of the ones whom He^{azwj} so Desires to. But, ask Allah^{azwj} that He^{azwj} Makes you to be self-sufficient from the needs which are making you desperate to the ignoble ones of His^{azwj} creatures’.¹²⁶

2. عِدَّةٌ مِنْ أَصْحَابِنَا، عَنْ سَهْلِ بْنِ زِيَادٍ، عَنْ عَلِيِّ بْنِ أَصْبَاطٍ، عَمَّنْ ذَكَرَهُ: عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ، قَالَ: « الْفَقْرُ الْمَوْتُ الْأَحْمَرُ ». فَقُلْتُ لِأَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ: الْفَقْرُ مِنَ الدِّينَارِ وَالْدِّرْهَمِ؟ فَقَالَ: « لَا، وَلَكِنْ مِنَ الدِّينِ ».

A number of our companions, from Sahl Bin Ziyad, from Ali Bin Asbat, from the one who mentioned it,

(It has been narrated) from Abu Abdullah^{asws} having said: ‘The poverty is the red death’. So I said to Abu Abdullah^{asws}, ‘(Is it) the poverty from the Dinars and the Dirhams?’ So he^{asws} said: ‘No, but from the Religion’.¹²⁷

Notes

- [illegible]

[illegible]

116 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 107 H 14
117 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 107 H 15
118 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 107 H 16
119 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 107 H 17
120 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 107 H 18
121 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 107 H 19
122 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 107 H 20
123 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 107 H 21
124 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 107 H 22
125 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 107 H 23
126 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 108 H 1
127 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 108 H 2

كِتَابُ الْإِيمَانِ وَالْكَفْرِ

THE BOOK OF BELIEF (Emān) AND DISBELIEF (Kufr) (9)

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ، وَصَلَّى اللَّهُ عَلَى سَيِّدِنَا مُحَمَّدٍ وَآلِهِ الطَّاهِرِينَ، وَسَلَّم تَسْلِيمًا.

In the Name of Allah^{azwj} the Beneficent, the Merciful. The Praise is for Allah^{azwj} Lord^{azwj} of the Worlds, and Blessing be upon our Chief Muhammad^{saww} and his^{saww} Purified Progeny^{asws}, and greetings with abundant greetings

109 - بَابُ أَنَّ لِلْقَلْبِ أُذُنَيْنِ يَنْفُثُ فِيهِمَا الْمَلَكُ وَالشَّيْطَانُ

Chapter 109 – For the heart there are two ears into which blow the Angel and the Satan^{la}

1. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنْ ابْنِ أَبِي عُمَيْرٍ، عَنْ حَمَّادٍ: عَنْ أَبِي عَبْدِ اللَّهِ عليه السلام، قَالَ: «مَا مِنْ قَلْبٍ إِلَّا وَلَهُ أُذُنَانِ، عَلَى إِحْدَاهُمَا مَلَكٌ مُرْشِدٌ، وَعَلَى الْأُخْرَى شَيْطَانٌ مُفْتِنٌ، هَذَا يَأْمُرُهُ، وَهَذَا يَزْجُرُهُ، الشَّيْطَانُ يَأْمُرُهُ بِالْمَعَاصِي، وَالْمَلَكُ يَزْجُرُهُ عَنْهَا، وَهُوَ قَوْلُ اللَّهِ عَزَّ وَجَلَّ: (عَنِ الْيَمِينِ وَعَنِ الشَّمَالِ قَعِيدٌ مَا يُلْفِظُ مِنْ قَوْلٍ إِلَّا لَدَيْهِ رَقِيبٌ عَتِيدٌ)».

Ali Bin Ibrahim, from his father, from his father, from Ibn Abu Umeyr, from Hammad,

(It has been narrated) from Abu Abdullah^{asws} having said: 'There is none from heart except that there are two ears for it, upon one of the two is a guiding Angel, and upon the other is a tempting Satan^{la}. This one instructs him and this one rebukes him. The Satan^{la} instructs him with the disobedience and the Angel rebukes him from it, and these are the Words of Allah^{azwj} Mighty and Majestic [50: 17] seated on the right and on the left [50: 18] He utters not a word but there is by him a watcher at hand'.¹

2. الْحُسَيْنُ بْنُ مُحَمَّدٍ، عَنْ أَحْمَدَ بْنِ إِسْحَاقَ، عَنْ سَعْدَانَ، عَنْ أَبِي بصيرٍ: عَنْ أَبِي عَبْدِ اللَّهِ عليه السلام، قَالَ: «إِنَّ لِلْقَلْبِ أُذُنَيْنِ، فَإِذَا هَمَّ الْعَبْدُ بِذَنْبٍ، قَالَ لَهُ رُوحُ الْإِيمَانِ: لَا تَفْعَلْ، وَقَالَ لَهُ الشَّيْطَانُ: افْعَلْ، وَإِذَا كَانَ عَلَى بَطْنِهَا نَزَعَ مِنْهُ رُوحُ الْإِيمَانِ».

Al Husayn Bin Muhammad, from Ahmad Bin Is'haq, from Sa'dan, from Abu Baseer,

(It has been narrated) from Abu Abdullah^{asws} having said: 'For the 'Qalub' heart there are two ears. So when the servant thinks of sinning, the spirit of Emān says, 'Don't do it'; but the Satan^{la} says to him, 'Do it'. And when he was upon its belly (about to sin), the spirit of Emān is Removed from him'.²

3. مُحَمَّدٌ بْنُ يَحْيَى، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ عِيسَى، عَنْ عَلِيِّ بْنِ الْحَكَمِ، عَنْ سَيْفِ بْنِ عَمِيرَةَ، عَنْ أَبَانَ بْنِ تَغْلِبَ: عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ، قَالَ: « مَا مِنْ مُؤْمِنٍ إِلَّا وَلَقَبَهُ أُذُنَانِ فِي جَوْفِهِ: أُذُنٌ يَنْفُثُ فِيهَا الْوَسْوَاسُ الْخَنَاسُ، وَأُذُنٌ يَنْفُثُ فِيهَا الْمَلَكُ، فَيُؤَيِّدُ اللَّهُ الْمُؤْمِنَ بِالْمَلَكِ، فَذَلِكَ قَوْلُهُ: (وَأَيَّدَهُمْ بِرُوحٍ مِنْهُ) ».

Muhammad Bin yahya, from Ahmad Bin Muhammad Bin Isa, from Ali Bin Al Hakam, from Sayf Bin Ameyra, from Aban Bin Taghlub,

(It has been narrated) from Abu Abdullah^{asws} having said: 'There is none from a Momin except for his heart would be two ears in its interior – an ear into which the slinking whisperer (Satan^{la}) would blow, and an ear into which the Angel would blow.

Thus Allah^{azwj} Assists the Momin with the Angel, and these are His^{azwj} Words [58: 22] and He has Supported them with a Spirit from Him'.³

110 - بَابُ الرُّوحِ الَّذِي أُيِّدَ بِهِ الْمُؤْمِنُ

Chapter 110 – The spirit which the Momin is Aided with

1. الْحُسَيْنُ بْنُ مُحَمَّدٍ وَمُحَمَّدُ بْنُ يَحْيَى جَمِيعاً، عَنْ عَلِيِّ بْنِ مُحَمَّدٍ بْنِ سَعْدٍ، عَنْ مُحَمَّدِ بْنِ سَالِمٍ بْنِ أَبِي سَلَمَةَ، عَنْ مُحَمَّدِ بْنِ سَعِيدٍ بْنِ غَزْوَانَ، عَنْ ابْنِ أَبِي نَجْرَانَ، عَنْ مُحَمَّدِ بْنِ سِنَانَ، عَنْ أَبِي خَدِيجَةَ، قَالَ: دَخَلْتُ عَلَى أَبِي الْحَسَنِ عَلَيْهِ السَّلَامُ، فَقَالَ لِي: « إِنَّ اللَّهَ — تَبَارَكَ وَتَعَالَى — أَيْدَى الْمُؤْمِنِ بِرُوحٍ مِنْهُ، تَحْضُرُهُ فِي كُلِّ وَقْتٍ يَحْسُنُ فِيهِ وَيَتَّقِي، وَتَغِيبُ عَنْهُ فِي كُلِّ وَقْتٍ يُذْنِبُ فِيهِ وَيَعْتَدِي، فَهِيَ مَعَهُ تَهْتَزُّ سُرُوراً عِنْدَ إِحْسَانِهِ، وَتَسِيخُ فِي الشَّرِّ عِنْدَ إِسَاءَتِهِ، فَتَعَاهِدُوا عِبَادَ اللَّهِ نَعْمَهُ بِاصْلَاحِكُمْ أَنْفُسَكُمْ، تَزِدَادُوا يَقِيناً، وَتَرْبَحُوا نَفْساً ثَمِيناً؛ رَحِمَ اللَّهُ أَمْرًا هُمْ بِخَيْرِ فَعْمَلِهِ، أَوْ هُمْ بِشَرِّ فَارْتَدَعِ عَنْهُ ». ثُمَّ قَالَ: « نَحْنُ نُؤَيِّدُ الرُّوحَ بِالطَّاعَةِ لِلَّهِ وَالْعَمَلِ لَهُ ».

Al Husayn Bin Muhammad, and Muhammad Bin Yahya, altogether from Ali Bin Muhammad Bin Sa'ad, from Muhammad Bin Muslim, from Abu Salma, from Muhammad Bin Saeed Bin Gazwan, from Ibn Abu Najran, from Muhammad Bin Sinan, from Abu Khadeeja who said,

'I went over to Abu Al-Hassan^{asws}, and he^{asws} said to me: 'Allah^{azwj} Blessed and High Aids the Momin with a spirit from Him^{azwj}, cautioning him during every time he does a good deed in it, and it is absent from him during every time he sins in it and transgresses. So it is with him, vibrating joyfully during his good deeds and falling into the earth during his sinning.

Therefore, make a pact for His^{azwj} Blessings, servants of Allah^{azwj}, by correcting yourselves, you will be increasing your conviction and you will be profiting by a good price. May Allah^{azwj} have Mercy upon a man who thinks of doing good, so he does it, or thinks of doing evil, but retracts from it'.

Then said: We^{asws} assist the spirit by the obedience to Allah^{azwj} and working for Him^{azwj}.⁴

111 - بَابُ الذُّنُوبِ

Chapter 111 – The Sins

1. مُحَمَّدُ بْنُ يَحْيَى، عَنْ أَحْمَدَ بْنِ مُحَمَّدَ بْنِ عِيسَى، عَنْ مُحَمَّدِ بْنِ سِنَانٍ، عَنْ طَلْحَةَ بْنِ زَيْدٍ: عَنْ أَبِي عَبْدِ اللَّهِ عليه السلام، قَالَ: «كَانَ أَبِي عليه السلام يَقُولُ: مَا مِنْ شَيْءٍ أَفْسَدَ لِلْقَلْبِ مِنْ خَطِيئَةٍ؛ إِنَّ الْقَلْبَ لِيُوقَعَ الْخَطِيئَةَ، فَمَا تَزَالُ بِهِ حَتَّى تَغْلِبَ عَلَيْهِ، فَيَصِيرَ أَعْلَاهُ أَسْفَلَهُ.»

Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Muhammad Bin Sinan, from Talha Bin Zayd,

(It has been narrated) from Abu Abdullah^{asws} having said: ‘My^{asws} father^{asws} was saying: ‘There is none from the things which is more spoiling for the heart than a sin.

If the heart falls for the sin, so it (the sin) does not cease to be with it until it overcomes it (the heart), and its upper part comes to be its lower’.⁵

2. عِدَّةٌ مِنْ أَصْحَابِنَا، عَنْ أَحْمَدَ بْنِ مُحَمَّدَ بْنِ خَالِدٍ، عَنْ عَثْمَانَ بْنِ عِيسَى، عَنْ عَبْدِ اللَّهِ بْنِ مُسْكَانٍ، عَمَّنْ ذَكَرَهُ: عَنْ أَبِي عَبْدِ اللَّهِ عليه السلام فِي قَوْلِ اللَّهِ عَزَّ وَجَلَّ: (فَمَا أَصْبَرَهُمْ عَلَى النَّارِ) فَقَالَ: «مَا أَصْبَرَهُمْ عَلَى فِعْلِ مَا يَعْلَمُونَ أَنَّهُ يُصِيرُهُمْ إِلَى النَّارِ!»

A number of our companions, from Ahmad bin Muhammad Bin Khalid, from Usman Bin Isa, from Abdullah Bin Muskan, from the one who mentioned it,

(It has been narrated) from Abu Abdullah^{asws} regarding the Words of Allah^{azwj} Mighty and Majestic [2: 175] so what is their patience upon the Fire. So he^{asws} said: ‘What caused them to be patient upon a deed what they knew was going to take them to the Fire’.⁶

3. عَنْهُ، عَنْ أَبِيهِ، عَنِ النَّضْرِ بْنِ سُوَيْدٍ، عَنْ هِشَامِ بْنِ سَالِمٍ: عَنْ أَبِي عَبْدِ اللَّهِ عليه السلام، قَالَ: «أَمَا إِنَّهُ لَيْسَ مِنْ عَرَقٍ يَضْرِبُ، وَلَا نَكْبَةٍ، وَلَا صَدَاعٍ، وَلَا مَرَضٍ إِلَّا بِذَنْبٍ، وَذَلِكَ قَوْلُ اللَّهِ — عَزَّ وَجَلَّ — فِي كِتَابِهِ: (وَمَا أَصَابَكُمْ مِنْ مُصِيبَةٍ فِيمَا كَسَبَتْ أَيْدِيكُمْ وَيَعْفُوا عَنْ كَثِيرٍ)». قَالَ: ثُمَّ قَالَ: «وَمَا يَعْفُو اللَّهُ أَكْثَرَ مِمَّا يُؤْخِذُ بِهِ.»

From him, from his father, from Al Nazar Bin Suweyd, from Hisham Bin Salim,

(It has been narrated) from Abu Abdullah^{asws} having said: ‘There is no vein being struck, nor a calamity, nor a headache, nor an illness except due to a sin, and these are the Words of Allah^{azwj} Mighty and Majestic in His^{azwj} Book [42: 30] And whatever affliction befalls you, it is on account of what your hands have wrought, and (yet) He Pardons most (of your faults)’. Then he^{asws} said: ‘And what He^{azwj} Forgive is more than what He^{azwj} Seizes with’.⁷

4. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنْ حَمَّادٍ، عَنْ حَرِيرٍ، عَنِ الْفَضِيلِ بْنِ يَسَارٍ: عَنْ أَبِي جَعْفَرٍ عليه السلام، قَالَ: «مَا مِنْ نَكْبَةٍ تُصِيبُ الْعَبْدَ إِلَّا بِذَنْبٍ، وَمَا يَعْفُو اللَّهُ عَنْهُ أَكْثَرَ.»

Ali Bin Ibrahim, from his father, from Hammad, from Hareyz, from Al Fuzayl Bin Yasaar,

(It has been narrated) from Abu Ja'far^{asws} having said: 'There is none from a calamity hitting the servant except due to a sin, and what Allah^{azwj} Forgives from, is more'.⁸

5. عَلِيٌّ، عَنْ أَبِيهِ، عَنِ النَّوْفَلِيِّ، عَنِ السَّكُونِيِّ: عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ، قَالَ: «كَانَ أَمِيرُ الْمُؤْمِنِينَ عَلَيْهِ السَّلَامُ يَقُولُ: لَا تُبْدِينَ عَنْ وَاضِحَةٍ وَقَدْ عَمِلْتَ الْأَعْمَالَ الْفَاضِحَةَ، وَلَا يَأْمَنُ الْبَيَاتَ مَنْ عَمِلَ السَّيِّئَاتِ».

Ali, from his father, from Al Nowfaly, from Al Sakuny,

(It has been narrated) from Abu Abdullah^{asws} having said: 'Amir Al-Momineen^{asws} was saying: 'You should not show (your teeth) clearly and you have done the shameful deed, nor should he sleep securely, the one who committed the sins'.⁹

6. عَنْهُ، عَنْ أَبِيهِ، عَنِ ابْنِ أَبِي عُمَيْرٍ، عَنْ إِبْرَاهِيمَ بْنِ عَبْدِ الْحَمِيدِ، عَنْ أَبِي أُسَامَةَ: عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ، قَالَ: سَمِعْتُهُ يَقُولُ: «تَعَوَّذُوا بِاللَّهِ مِنْ سَطَوَاتِ اللَّهِ بِاللَّيْلِ وَالنَّهَارِ». قَالَ: قُلْتُ لَهُ: وَمَا سَطَوَاتُ اللَّهِ؟ قَالَ: «الْأَخْذُ عَلَى الْمَعَاصِي».

From him, from his father, from Ibn Abu Umeyr, from Ibrahim Bin Abdul Hameed, from Abu Asama,

(It has been narrated) from Abu Abdullah^{asws}, said, 'I heard him^{asws} saying: 'Seek Refuge with Allah^{azwj} from the Assaults of Allah^{azwj} by the night and the day'. I said, 'And what are the Assaults of Allah^{azwj}?'. He^{asws} said: 'The Seizing upon the disobedience'.¹⁰

7. عِدَّةٌ مِنْ أَصْحَابِنَا، عَنْ أَحْمَدَ بْنِ أَبِي عَبْدِ اللَّهِ، عَنْ أَبِيهِ، عَنْ سُلَيْمَانَ الْجَعْفَرِيِّ، عَنْ عَبْدِ اللَّهِ بْنِ بُكَيْرٍ، عَنْ زُرَّارَةَ: عَنْ أَبِي جَعْفَرٍ عَلَيْهِ السَّلَامُ، قَالَ: «الذُّنُوبُ كُلُّهَا شَدِيدَةٌ، وَأَشَدُّهَا مَا نَبَتَ عَلَيْهِ اللَّحْمُ وَالدَّمُ؛ لِأَنَّهُ إِمَّا مَرْحُومٌ، وَإِمَّا مُعَذَّبٌ، وَالْجَنَّةُ لَا يَدْخُلُهَا إِلَّا طَيْبٌ».

A number of our companions, from Ahmad Bin Abu Abdullah, from his father, from Suleyman Al Ja'fary, from Abdullah Bin Bukeyr, from Zurara,

(It has been narrated) from Abu Ja'far^{asws} having said: 'The sins, all of these are severe, and the most severe is what the flesh and the blood is built upon (unlawful food and drinks), because it (sins) are either Forgiven or Punished, and the Paradise, none can enter it except for the good (purified from the sins)'.¹¹

8. الْحُسَيْنُ بْنُ مُحَمَّدٍ، عَنْ مُعَلَّى بْنِ مُحَمَّدٍ، عَنِ الْوَشَاءِ، عَنْ أَبَانَ، عَنِ الْفَضِيلِ بْنِ يَسَارٍ: عَنْ أَبِي جَعْفَرٍ عَلَيْهِ السَّلَامُ، قَالَ: «إِنَّ الْعَبْدَ لَيُذْنِبُ الذَّنْبَ، فَيَزُوِي عَنْهُ الرِّزْقُ».

Al Husayn Bin Muhammad, from Moalla Bin Muhammad, from Al Washa, from Aban, from Al Fuzayl Bin Yasaar,

(It has been narrated) from Abu Ja'far^{asws} having said: 'The servant commits the sin, so the sustenance is Impeded from him'.¹²

9. عَلِيُّ بْنُ مُحَمَّدٍ، عَنْ صَالِحِ بْنِ أَبِي حَمَّادٍ، عَنْ مُحَمَّدِ بْنِ إِبْرَاهِيمَ النَّوْفَلِيِّ، عَنْ حُسَيْنِ بْنِ مُخْتَارٍ، عَنْ رَجُلٍ: عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ، قَالَ: « قَالَ رَسُولُ اللَّهِ ﷺ: مَلْعُونٌ مَلْعُونٌ مَنْ عَبَدَ الدِّنَارَ وَالْدِّرْهَمَ، مَلْعُونٌ مَلْعُونٌ مَنْ كَمَهُ أَعْمَى، مَلْعُونٌ مَلْعُونٌ مَنْ نَكَحَ بِهِمَةً ».

Ali Bin Muhammad, from Salih Bin Abu Hammad, from Muhammad Bin Ibrahim Al Nowfaly, from Al Husayn Bin Mukhtar, from a man,

(It has been narrated) from Abu Abdullah^{asws} having said: 'Rasool-Allah^{saww} said: 'Accursed! Accursed is the one who worships the Dinar and the Dirham! Accursed! Accursed is the one completely blind (from the Truth)! Accursed! Accursed is the one who copulates with an animal'.¹³

10. الْحُسَيْنُ بْنُ مُحَمَّدٍ، عَنْ مُعَلَّى بْنِ مُحَمَّدٍ، عَنْ الْوَشَاءِ، عَنْ عَلِيِّ بْنِ أَبِي حَمْزَةَ، عَنْ أَبِي بَصِيرٍ: عَنْ أَبِي جَعْفَرٍ عَلَيْهِ السَّلَامُ، قَالَ: سَمِعْتَهُ يَقُولُ: « اتَّقُوا الْمُحَقَّرَاتِ مِنَ الذُّنُوبِ؛ فَإِنَّ لَهَا طَالِبًا يَقُولُ أَحَدُكُمْ: أَذْنِبُ وَأَسْتَغْفِرُ إِنَّ اللَّهَ — عَزَّ وَجَلَّ — يَقُولُ: » (سَنَكْتُبُ)

مَا قَدَّمُوا وَأَثَارَهُمْ وَكُلَّ شَيْءٍ أَحْصَيْنَاهُ فِي إِمَامٍ مُبِينٍ) وَقَالَ عَزَّ وَجَلَّ: (إِنَّهَا إِنْ تَكُ مِثْقَالَ حَبَّةٍ مِنْ خَرْدَلٍ فَتَكُنْ فِي صَخْرَةٍ أَوْ فِي السَّمَاوَاتِ أَوْ فِي الْأَرْضِ يَأْتِ بِهَا اللَّهُ إِنَّ اللَّهَ لَطِيفٌ خَبِيرٌ) «.

Al Husayn Bin Muhammad, from Moalla Bin Muhammad, from Al Washa, from Ali Bin Abu Hamza, from Abu Baseer,

(It has been narrated) from Abu Ja'far^{asws}, said, 'I heard him^{asws} saying: 'Fear the insignificant sins, for there is a seeker for it. One of you is saying, 'I shall commit sin and seek Forgiveness'. Allah^{azwj} Mighty and Majestic is Saying [36: 12] Surely We Revive the dead, and We Write down what they have sent before and its effects, and We have Numbered everything in a Manifest Imam. And Allah^{azwj} Mighty and Majestic Said [31: 16] Surely if it is the very weight of the grain of a mustard-seed, even though it is inside a rock, or in the skies or in the earth, Allah will Bring it; surely Allah is Knower of subtleties, Aware'.¹⁴

11. أَبُو عَلِيٍّ الْأَشْعَرِيُّ، عَنْ مُحَمَّدِ بْنِ عَبْدِ الْجَبَّارِ، عَنْ ابْنِ فَضَّالٍ، عَنْ ثَعْلَبَةَ، عَنْ سُلَيْمَانَ بْنِ طَرِيفٍ، عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ: عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ، قَالَ: سَمِعْتَهُ يَقُولُ: « إِنَّ الذَّنْبَ يَحْرِمُ الْعَبْدَ الرِّزْقَ ».

Abu Ali Al Ashary, from Muhammad Bin Abdul Jabbar, from Ibn Fazzal, from Sa'alba, from Suleyman Bin Tareyf, from Muhammad Bin Muslim,

(It has been narrated) from Abu Abdullah^{asws}, said, 'I heard him^{asws} saying: 'The sins impede the sustenance from the servant'.¹⁵

12. مُحَمَّدُ بْنُ يَحْيَى، عَنْ عَبْدِ اللَّهِ بْنِ مُحَمَّدٍ، عَنْ عَلِيِّ بْنِ الْحَكَمِ، عَنْ أَبَانَ بْنِ عُثْمَانَ، عَنْ الْفَضِيلِ: عَنْ أَبِي جَعْفَرٍ عَلَيْهِ السَّلَامُ، قَالَ: « إِنَّ الرَّجُلَ لِيَذْنِبُ الذَّنْبَ، فَيَدْرَأُ عَنْهُ الرِّزْقَ »، وَتَلَا هَذِهِ الْآيَةَ: (إِذْ أَقْسَمُوا لَيَصْرِمُنَّهَا مُصْبِحِينَ وَلَا يَسْتَثْنُونَ قَطَافٌ عَلَيْهَا طَائِفٌ مِنْ رَبِّكَ وَهُمْ نَائِمُونَ)

Muhammad Bin Yahya, from Abdullah Bin Muhammad, from Ali Bin Al Hakam, from Aban Bin Usman, from Al Fuzayl,

(It has been narrated) from Abu Ja'far^{asws} having said: 'The man commits the sin so the sustenance is staved off from him', and he^{asws} recited this Verse [68: 17] Surely We will try them as We tried the owners of the garden, when they swore that they would certainly cut off the produce in the morning, [68: 18] And they were not willing to set aside a portion [68: 19] Then there encompassed it a visitation from your Lord while they were sleeping'.¹⁶

13. عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ، عَنْ ابْنِ فَضَّالٍ، عَنْ ابْنِ بُكَيْرٍ، عَنْ أَبِي بصيرٍ، قَالَ: سَمِعْتُ أَبَا عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ يَقُولُ: « إِذَا أَذْنَبَ الرَّجُلُ خَرَجَ فِي قَلْبِهِ نُكْتَةٌ سَوْدَاءٌ، فَإِنْ تَابَ انْمَحَتْ، وَإِنْ زَادَ زَادَتْ حَتَّى تَغْلِبَ عَلَى قَلْبِهِ، فَلَا يُفْلِحُ بَعْدَهَا أَبَدًا ».

From him, from Ahmad Bin Muhammad, from Ibn Fazzal, from Ibn Bukeyr, from Abu Baseer who said,

'I heard Abu Abdullah^{asws} saying: 'Whenever the man sins a black dot appears in his heart. So if he repents, it is erased, and if he increases, it (also) increases until it overcomes upon his heart so he would not be successful after it, ever'.¹⁷

14. عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ، عَنْ ابْنِ مَحْبُوبٍ، عَنْ أَبِي أَيُّوبَ، عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ: عَنْ أَبِي جَعْفَرٍ عَلَيْهِ السَّلَامُ، قَالَ: « إِنَّ الْعَبْدَ يَسْأَلُ اللَّهَ الْحَاجَةَ، فَيَكُونُ مِنْ شَأْنِهِ قَضَاؤُهَا إِلَى أَحَلِّ قَرِيبٍ، أَوْ إِلَى وَقْتٍ بَطِيءٍ، فَيُذْنِبُ الْعَبْدُ ذَنْبًا، فَيَقُولُ اللَّهُ — تَبَارَكَ وَتَعَالَى — لِلْمَلِكِ: لَاتَقْضِ حَاجَتَهُ، وَاحْرَمَهُ إِيَّاهَا؛ فَإِنَّهُ تَعَرَّضَ لِسَخَطِي، وَاسْتَوْجَبَ الْحَرَمَانَ مِنِّي ».

From him, from Ahmad Bin Muhammad, from Ibn Mahboub, from Abu Ayoub, from Muhammad Bin Muslim,

(It has been narrated) from Abu Ja'far^{asws} having said: 'The servant asks Allah^{azwj} for the need, and it happens to be from his status for it to be Fulfilled to a near term or a longer term. So the servant commits a sin, and Allah^{azwj} Blessed and High is Saying to the Angel: "Do not fulfil his need and deprive him of it, for he has been exposed to My^{azwj} Anger and it Obligates the deprivation from Me^{azwj}".¹⁸

15. ابْنُ مَحْبُوبٍ، عَنْ مَالِكِ بْنِ عَطِيَّةَ، عَنْ أَبِي حَمْزَةَ: عَنْ أَبِي جَعْفَرٍ عَلَيْهِ السَّلَامُ، قَالَ: سَمِعْتُهُ يَقُولُ: « إِنَّهُ مَا مِنْ سَنَةٍ أَقَلَّ مَطَرًا مِنْ سَنَةٍ، وَلَكِنَّ اللَّهَ يَضَعُهُ حَيْثُ يَشَاءُ؛ إِنْ اللَّهَ — عَزَّ وَجَلَّ — إِذَا عَمِلَ قَوْمٌ بِالْمَعَاصِي، صَرَفَ عَنْهُمْ مَا كَانَ قَدَرَهُ لَهُمْ مِنَ الْمَطَرِ فِي تِلْكَ السَّنَةِ إِلَى غَيْرِهِمْ، وَإِلَى الْفَيَافِي وَالْبَحَارِ وَالْجِبَالِ، وَإِنَّ اللَّهَ لَيُعَذِّبُ الْجَعَلَ فِي جُحْرِهَا بِحَبْسِ الْمَطَرِ عَنِ الْأَرْضِ الَّتِي هِيَ بِمَحَلِّهَا بِخَطَايَا مَنْ بِحَضْرَتِهَا، وَقَدْ جَعَلَ اللَّهُ لَهَا السَّبِيلَ فِي مَسَلِّكَ سَوَى مَحَلَّةِ أَهْلِ الْمَعَاصِي ».

قَالَ: ثُمَّ قَالَ أَبُو جَعْفَرٍ عَلَيْهِ السَّلَامُ: (فَاعْتَبِرُوا يَا أُولِيَ الْأَبْصَارِ)

Ibn Mahboub, from Malik Bin Atiyya, from Abu Hamza, from Abu Ja'far^{asws}, said,

'I heard him^{asws} saying: 'There is none from a year with less rain from a year, but Allah^{azwj} Places wherever He^{azwj} so Desires to. When a people act in disobedience, it gets Exchanged from them what was Ordained for them, from the rain during that year, to other than them, and to the deserts and the oceans and the mountains; and Allah^{azwj} Punishes the dung beetle in its hole by Withholding the rain from the earth which is (to fall) in its place due to the sins of the ones in its vicinity, and Allah^{azwj} has Made a way for it in route besides the place of the disobedient people'.

He (the narrator) said, 'Then Abu Ja'far^{asws} said: 'So take a lesson, O people of insight!'¹⁹

16. أَبُو عَلِيٍّ الْأَشْعَرِيُّ، عَنْ مُحَمَّدِ بْنِ عَبْدِ الْجَبَّارِ، عَنْ ابْنِ فَضَّالٍ، عَنْ ابْنِ بُكَيْرٍ: عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ، قَالَ: «إِنَّ الرَّجُلَ يَذْنِبُ الذَّنْبَ، فَيَحْرَمُ صَلَاةَ اللَّيْلِ، وَإِنَّ الْعَمَلَ السَّيِّئَ أَسْرَعَ فِي صَاحِبِهِ مِنَ السُّكَّانِ فِي اللَّحْمِ».

Abu Ali Al Ashary, from Muhammad Bin Abdul Jabbar, from Ibn Fazzal, from Ibn Bukeyr,

(It has been narrated) from Abu Abdullah^{asws} having said: 'The man commits the sin, so he is deprived of the night Salāt, and that the evil deed goes quicker into its performer than the knife does into the flesh'.²⁰

17. عَنْهُ، عَنْ ابْنِ فَضَّالٍ، عَنْ ابْنِ بُكَيْرٍ: عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ، قَالَ: «مَنْ هَمَّ بِسَيِّئَةٍ فَلَا يَعْمَلُهَا، فَإِنَّهُ رُبَّمَا عَمِلَ الْعَبْدُ السَّيِّئَةَ، فَيَرَاهُ الرَّبُّ — تَبَارَكَ وَتَعَالَى — فَيَقُولُ: وَعِزَّتِي وَجَلَالِي، لَا أَغْفِرُ لَكَ بَعْدَ ذَلِكَ أَبَدًا».

From him, from Ibn Fazzal, from Ibn Bukeyr,

(It has been narrated) from Abu Abdullah^{asws} having said: 'The one who thinks of an evil deed, so he should not do it, for perhaps the servant does the evil deed, and the Lord^{azwj} Blessed and High Sees him and He^{azwj} would be Saying: "By My^{azwj} Honour and My^{azwj} Majesty, I^{azwj} will not Forgive you after that, ever!"'²¹

18. الْحُسَيْنُ بْنُ مُحَمَّدٍ، عَنْ مُحَمَّدِ بْنِ أَحْمَدَ النَّهْدِيِّ، عَنْ عَمْرِو بْنِ عُثْمَانَ، عَنْ رَجُلٍ: عَنْ أَبِي الْحَسَنِ عَلَيْهِ السَّلَامُ، قَالَ: «حَقٌّ عَلَى اللَّهِ أَنْ لَا يُعْصَى فِي دَارٍ إِلَّا أَضْحَاهَا لِلشَّمْسِ حَتَّى تُطَهَّرَهَا».

Al Hassan Bin Muhammad, from Muhammad Bin Ahmad Al Nahdy, from Amro Bin Usman, from a man,

(It has been narrated) from Abu Al-Hassan^{asws} having said: 'It is a right upon Allah^{azwj} that He^{azwj} would not be disobeyed in a house except that He^{azwj} Exposes it to the sun until it cleans it (by ruining it)'.²²

19. عِدَّةٌ مِنْ أَصْحَابِنَا، عَنْ سَهْلِ بْنِ زِيَادٍ، عَنْ مُحَمَّدِ بْنِ الْحَسَنِ بْنِ شَمُونٍ، عَنْ عَبْدِ اللَّهِ بْنِ عَبْدِ الرَّحْمَنِ الْأَصَمِّ، عَنْ مِسْعَرِ بْنِ عَبْدِ الْمَلِكِ: عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ، قَالَ: «قَالَ رَسُولُ اللَّهِ عَلَيْهِ السَّلَامُ: إِنْ الْعَبْدَ لَيُحْبَسُ عَلَى ذَنْبٍ مِنْ ذُنُوبِهِ مِائَةَ عَامٍ، وَإِنَّهُ لَيَنْظَرُ إِلَى أَزْوَاجِهِ فِي الْجَنَّةِ يَتَنَعَّمَنَّ».

A number of our companions, from Sahl Bin Ziyad, from Muhammad Bin Al Hassan Bin Shamoun, from Abdullah Bin Abdul Rahman Al Asamma, from Misma'a Bin Abdul Malik,

(It has been narrated) from Abu Abdullah^{asws} having said: 'Rasool-Allah^{saww} said: 'The servant may be Withheld, upon the commission of a sin from his sins, for a hundred years. He would be looking at his wives in the Paradise, enjoying the Bounties'.²³

20. أَبُو عَلِيٍّ الْأَشْعَرِيُّ، عَنْ عِيسَى بْنِ أَيُّوبَ، عَنْ عَلِيِّ بْنِ مَهْزِيَارٍ، عَنْ الْقَاسِمِ بْنِ عُرْوَةَ، عَنْ ابْنِ بُكَيْرٍ، عَنْ زُرَّارَةَ: عَنْ أَبِي جَعْفَرٍ عليه السلام، قَالَ: « مَا مِنْ عَبْدٍ إِلَّا وَفِي قَلْبِهِ نُكْتَةٌ بَيَاضٌ، فَإِذَا أَذْنَبَ ذَنْبًا، خَرَجَ فِي النُّكْتَةِ سُودَاءٌ؛ فَإِنْ تَابَ ذَهَبَ ذَلِكَ السُّودُ، وَإِنْ تَمَادَى فِي الذُّنُوبِ زَادَ ذَلِكَ السُّودُ حَتَّى يَغْطِيَ الْبَيَاضَ، فَإِذَا غُطِيَ الْبَيَاضُ لَمْ يَرْجِعْ صَاحِبُهُ إِلَى خَيْرٍ أَبَدًا، وَهُوَ قَوْلُ اللَّهِ عَزَّ وَجَلَّ: (كَلَّا بَلْ رَانَ عَلَى قُلُوبِهِمْ مَا كَانُوا يَكْسِبُونَ) ».

Abu Ali Al Ashary, from Isa Bin Ayoub, from Ali Bin Mahziyar, from Al Qasim Bin Urwat, from Ibn Bukeyr, from Zurara,

(It has been narrated) from Abu Ja'far^{asws} having said: 'There is none from a servant except that there is a white spot in his heart. So when he commits a sin, a black spot appears in the (white) spot. So if he repents, that (black spot) goes away, and if he deliberates in the sins, that black (spot) increases until it covers the white (spot). So when the white (spot) is covered upon, its owner would not return to the goodness, ever! And these are the Words of Allah^{azwj} Mighty and Majestic [83: 14] Nay! rather, what they used to do has become like rust upon their hearts'.²⁴

21. عِدَّةٌ مِنْ أَصْحَابِنَا، عَنْ سَهْلِ بْنِ زِيَادٍ، عَنْ عَلِيِّ بْنِ أَصْبَاطٍ: عَنْ أَبِي الْحَسَنِ الرِّضَا عليه السلام، قَالَ: « قَالَ أَمِيرُ الْمُؤْمِنِينَ عليه السلام: لَاتُبْدِينَ عَنْ وَاضِحَةٍ وَقَدْ عَمِلْتَ الْأَعْمَالَ الْفَاضِحَةَ، وَلَتَأْتَاكَ الْبَيَاتُ وَقَدْ عَمِلْتَ السَّيِّئَاتِ ».

A number of our companions, from Sahl Bin Ziyad, from Ali Bin Asbat,

(It has been narrated) from Abu Al-Hassan Al-Reza^{asws} having said: 'Amir Al-Momineen^{asws} said: 'You should not show (your teeth) clearly and you have done the shameful deed, nor should he sleep securely, the one who had committed the sins'.²⁵

22. مُحَمَّدُ بْنُ يَحْيَى وَأَبُو عَلِيٍّ الْأَشْعَرِيُّ، عَنْ الْحُسَيْنِ بْنِ إِسْحَاقَ، عَنْ عَلِيِّ بْنِ مَهْزِيَارٍ، عَنْ حَمَّادِ بْنِ عِيسَى، عَنْ أَبِي عَمْرٍو المَدَائِنِيِّ: عَنْ أَبِي عَبْدِ اللَّهِ عليه السلام، قَالَ: سَمِعْتُهُ يَقُولُ: « كَانَ أَبِي عليه السلام يَقُولُ: إِنْ اللَّهُ قَضَى قَضَاءً حَتْمًا أَلَّا يُنْعَمَ عَلَى الْعَبْدِ بِنِعْمَةٍ فَيَسْلُبَهَا إِيَّاهُ، حَتَّى يُحْدِثَ الْعَبْدُ ذَنْبًا يَسْتَحِقُّ بِذَلِكَ النَّقْمَةَ ».

Muhammad Bin Yahya and Abu Ali Al Ashary, from Al Husayn Bin Is'haq, from Ali Bin Mahziyar, from Hammad Bin Isa, from Abu Amro Al Madainy,

(It has been narrated) from Abu Abdullah^{asws}, said, 'I heard him^{asws} saying: 'My^{asws} father^{asws} was saying: 'Allah^{azwj} has Judged an absolute Judgement

that He^{azwj} would not Favour upon a servant with a Bounty then He^{azwj} would Confiscate it from him unless the servant commits a new sin becoming deserving of that Vengeance'.²⁶

23. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنْ ابْنِ مَحْبُوبٍ، عَنْ جَمِيلِ بْنِ صَالِحٍ، عَنْ سَدِيرٍ، قَالَ: سَأَلَ رَجُلٌ أَبَا عَبْدِ اللَّهِ عليه السلام عَنْ قَوْلِ اللَّهِ عَزَّ وَجَلَّ: (رَبَّنَا بَاعِدْ بَيْنَ أَسْفَارِنَا وَظَلَمُوا أَنْفُسَهُمْ) الْآيَةَ، فَقَالَ: « هَؤُلَاءِ قَوْمٌ كَانَتْ لَهُمْ قَرْىٌ مُتَّصِلَةٌ يَنْظُرُ بَعْضُهُمْ إِلَى بَعْضٍ، وَأَنْهَارٌ جَارِيَةٌ، وَأَمْوَالٌ ظَاهِرَةٌ، فَكَفَرُوا نِعَمَ اللَّهِ عَزَّ وَجَلَّ، وَغَيَّرُوا مَا بَانَفْسِهِمْ مِنْ عَافِيَةِ اللَّهِ، فَغَيَّرَ اللَّهُ مَا بِهِمْ مِنْ نِعْمَةٍ، وَ (إِنَّ اللَّهَ لَا يُغَيِّرُ مَا بِقَوْمٍ حَتَّى يُغَيِّرُوا مَا بِأَنْفُسِهِمْ) فَأَرْسَلَ اللَّهُ عَلَيْهِمْ سَيْلَ الْعَرِمِ، فَغَرَّقَ قُرَاهُمْ، وَخَرَّبَ دِيَارَهُمْ، وَأَذْهَبَ أَمْوَالَهُمْ، وَأَبْدَلَهُمْ مَكَانَ جَنَاتِهِمْ جَنَّاتٍ ذَوَاتِي أَكْلٍ خَمْطٍ وَأَثَلٍ، وَشَيْءٍ مِنْ سِدْرٍ قَلِيلٍ، ثُمَّ قَالَ: (ذَلِكَ جَزَيْنَاهُمْ بِمَا كَفَرُوا وَهَلْ نُجَازِي إِلَّا الْكَفُورَ) ».

Ali Bin Ibrahim, from his father, from Ibn Mahboub, from Jameel Bin Salih, from Sadeyr who said,

‘A man asked Abu Abdullah^{asws} about the Words of Allah^{azwj} Mighty and Majestic [34: 19] So they said: O our Lord! make spaces to be longer between our journeys; and they were unjust to themselves – the Verse. So he^{asws} said: ‘He^{asws} said: ‘They were a people who lived in two inter-connected villages and were able to see each other, and rivers which flowed, and had phenomenal wealth. They denied the Favours of Allah^{azwj} and changed what was in themselves, so Allah^{azwj} Mighty and Majestic Sent the flood of Al-Aram against them. Their two villages were submerged, and their houses were spoilt, and their wealth was gone. It changed their plantations into two plantations to be only with the edible plants of bitter tamarisk (a troublesome weed) and a few Lotus trees. Then Allah^{azwj} Mighty and Majestic Said: [34: 17] That was our Recompense due to what they disbelieved in; and do We Punish any but the ungrateful?’²⁷

24. مُحَمَّدٌ بْنُ يَحْيَى، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ، عَنْ مُحَمَّدِ بْنِ سِنَانٍ، عَنْ سَمَاعَةَ، قَالَ: سَمِعْتُ أَبَا عَبْدِ اللَّهِ عليه السلام يَقُولُ: « مَا أَنْعَمَ اللَّهُ عَلَى عَبْدٍ نِعْمَةً فَسَلَبَهَا إِيَّاهُ، حَتَّى يُذْنِبَ ذَنْبًا يَسْتَحِقُّ بِذَلِكَ السَّلْبَ ».

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Muhammad Bin Sinan, from Sama’at who said,

‘I heard Abu Abdullah^{asws} saying: ‘Allah^{azwj} does not Favour upon a servant by a bounty then He^{azwj} Confiscates it from him, unless he commits a sin to be deserving of that Confiscation’.²⁸

25. مُحَمَّدٌ بْنُ يَحْيَى، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ، وَعَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ جَمِيعًا، عَنْ ابْنِ مَحْبُوبٍ، عَنْ الْهَيْثَمِ بْنِ وَاقِدٍ الْجَزَرِيِّ، قَالَ: سَمِعْتُ أَبَا عَبْدِ اللَّهِ عليه السلام يَقُولُ: « إِنَّ اللَّهَ — عَزَّ وَجَلَّ — بَعَثَ نَبِيًّا مِنْ أَنْبِيَائِهِ إِلَى قَوْمِهِ، وَأَوْحَى إِلَيْهِ: أَنْ قُلْ لِقَوْمِكَ: إِنَّهُ لَيْسَ مِنْ أَهْلِ

قَرِيَّةٌ وَلَا أَنْاسٍ كَانُوا عَلَى طَاعَتِي، فَأَصَابَهُمْ فِيهَا سَرَاءٌ، فَتَحَوَّلُوا عَمَّا أَحَبُّ إِلَى مَا أَكْرَهُ، إِلَّا تَحَوَّلَتْ لَهُمْ عَمَّا يُحِبُّونَ إِلَى مَا يَكْرَهُونَ؛ وَلَيْسَ مِنْ أَهْلِ قَرِيَّةٍ وَلَا أَهْلِ بَيْتٍ كَانُوا عَلَى مَعْصِيَتِي، فَأَصَابَهُمْ فِيهَا ضَرَاءٌ، فَتَحَوَّلُوا عَمَّا أَكْرَهُ إِلَى مَا أَحَبُّ، إِلَّا تَحَوَّلَتْ لَهُمْ عَمَّا يَكْرَهُونَ إِلَى مَا يُحِبُّونَ، وَقُلْ لَهُمْ: إِنَّ رَحْمَتِي سَبَقَتْ غَضَبِي؛ فَلَا تَقْنَطُوا مِنْ رَحْمَتِي؛ فَإِنَّهُ لَا يَتَعَاطَمُ عِنْدِي ذَنْبٌ أَغْفَرُهُ؛ وَقُلْ لَهُمْ: لَا يَتَعَرَّضُوا مُعَانِدِينَ لِسَخَطِي، وَلَا يَسْتَحِفُّوا بِأَوْلِيَائِي؛ فَإِنَّ لِي سَطَوَاتٍ عِنْدَ غَضَبِي لَا يَقُومُ لَهَا شَيْءٌ مِنْ خَلْقِي».

Muhammad Bin Yahya, from Ahmad Bin Muhammad and Ali Bin Ibrahim, from his father, altogether from Ibn Mahboub, from Al Haysam Bin Waqad Al Jazry who said,

‘I heard Abu Abdullah^{asws} saying: ‘Allah^{azwj} Mighty and Majestic Sent a Prophet^{as} from His^{azwj} Prophets^{as} to his^{as} people and Revealed unto him^{as}: “Say to your^{as} people: ‘There are none from the inhabitants of a town nor a people who used to be upon My^{azwj} obedience and they attained happiness therein, so they changed over from what I^{azwj} Love to what I^{azwj} Dislike, except that I^{azwj} Changed over for them from what they were loving to what they were disliking.

And there are none from a people of a town nor a family who used to be upon My^{azwj} disobedience, so they were hit by harm therein, So they changed over from what I^{azwj} Dislike to what I^{azwj} Love, except that I^{azwj} Changed for them from what they were disliking to what they were loving’.

And say to them: ‘My^{azwj} Precedes My^{azwj} Anger, therefore do not despair from My Mercy, so there is no sins greater in My^{azwj} Presence which I^{azwj} Forgive’.

And say to them: ‘They should not expose themselves stubbornly to My^{azwj} Anger, nor belittle My^{azwj} Guardians^{asws}, for Me^{azwj} there are such Assaults during My^{azwj} Anger that nothing from My^{azwj} creation can withstand it’.²⁹

26. عَلِيُّ بْنُ إِبْرَاهِيمَ الْهَاشِمِيُّ، عَنْ جَدِّهِ مُحَمَّدِ بْنِ الْحَسَنِ بْنِ مُحَمَّدِ بْنِ عُبَيْدِ اللَّهِ، عَنْ سُلَيْمَانَ الْجَعْفَرِيِّ: عَنِ الرِّضَا عَلَيْهِ السَّلَامُ، قَالَ: «أَوْحَى اللَّهُ — عَزَّ وَجَلَّ — إِلَى نَبِيِّ مِنَ الْأَنْبِيَاءِ: إِذَا أُطِيعْتُ رَضِيتُ، وَإِذَا رَضِيتُ بَارَكْتُ، وَلَيْسَ لِبِرْكَتِي نِهَآيَةٌ، وَإِذَا عَصِيتُ غَضِبْتُ، وَإِذَا غَضِبْتُ لَعَنْتُ؛ وَلَعْنَتِي تَبْلُغُ السَّابِعَ مِنَ الْوَرَاءِ».

Ali Bin Ibrahim Al Hashimy, from his grandfather Muhammad Bin Al Hassan Bin Muhammad Bin Ubeydullah, from Suleyman Al Ja’fary,

(It has been narrated) from Al-Reza^{asws} having said: ‘Allah^{azwj} Mighty and Majestic Revealed unto a Prophet^{as} from His^{azwj} Prophets^{as}: “When I^{azwj} am obeyed, I^{azwj} am Pleased, and when I^{azwj} am Pleased, I^{azwj} Bless, and there is no upper limit to My^{azwj} Blessings. And when I^{azwj} am disobeyed, I^{azwj} am Angered, and when I^{azwj} am Angry, I^{azwj} Curse, and My^{azwj} Curse reaches the seven (generations) from the posterity”’.³⁰

27. مُحَمَّدُ بْنُ يَحْيَى، عَنْ عَلِيِّ بْنِ الْحَسَنِ بْنِ عَلِيٍّ، عَنْ مُحَمَّدِ بْنِ الْوَلِيدِ، عَنْ يُونُسَ بْنِ يَعْقُوبَ: عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ: أَنَّهُ قَالَ: «إِنَّ أَحَدَكُمْ لَيَكْثُرُ بِهِ الْخَوْفُ مِنَ السُّلْطَانِ، وَمَا ذَلِكَ إِلَّا بِالذُّنُوبِ، فَتَوَقَّوْهَا مَا اسْتَطَعْتُمْ، وَلَا تَمَادَوْا فِيهَا».

Muhammad Bin yahya, from Ali Bin Al Hassan Bin Ali, from Muhammad Bin Al Waleed, from Yunus Bin Yaqoub,

(It has been narrated) from Abu Abdullah^{asws} having said: 'If one of you is frequently afraid from the Sultan (ruling authority), and that is not except due to the sins. Therefore abstain up to what is your capacity, and do not be deliberate in it'.³¹

28. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ مُحَمَّدِ بْنِ عَيْسَى، عَنْ يُونُسَ رَفَعَهُ، قَالَ: قَالَ أَمِيرُ الْمُؤْمِنِينَ عَلَيْهِ السَّلَامُ: «لَا وَجَعَ أَوْجَعُ لِلْقُلُوبِ مِنَ الذُّنُوبِ، وَلَا خَوْفٌ أَشَدُّ مِنَ الْمَوْتِ، وَكَفَى بِمَا سَلَفَ تَفَكُّرًا، وَكَفَى بِالْمَوْتِ وَاعْظًا».

Ali Bin Ibrahim, from Muhammad Bin Isa, from Yunus, raising it, said,

'Amir Al-Momineen^{asws} said: 'There is no pain more painful to the hearts than the sins, and there is no fear more intense than (fear of) the death, and suffice with what is past for pondering, and suffice with the death as a preaching'.³²

29. أَحْمَدُ بْنُ مُحَمَّدٍ الْكُوفِيُّ، عَنْ عَلِيِّ بْنِ الْحَسَنِ التَّيْمِيِّ، عَنِ الْعَبَّاسِ بْنِ هِلَالِ الشَّامِيِّ — مَوْلَى لَأَبِي الْحَسَنِ مُوسَى عَلَيْهِ السَّلَامُ — قَالَ: سَمِعْتُ الرِّضَا عَلَيْهِ السَّلَامُ يَقُولُ: «كُلَّمَا أَحْدَثَ الْعِبَادُ مِنَ الذُّنُوبِ مَا لَمْ يَكُونُوا يَعْمَلُونَ، أَحْدَثَ اللَّهُ لَهُمْ مِنَ الْبَلَاءِ مَا لَمْ يَكُونُوا يَعْرِفُونَ».

Ahmad Bin Muhammad Al Kufy, from Ali Bin Al Hassan Al Maysami,

(It has been narrated) from Al-Abb^{as} Bin Hilal Al-Shamy, a slave of Abu Al-Hassan Musa^{asws} who said, 'I heard Al-Reza^{asws} saying: 'Every time the servants innovate a sin what did not happened to be performed beforehand, Allah^{azwj} Innovates for them, from the afflictions, what they did not happened to be recognising (New type of affliction)'.³³

30. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنْ ابْنِ مَحْبُوبٍ، عَنْ عَبَّادِ بْنِ صُهَيْبٍ: عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ، قَالَ: «يَقُولُ اللَّهُ عَزَّ وَجَلَّ: إِذَا عَصَانِي مَنْ عَرَفَنِي، سَلَطْتُ عَلَيْهِ مَنْ لَا يَعْرِفَنِي».

Ali Bin Ibrahim, from his father, from Ibn Mahboub, from Abbad Bin Suheyb,

(It has been narrated) from Abu Abdullah^{asws} having said: 'Allah^{azwj} Mighty and Majestic is Saying: "When the one who recognises Me^{azwj} disobeys Me^{azwj}, I^{azwj} Cause him to be overcome by the one who does not recognise Me^{azwj}'.³⁴

31. عِدَّةٌ مِنْ أَصْحَابِنَا، عَنْ سَهْلِ بْنِ زِيَادٍ، عَنْ عَلِيِّ بْنِ أَسْبَاطٍ، عَنْ ابْنِ عَرَفَةَ: عَنْ أَبِي الْحَسَنِ عَلَيْهِ السَّلَامُ، قَالَ: «إِنَّ لِلَّهِ — عَزَّ وَجَلَّ — فِي كُلِّ يَوْمٍ وَلَيْلَةٍ مُنَادِيًا يُنَادِي: مَهْلًا مَهْلًا

عَبَادَ اللَّهِ عَنْ مَعَاصِي اللَّهِ، فَلَوْ لَابْهَائِمُ رَتَعَ، وَصَبِيَّةٌ رُضِعَ، وَشِيُوخٌ رُكِعَ، لَصَبَّ عَلَيْكُمُ الْعَذَابُ صَبًّا، تُرَضُّونَ بِهِ رَضًّا».

A number of our companions, from Sahl Bin Ziyad, from Ali Bin Asbaat, from Ibn Arafat,

(It has been narrated) from Abu Al-Hassan^{asws} having said: 'For Allah^{azwj} Mighty and Majestic there is a Caller who Calls out during every day and night: 'Stop! Servants of Allah^{azwj}, stop from disobeying Allah^{azwj}. So had it not been for the animals grazing and the children breast-feeding, and elderly bent down, the Punishment would have Poured upon you all with a pouring, shattering you with a shattering'.³⁵

112 - بَابُ الْكَبَائِرِ

Chapter 112 – The Major Sins

1. عِدَّةٌ مِنْ أَصْحَابِنَا، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ، عَنْ ابْنِ فَضَّالٍ، عَنْ أَبِي جَمِيلَةَ، عَنِ الْحَلِيِّ: عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ فِي قَوْلِ اللَّهِ عَزَّ وَجَلَّ: (إِنْ تَجْتَنِبُوا كَبَائِرَ مَا تُنْهَوْنَ عَنْهُ تُكْفِّرْ عَنْكُمْ سَيِّئَاتِكُمْ وَنُدْخِلْكُمْ مُدْخَلًا كَرِيمًا) قَالَ: «الْكَبَائِرُ، الَّتِي أَوْجَبَ اللَّهُ — عَزَّ وَجَلَّ — عَلَيْهَا النَّارَ».

A number of our companions, from Ahmad Bin Muhammad, from Ibn Fazzal, from Abu Jameela, from Al Halby,

(It has been narrated) from Abu Abdullah^{asws} regarding the Words of Allah^{azwj} Mighty and Majestic [4: 31] If you shun the great sins which you are Forbidden, We will do away with your (small) sins and Cause you to enter an honourable place of entering. He^{asws} said: 'The major sins are those upon which Allah^{azwj} Mighty and Majestic Obligated the Fire'.³⁶

2. عَنْهُ، عَنْ ابْنِ مَحْبُوبٍ، قَالَ: كَتَبَ مَعِيَ بَعْضُ أَصْحَابِنَا إِلَى أَبِي الْحَسَنِ عَلَيْهِ السَّلَامُ يَسْأَلُهُ عَنِ الْكَبَائِرِ: كَمْ هِيَ؟ وَمَا هِيَ؟ فَكَتَبَ: «الْكَبَائِرُ: مَنْ اجْتَنَبَ مَا وَعَدَ اللَّهُ عَلَيْهِ النَّارَ، كَفَرَ عَنْهُ سَيِّئَاتُهُ إِذَا كَانَ مُؤْمِنًا، وَالسَّبْعُ الْمَوْجِبَاتُ: قَتْلُ النَّفْسِ الْحَرَامِ، وَعَقُّوْهُ الْوَالِدَيْنِ، وَأَكْلُ الرِّبَا، وَالتَّعَرُّبُ بَعْدَ الْهَجْرَةِ، وَقَذْفُ الْمُحْصَنَاتِ، وَأَكْلُ مَالِ الْيَتِيمِ، وَالْفِرَارُ مِنَ الرَّحْفِ».

From him, from Ibn Mahboub who said,

'One of our companions wrote along with me, to Abu Al-Hassan^{asws}, asking him^{asws} about the major sins, how many they are and what they are. So he^{asws} wrote: 'The major sins one should avoid are what Allah^{azwj} has Promised the Fire upon to expiate his sins from him, when he was a Momin; and the seven Obligating (such) are – killing a self unlawfully, and disloyalty to the parents, and consuming the usury, and the adoption of Pre-Islamic practices after the emigration, and slandering the married woman, and consuming the wealth of the orphans, and fleeing from the battle march'.³⁷

3. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ مُحَمَّدِ بْنِ عَيْسَى، عَنْ يُونُسَ، عَنْ عَبْدِ اللَّهِ بْنِ مُسْكَانَ، عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ: عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ، قَالَ: سَمِعْتُهُ يَقُولُ: «الْكَبَائِرُ سَبْعٌ: قَتْلُ الْمُؤْمِنِ

مُتَعَمِّدًا، وَقَذَفُ الْمُحَصَّنَةِ، وَالْفِرَارُ مِنَ الزَّحْفِ، وَالتَّعَرُّبُ بَعْدَ الْهَجْرَةِ، وَأَكْلُ مَالِ الْيَتِيمِ ظُلْمًا، وَأَكْلُ الرِّبَا بَعْدَ الْبَيِّنَةِ، وَكُلُّ مَا أَوْجَبَ اللَّهُ عَلَيْهِ النَّارَ.»

Ali Bin Ibrahim, from Muhammad Bin Isa, from Yunus, from Abdullah Bin Muskan, from Muhammad Bin Muslim,

(It has been narrated) from Abu Abdullah^{asws}, said, 'I heard him^{asws} saying: 'The major sins are seven – killing the Momin deliberately, and slandering the married woman, and fleeing from the battle field, and the adoption of Pre-Islamic practices after the Emigration, and consuming the wealth of the orphans unjustly, and consuming the usury after the clarification, and everything what Allah^{azwj} Obligated the Fire upon'.³⁸

4. يُونُسُ، عَنْ عَبْدِ اللَّهِ بْنِ سِنَانٍ، قَالَ: سَمِعْتُ أَبَا عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ يَقُولُ: «إِنَّ مِنَ الْكَبَائِرِ عُقُوقَ الْوَالِدَيْنِ، وَالْيَأْسَ مِنْ رَوْحِ اللَّهِ، وَالْأَمْنَ لِمَكْرِ اللَّهِ.» وَقَدْ رُوِيَ: «أَنَّ أَكْبَرَ الْكَبَائِرِ الشِّرْكَ بِاللَّهِ.»

Yunus, from Abdullah Bin Sinan who said,

'I heard Abu Abdullah^{asws} saying: 'From the major sins are – disloyalty to the parents, and the despair from the Spirit (Assistance) of Allah^{azwj}, and the security from the Plan of Allah^{azwj}'. And it has been reported that the biggest of the major sins is the association (Shirk) with Allah^{azwj}'.³⁹

5. يُونُسُ، عَنْ حَمَّادٍ، عَنْ نِعْمَانَ الرَّازِيِّ، قَالَ: سَمِعْتُ أَبَا عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ يَقُولُ: «مَنْ زَنِى خَرَجَ مِنَ الْإِيمَانِ، وَمَنْ شَرِبَ الْخَمْرَ خَرَجَ مِنَ الْإِيمَانِ، وَمَنْ أَفْطَرَ يَوْمًا مِنْ شَهْرِ رَمَضَانَ مُتَعَمِّدًا خَرَجَ مِنَ الْإِيمَانِ.»

Yunus, from Hammad, from Nu'man Al Razy who said,

'I heard Abu Abdullah^{asws} saying: 'The one who commits adultery exits from the Emān, and the one who drinks the wine exits from the Emān, and the one who breaks the Fast for a day from the Month of Ramazan deliberately, exits from the Emān'.⁴⁰

6. عَنْهُ، عَنْ مُحَمَّدِ بْنِ عَبْدِ اللَّهِ، قَالَ: قُلْتُ لِأَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ: أَيَزْنِي الزَّانِي وَهُوَ مُؤْمِنٌ؟ قَالَ: «لَا؛ إِذَا كَانَ عَلَى بَطْنِهَا سُلْبُ الْإِيمَانِ، فَإِذَا قَامَ رُدَّ إِلَيْهِ، فَإِنْ عَادَ سُلِبَ.» قُلْتُ: فَإِنَّهُ يَرِيدُ أَنْ يَعُودَ؟ فَقَالَ: «مَا أَكْثَرَ مَنْ يَرِيدُ أَنْ يَعُودَ، فَلَا يَعُودُ إِلَيْهِ أَبَدًا.»

From him, from Muhammad Bin Abdat who said,

'I said to Abu Abdullah^{asws}, 'The adulterer would not commit adultery while he is a Momin?' He^{asws} said: 'No, when he was upon her belly, the Emān was Confiscated from him. So when he stands, it is returned to him. So when he repeats, it is Confiscated (again)'. I said, 'Supposing he intends to return?' So he^{asws} said: 'How may there are who intend to repeat, so he should not return to it, ever!'.⁴¹

7. يُونسُ، عَنْ إِسْحَاقَ بْنِ عَمَّارٍ: عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ فِي قَوْلِ اللَّهِ عَزَّ وَجَلَّ: (الَّذِينَ يَجْتَنِبُونَ كَبَائِرَ الْإِثْمِ وَالْفَوَاحِشَ إِلَّا اللَّمَمَ) قَالَ: «الْفَوَاحِشُ: الزَّنى وَالسَّرِقَةُ؛ وَاللَّمَمُ: الرَّجُلُ يَلْمُ بِالذَّنْبِ فَيَسْتَغْفِرُ اللَّهَ مِنْهُ». قُلْتُ: بَيْنَ الضَّلَالِ وَالْكُفْرِ مَنْزِلَةٌ؟ فَقَالَ: «مَا أَكْثَرَ عَرَى الْإِيمَانِ».

Yunus, from Ishaq Bin Ammar,

(It has been narrated) from Abu Abdullah^{asws} regarding the Words of Allah^{azwj} Mighty and Majestic [53: 32] Those who keep aloof from the great sins and the immoralities except for the 'Lamam', he^{asws} said: 'The immoralities – The adultery and the theft. And the 'Lamam' – The man commits the sin, so he asks Forgiveness of Allah^{azwj} from it'. I asked, 'Is there a level between the straying and the infidelity?' He^{asws} said: 'More numerous than the bonds of Emān'.⁴²

8. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنْ ابْنِ أَبِي عُمَيْرٍ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ الْحَجَّاجِ، عَنْ عُبَيْدِ بْنِ زُرَّارَةَ، قَالَ: سَأَلْتُ أَبَا عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ عَنِ الْكِبَائِرِ، فَقَالَ: «هُنَّ فِي كِتَابِ عَلِيِّ عَلَيْهِ السَّلَامُ سَبْعٌ: الْكُفْرُ بِاللَّهِ، وَقَتْلُ النَّفْسِ، وَعَقْوُقُ الْوَالِدَيْنِ، وَأَكْلُ الرِّبَا بَعْدَ الْبَيِّنَةِ، وَأَكْلُ مَالِ الْيَتِيمِ ظُلْمًا، وَالْفِرَارُ مِنَ الرَّحْفِ، وَالتَّعَرُّبُ بَعْدَ الْهَجْرَةِ». قَالَ: قُلْتُ: فَهَذَا أَكْبَرُ الْمَعَاصِي؟ قَالَ: «نَعَمْ». قُلْتُ: فَأَكُلُ دِرْهَمٍ مِنْ مَالِ الْيَتِيمِ ظُلْمًا أَكْبَرُ أَمْ تَرُكُ الصَّلَاةَ؟ قَالَ: «تَرُكُ الصَّلَاةَ».

قُلْتُ: فَمَا عَدَدَتْ تَرُكُ الصَّلَاةِ فِي الْكِبَائِرِ؟ فَقَالَ: «أَيُّ شَيْءٍ أَوَّلُ مَا قُلْتَ لَكَ؟» قَالَ: قُلْتُ: الْكُفْرُ، قَالَ: «فَإِنَّ تَارِكَ الصَّلَاةِ كَافِرٌ» يَعْنِي مِنْ غَيْرِ عِلَّةٍ.

Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Abdul Rahman Bin Al Hajjaj, from Ubeyd Bin Zurara who said,

'I asked Abu Abdullah^{asws} about the major sins, so he^{asws} said: 'These are seven in the Book of Ali^{asws} – the disbelief in Allah^{azwj}, and killing the soul (unjustly), and disloyalty to the parents, and consuming the usury after the clarification, and consuming the wealth of the orphans unjustly, and fleeing from the battle field, and the adoption of pre-Islamic practices after the emigration (Hijra)'.

He (the narrator) said, 'I said, 'So these are the greatest disobediences'. He^{asws} said: 'Yes'. I said, 'So is the consuming of one Dirham of the wealth of an orphan unjustly is more grievous or the neglecting the Salāt?' He^{asws} said: 'Neglecting the Salāt'. I said, 'But you^{asws} did not number the neglecting of the Salāt in the major sins'. So he^{asws} said: 'Which thing was the first of what I^{asws} said to you?' I said, 'The disbelief'. He^{asws} said: 'So the neglecter of the Salāt is a disbeliever, meaning (neglecting) from without a (valid) reason'.⁴³

9. عِدَّةٌ مِنْ أَصْحَابِنَا، عَنْ أَحْمَدَ بْنِ مُحَمَّدَ بْنِ خَالِدٍ، عَنْ مُحَمَّدِ بْنِ حَبِيبٍ، عَنْ عَبْدِ اللَّهِ بْنِ عَبْدِ الرَّحْمَنِ الْأَصَمِّ، عَنْ عَبْدِ اللَّهِ بْنِ مُسْكَانَ: عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ، قَالَ: « قَالَ أَمِيرُ الْمُؤْمِنِينَ صَلَوَاتُ اللَّهِ عَلَيْهِ: مَا مِنْ عَبْدٍ إِلَّا وَعَلَيْهِ أَرْبَعُونَ جَنَّةً حَتَّى يَعْمَلَ أَرْبَعِينَ كَبِيرَةً، فَإِذَا عَمِلَ أَرْبَعِينَ كَبِيرَةً انْكَشَفَتْ عَنْهُ الْجَنَّةُ، فَيُوحِي اللَّهُ إِلَيْهِمْ: أَنْ اسْتُرُوا عَبْدِي بِأَجْنَحَتِكُمْ، فَتَسْتُرَهُ الْمَلَائِكَةُ بِأَجْنَحَتِهَا ».

قَالَ: « فَمَا يَدْعُ شَيْئًا مِنَ الْقَبِيحِ إِلَّا قَارَفَهُ حَتَّى يَمْتَدِحَ إِلَى النَّاسِ بِفَعْلِهِ الْقَبِيحِ، فَيَقُولُ الْمَلَائِكَةُ: يَا رَبِّ، هَذَا عَبْدُكَ مَا يَدْعُ شَيْئًا إِلَّا رَكِبَهُ، وَإِنَّا لَنَسْتَحْيِي مِمَّا يَصْنَعُ، فَيُوحِي اللَّهُ — عَزَّ وَجَلَّ — إِلَيْهِمْ: أَنْ ارْفَعُوا أَجْنَحَتِكُمْ عَنْهُ؛ فَإِذَا فَعَلَ ذَلِكَ أَخَذَ فِي بُغْضِنَا أَهْلَ الْبَيْتِ، فَعِنْدَ ذَلِكَ يَنْهَتُكَ سِتْرُهُ فِي السَّمَاءِ وَسِتْرُهُ فِي الْأَرْضِ، فَيَقُولُ الْمَلَائِكَةُ: يَا رَبِّ، هَذَا عَبْدُكَ قَدْ بَقِيَ مَهْتُوكُ السِّتْرِ، فَيُوحِي اللَّهُ — عَزَّ وَجَلَّ — إِلَيْهِمْ: لَوْ كَانَتْ لَلَّهِ فِيهِ حَاجَةٌ، مَا أَمَرَكُمُ أَنْ تَرْفَعُوا أَجْنَحَتِكُمْ عَنْهُ ».

وَرَوَاهُ ابْنُ فَضَّالٍ، عَنْ ابْنِ مُسْكَانَ.

A number of our companions, from Ahmad Bin Muhammad Bin Khalid, from Muhammad Bin Habeeb, from Abdullah Bin Abdul Rahman Al Samma, from Abdullah Bin Muskan,

(It has been narrated) from Abu Abdullah^{asws} having said: ‘Amir Al-Momineen^{asws} said: ‘There is none from a servant except upon him are forty shields, until he commits forty major sins. So when he commits forty major sins, the shields are removed from him and Allah^{azwj} Reveals unto them (Angels): “Veil My^{azwj} servant by your wings”. So the Angels veil him with their wings’.

He^{asws} said: ‘So he does not leave anything from the ugliness until he is praised to the people by doing his ugly deed. So the Angels are saying: ‘O Lord^{azwj}! This servant of Yours^{azwj} has not left anything except that he rode it, and we are embarassed from what he does’. So Allah^{azwj} Mighty and Majestic Reveals unto them: “Raise your wings from him”.

So when they do that, he takes to hating us^{asws}, the People^{asws} of the Household. Thus, that tears apart his veil in the sky and his veil in the earth. So the Angels are saying: ‘O Lord^{azwj}! This servant of Your^{azwj} has nor remained with torn veils’. So Allah^{azwj} Mighty and Majestic Reveals unto them: “Had there been a need for Allah^{azwj} regarding him, He^{azwj} would not have Commanded you to raise your wings from him’.

And it has (also) been reported by Ibn Fazzal, from Ibn Muskan.⁴⁴

10. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ هَارُونَ بْنِ مُسْلِمٍ، عَنْ مَسْعَدَةَ بْنِ صَدَقَةَ، قَالَ: سَمِعْتُ أَبَا عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ يَقُولُ: « الْكَبَائِرُ: الْقَنُوطُ مِنْ رَحْمَةِ اللَّهِ، وَالْيَأْسُ مِنْ رَوْحِ اللَّهِ، وَالْأَمْنُ مِنْ

مَكَرَ اللَّهُ، وَقَتْلُ النَّفْسِ الَّتِي حَرَّمَ اللَّهُ، وَعَقْوُ الْوَالِدَيْنِ، وَأَكْلُ مَالِ الْيَتِيمِ ظُلْمًا، وَأَكْلُ الرِّبَا بَعْدَ الْبَيِّنَةِ، وَالتَّعَرُّبُ بَعْدَ الْهَجْرَةِ، وَقَذْفُ الْمُحْصَنَةِ، وَالْفِرَارُ مِنَ الرَّحْفِ». فَقِيلَ لَهُ: أَرَأَيْتَ، الْمُرْتَكِبُ لِلْكَبِيرَةِ يَمُوتُ عَلَيْهَا، أَتُخْرِجُهُ مِنَ الْإِيمَانِ؟ وَإِنْ عُذِبَ بِهَا فَيَكُونُ عَذَابُهُ كَعَذَابِ الْمُشْرِكِينَ، أَوْ لَهُ انْقِطَاعٌ؟

قَالَ: «يَخْرُجُ مِنَ الْإِسْلَامِ إِذَا زَعَمَ أَنَّهَا حَلَالٌ وَلِذَلِكَ يُعَذَّبُ أَشَدَّ الْعَذَابِ، وَإِنْ كَانَ مُعْتَرِفًا بِأَنَّهَا كَبِيرَةٌ وَهِيَ عَلَيْهِ حَرَامٌ، وَأَنَّهُ يُعَذَّبُ عَلَيْهَا، وَأَنَّهَا غَيْرُ حَلَالٍ، فَإِنَّهُ مُعَذَّبٌ عَلَيْهَا، وَهُوَ أَهْوَنُ عَذَابًا مِنَ الْأَوَّلِ، وَيُخْرِجُهُ مِنَ الْإِيمَانِ، وَلَّا يُخْرِجُهُ مِنَ الْإِسْلَامِ».

Ali Bin Ibrahim, from Haroun Bin Muslim, from Mas'ada Bin Sadaqa who said,

'I heard Abu Abdullah^{asws} saying: 'The hopelessness from the Mercy of Allah^{azwj}, and the despair from Spirit (Assistance) of Allah^{azwj}, and the security from the Plan of Allah^{azwj}, and killing the soul which Allah^{azwj} has Prohibited, and disloyalty to the parents, and consuming the wealth of the orphans unjustly, and consuming the usury after the clarification, and the adoption of the Pre-Islamic practices after the emigration, and slandering the married woman, and the fleeing from the battle field'.

So it was said to him^{asws}, 'What is your view of the perpetrator of the major sins dying upon it, would he exit from the Emān? And if he is Punished due to it, so would his Punishment happen to be like the Punishment of the Polytheists, or would there be a cutting-off for him'. He^{asws} said: 'He would exit from Al-Islam, when he claims that it is Permissible, and due to that he would be Punished by the most severe of the Punishments.

And if he was acknowledging that it is a major sins and that it is Prohibited upon him, and he would be Punished over it, and that it is not Permissible, so he would be Punished over it and it would be a lesser Punishment than the first one, and he would exit from the Emān and he would not exit from Al-Islam'.⁴⁵

11. مُحَمَّدُ بْنُ يَحْيَى، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ، عَنْ ابْنِ فَضَّالٍ، عَنْ ابْنِ بُكَيْرٍ، قَالَ: قُلْتُ لِأَبِي جَعْفَرٍ عَلَيْهِ السَّلَامُ: فِي قَوْلِ رَسُولِ اللَّهِ ﷺ: «إِذَا زَنَى الرَّجُلُ فَارَقَهُ رُوحُ الْإِيمَانِ؟» قَالَ: «هُوَ قَوْلُهُ: (وَأَيَّدَهُمْ بِرُوحٍ مِنْهُ) ذَاكَ الَّذِي يَفَارِقُهُ».

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Ibn Fazzal, from Ibn Bukeyr who said,

'I said to Abu Ja'far^{asws} regarding the words of Rasool-Allah^{saww}: 'When the man commits adultery, the spirit of the Emān separates from him'. He^{asws} said: 'These are His^{azwj} Words [58: 22] and He has Supported them with a Spirit from Him. That is which separates from him'.⁴⁶

12. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنْ حَمَادٍ، عَنْ رَبِيعٍ، عَنْ الْفَضِيلِ: عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ، قَالَ: «يُسَلَبُ مِنْهُ رُوحُ الْإِيمَانِ مَا دَامَ عَلَى بَطْنِهَا؛ فَإِذَا نَزَلَ، عَادَ الْإِيمَانُ». قَالَ: قُلْتُ لَهُ: أَرَأَيْتَ إِنْ هَمَّ؟ قَالَ: «لَا، أَرَأَيْتَ إِنْ هَمَّ أَنْ يَسْرِقَ أَتُقَطَّعُ يَدُهُ؟».

Ali Bin Ibrahim, from his father, from Hammad, from Rabie, from Al Fuzayl,

(It has been narrated) from Abu Abdullah^{asws} having said: 'The spirit of the Emān would be Confiscated from him for as long as he is upon her belly. So when he descends, the Emān returns'. I said to him^{asws}, 'What is your^{asws} view if he (only) considers it (without committing it)?' He^{asws} said: 'No. Do you see that if he considers stealing, would his hand be cut?'⁴⁷

13. عَلِيٌّ، عَنْ أَبِيهِ، عَنْ ابْنِ أَبِي عُمَيْرٍ، عَنْ مُعَاوِيَةَ بْنِ عَمَّارٍ، عَنْ صَبَّاحِ بْنِ سَيَّابَةَ، قَالَ: كُنْتُ عِنْدَ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ، فَقَالَ لَهُ مُحَمَّدُ بْنُ عَبْدِ اللَّهِ: يَزْنِي الرَّائِي وَهُوَ مُؤْمِنٌ؟ قَالَ: «لَا، إِذَا كَانَ عَلَى بَطْنِهَا سُلْبَ الْإِيمَانِ مِنْهُ، فَإِذَا قَامَ رُدَّ عَلَيْهِ». قُلْتُ: فَإِنَّهُ أَرَادَ أَنْ يَعُودَ؟ قَالَ: «مَا أَكْثَرَ مَا يَهْمُ أَنْ يَعُودَ، ثُمَّ لَا يَعُودُ».

Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Muawiya Bin Ammar, from Sabbah Bin Sayaba who said,

'I was in the presence of Abu Abdullah^{asws}, so Muhammad Bin Abdat said to him^{asws}, 'Would the adulterer commit adultery while he is a Momin?' He^{asws} said: 'No. When he was upon her belly, the Emān was Confiscated from him. So when he arose, it was returned to him'. I said, 'Supposing he intends to return?' He^{asws} said: 'How often do they consider returning then they do not return'.⁴⁸

14. الْحُسَيْنُ بْنُ مُحَمَّدٍ، عَنْ مُعَلَّى بْنِ مُحَمَّدٍ، عَنِ الْوَشَاءِ، عَنْ أَبَانَ، عَنْ أَبِي بَصِيرٍ: عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ، قَالَ: سَمِعْتُهُ يَقُولُ: «الْكَبَائِرُ سَبْعَةٌ: مِنْهَا: قَتْلُ النَّفْسِ مُتَعَمِّدًا، وَالشِّرْكُ بِاللَّهِ الْعَظِيمِ، وَقَذْفُ الْمُحْصَنَةِ، وَأَكْلُ الرِّبَا بَعْدَ الْبَيِّنَةِ، وَالْفِرَارُ مِنَ الزَّحْفِ، وَالتَّعَرُّبُ بَعْدَ الْهَجْرَةِ، وَعَقُوقُ الْوَالِدَيْنِ، وَأَكْلُ مَالِ الْيَتِيمِ ظُلْمًا». قَالَ: «وَالْتَّعَرُّبُ وَالشِّرْكُ وَاحِدٌ».

Al Husayn Bin Muhammad, from Moalla Bin Muhammad, from Al Washa, from Aban, from Abu Baseer,

(It has been narrated) from Abu Abdullah^{asws}, said, 'I heard him^{asws} saying: 'The major sins are seven. From these is – killing the soul deliberately, and the association with Allah^{azwj} the Magnificent, and slandering the married woman, and consuming the interest (please change all) after the clarification, and fleeing from the battle-field, and adopting the pre-Islamic practices before the emigration (Hijra), and disloyalty to the parents, and consuming the wealth of the orphan unjustly'.

And the adoption of the pre-Islamic practices and the association (Shirk), is one (same).⁴⁹

15. أَبَانَ، عَنْ زِيَادِ الْكُنَاسِيِّ، قَالَ: قَالَ أَبُو عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ: «وَالَّذِي إِذَا دَعَاهُ أَبُوهُ لَعَنَ أَبَاهُ، وَالَّذِي إِذَا أَحَابَهُ ابْنُهُ يَضْرِبُهُ».

Aban, from Ziyad Al Kunasy who said,

‘Abu Abdullah^{asws} said: ‘And the one who, when his father calls him, curses his father, and the one who, when his son answers him, strikes him (is one and the same)’.⁵⁰

16. عِدَّةٌ مِنْ أَصْحَابِنَا، عَنْ أَحْمَدَ بْنِ مُحَمَّدَ بْنِ خَالِدٍ، عَنْ أَبِيهِ رَفَعَهُ، عَنْ مُحَمَّدِ بْنِ دَاوُدَ الْغَنَوِيِّ، عَنْ الْأَصْبَغِ بْنِ نُبَاتَةَ، قَالَ: جَاءَ رَجُلٌ إِلَى أَمِيرِ الْمُؤْمِنِينَ صَلَوَاتُ اللَّهِ عَلَيْهِ، فَقَالَ: يَا أَمِيرَ الْمُؤْمِنِينَ، إِنْ نَاسًا زَعَمُوا أَنَّ الْعَبْدَ لَا يَزْنِي وَهُوَ مُؤْمِنٌ، وَلَا يَسْرِقُ وَهُوَ مُؤْمِنٌ، وَلَا يَشْرَبُ الْخَمْرَ وَهُوَ مُؤْمِنٌ، وَلَا يَأْكُلُ الرِّبَا وَهُوَ مُؤْمِنٌ، وَلَا يَسْفِكُ الدَّمَ الْحَرَامَ وَهُوَ مُؤْمِنٌ، فَقَدْ ثَقُلَ عَلَيَّ هَذَا وَحَرَجَ مِنْهُ صَدْرِي حِينَ أَرَعُمُ أَنَّ هَذَا الْعَبْدَ يُصَلِّي صَلَاتِي، وَيَدْعُو دُعَائِي، وَيُنَاقِحُنِي وَأُنَاكِحُهُ، وَيُؤَارِثُنِي وَأُورِثُهُ، وَقَدْ خَرَجَ مِنَ الْإِيمَانِ مِنْ أَجْلِ ذَنْبٍ يَسِيرٍ أَصَابَهُ؟ فَقَالَ أَمِيرُ الْمُؤْمِنِينَ صَلَوَاتُ اللَّهِ عَلَيْهِ: «صَدَقْتَ، سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: وَالِدُ الدَّلِيلِ عَلَيْهِ كِتَابُ اللَّهِ، خَلَقَ اللَّهُ — عَزَّ وَجَلَّ — النَّاسَ عَلَى ثَلَاثِ طَبَقَاتٍ، وَأَنْزَلَهُمْ ثَلَاثَ مَنَازِلَ، وَذَلِكَ قَوْلُ اللَّهِ — عَزَّ وَجَلَّ — فِي الْكِتَابِ: (أَصْحَابُ الْمِمْنَةِ)، (وَأَصْحَابُ الْمَشْئَمَةِ)، (وَالسَّافِقُونَ). فَأَمَّا مَا ذَكَرَ مِنْ أَمْرِ السَّابِقِينَ، فَإِنَّهُمْ أَنْبِيَاءُ مُرْسَلُونَ وَغَيْرُ مُرْسَلِينَ، جَعَلَ اللَّهُ فِيهِمْ خَمْسَةَ أَرْوَاحٍ: رُوحَ الْقُدُسِ، وَرُوحَ الْإِيمَانِ، وَرُوحَ الْقُوَّةِ، وَرُوحَ الشَّهْوَةِ، وَرُوحَ الْبَدَنِ؛ فِرُوحُ الْقُدُسِ يُعْثُوا أَنْبِيَاءَ مُرْسَلِينَ وَغَيْرُ مُرْسَلِينَ، وَبِهَا عَلِمُوا الْأَشْيَاءَ؛ وَبِرُوحِ الْإِيمَانِ عَبَدُوا اللَّهَ، وَلَمْ يَشْرِكُوا بِهِ شَيْئًا؛ وَبِرُوحِ الْقُوَّةِ جَاهَدُوا عَدُوَّهُمْ، وَعَالَجُوا مَعَاشَهُمْ؛ وَبِرُوحِ الشَّهْوَةِ أَصَابُوا لَذِيذَ الطَّعَامِ، وَنَكَحُوا الْحِلَالَ مِنْ شَبَابِ النِّسَاءِ؛ وَبِرُوحِ الْبَدَنِ دَبُّوا وَدَرَجُوا؛ فَهَؤُلَاءِ مَغْفُورٌ لَهُمْ، مَصْفُوحٌ عَنْ ذُنُوبِهِمْ». ثُمَّ قَالَ: «قَالَ اللَّهُ عَزَّ وَجَلَّ: (تِلْكَ الرُّسُلُ فَضَّلْنَا بَعْضَهُمْ عَلَى بَعْضٍ مِنْهُمْ مَنْ كَلَّمَ اللَّهُ وَرَفَعَ بَعْضَهُمْ دَرَجَاتٍ وَآتَيْنَا عِيسَى ابْنَ مَرْيَمَ الْبَيِّنَاتِ وَأَيَّدْنَاهُ بِرُوحِ الْقُدُسِ) ثُمَّ قَالَ فِي جَمَاعَتِهِمْ: (وَأَيَّدْنَاهُمْ بِرُوحٍ مِنْهُ) يَقُولُ: أَكْرَمَهُمْ بِهَا، فَفَضَّلَهُمْ عَلَى مَنْ سِوَاهُمْ؛ فَهَؤُلَاءِ مَغْفُورٌ لَهُمْ، مَصْفُوحٌ عَنْ ذُنُوبِهِمْ.

ثُمَّ ذَكَرَ أَصْحَابَ الْمِمْنَةِ — وَهُمْ الْمُؤْمِنُونَ حَقًّا — بِأَعْيَانِهِمْ، جَعَلَ اللَّهُ فِيهِمْ أَرْبَعَةَ أَرْوَاحٍ: رُوحَ الْإِيمَانِ، وَرُوحَ الْقُوَّةِ، وَرُوحَ الشَّهْوَةِ، وَرُوحَ الْبَدَنِ؛ فَلَا يَزَالُ الْعَبْدُ يَسْتَكْمِلُ هَذِهِ الْأَرْوَاحَ الْأَرْبَعَةَ حَتَّى تَأْتِيَ عَلَيْهِ حَالَاتٌ». فَقَالَ الرَّجُلُ: يَا أَمِيرَ الْمُؤْمِنِينَ، مَا هَذِهِ الْحَالَاتُ؟ فَقَالَ: «أَمَّا أُولَاهُنَّ، فَهُوَ كَمَا قَالَ اللَّهُ عَزَّ وَجَلَّ: (وَمِنْكُمْ مَنْ يُرَدُّ إِلَى أَرْدَلِ الْعُمُرِ لِكَيْ لَا يَعْلَمَ بَعْدَ عِلْمٍ شَيْئًا) فَهَذَا يَنْتَقِصُ مِنْهُ جَمِيعُ الْأَرْوَاحِ، وَلَيْسَ بِالَّذِي يَخْرُجُ مِنْ دِينِ اللَّهِ؛ لَأَنَّ الْفَاعِلَ بِهِ رَدَّهُ إِلَى أَرْدَلِ عُمُرِهِ، فَهُوَ لَا يَعْرِفُ لِلصَّلَاةِ وَقْتًا، وَلَا يَسْتَطِيعُ التَّهَجُّدَ بِاللَّيْلِ وَلَا بِالنَّهَارِ، وَلَا الْقِيَامَ فِي الصَّفِّ مَعَ النَّاسِ؛ فَهَذَا نَقْصَانٌ مِنْ رُوحِ الْإِيمَانِ، وَلَيْسَ يَضُرُّهُ شَيْئًا. وَمِنْهُمْ: مَنْ يَنْتَقِصُ مِنْهُ رُوحُ الْقُوَّةِ، فَلَا يَسْتَطِيعُ جِهَادَ عَدُوِّهِ، وَلَا يَسْتَطِيعُ طَلَبَ الْمَعِيشَةِ

وَمِنْهُمْ: مَنْ يَنْتَقِصُ مِنْهُ رُوحُ الشَّهْوَةِ، فَلَوْ مَرَّتْ بِهِ أَصْبَحَ بَنَاتِ آدَمَ لَمْ يَحْنِ إِلَيْهَا، وَلَمْ يَقُمْ، وَتَبْقَى رُوحُ الْبَدَنِ فِيهِ، فَهُوَ يَدْبُ وَيُدْرَجُ حَتَّى يَأْتِيَهُ مَلَكُ الْمَوْتِ، فَهَذَا الْحَالُ خَيْرٌ؛ لِأَنَّ اللَّهَ — عَزَّ وَجَلَّ — هُوَ الْفَاعِلُ بِهِ، وَقَدْ تَأْتِي عَلَيْهِ حَالَاتٌ فِي قُوَّتِهِ وَشَبَابِهِ، فَيَهُمُّ بِالْخَطِيئَةِ، فَيُشْجِعُهُ رُوحُ الْقُوَّةِ، وَيُزِينُ لَهُ رُوحُ الشَّهْوَةِ، وَيَقُودُهُ رُوحُ الْبَدَنِ حَتَّى تَوْفِّقَهُ فِي الْخَطِيئَةِ، فَإِذَا لَامَسَهَا نَقَصَ مِنَ الْإِيمَانِ، وَتَفَصَّى مِنْهُ، فَلَيْسَ يَعُودُ فِيهِ حَتَّى يَتُوبَ، فَإِذَا تَابَ تَابَ اللَّهُ عَلَيْهِ، وَإِنْ عَادَ أَدْخَلَهُ اللَّهُ نَارَ جَهَنَّمَ.

فَأَمَّا أَصْحَابُ الْمَشَاةِ، فَهُمْ الْيَهُودُ وَالنَّصَارَى؛ يَقُولُ اللَّهُ عَزَّ وَجَلَّ: (الَّذِينَ آتَيْنَاهُمُ الْكِتَابَ يَعْرِفُونَهُ كَمَا يَعْرِفُونَ أَبْنَاءَهُمْ) يَعْرِفُونَ مُحَمَّدًا ﷺ وَالْوَلَايَةَ فِي التَّوْرَةِ وَالْإِنْجِيلِ، كَمَا يَعْرِفُونَ أَبْنَاءَهُمْ فِي مَنَازِلِهِمْ (وَإِنَّ قَرِيبًا مِنْهُمْ لَيَكْتُمُونَ الْحَقَّ وَهُمْ يَعْلَمُونَ الْحَقُّ مِنْ رَبِّكَ): أَنْكَ الرَّسُولُ إِلَيْهِمْ (فَلَا تَكُونَنَّ مِنَ الْمُثْبِتِينَ) فَلَمَّا جَحَدُوا مَا عَرَفُوا، ابْتَلَاهُمُ اللَّهُ بِذَلِكَ، فَسَلَبَهُمْ رُوحَ الْإِيمَانِ، وَأَسْكَنَ أَبْدَانَهُمْ ثَلَاثَةَ أَرْوَاحٍ: رُوحَ الْقُوَّةِ، وَرُوحَ الشَّهْوَةِ، وَرُوحَ الْبَدَنِ. ثُمَّ أَضَافَهُمْ إِلَى الْأَنْعَامِ، فَقَالَ: (إِنَّهُمْ إِلَّا كَالْأَنْعَامِ) لِأَنَّ الدَّابَّةَ إِنَّمَا تَحْمِلُ بِرُوحِ الْقُوَّةِ، وَتَعْتَلِفُ بِرُوحِ الشَّهْوَةِ، وَتَسِيرُ بِرُوحِ الْبَدَنِ. فَقَالَ لَهُ السَّائِلُ: أَحْيَيْتَ قَلْبِي بِإِذْنِ اللَّهِ يَا أَمِيرَ الْمُؤْمِنِينَ

A number of our companions, from Ahmad Bin Muhammad Bin Khalid, from his father, raising it from Muhammad in Dawood Al Ghanawy, from Al Asbagh Bin Nubata who said,

‘A man came over to Amir Al-Momineen^{asws} and he said, ‘O Amir Al-Momineen^{asws}! The people are alleging that the servant neither commits adultery while he is a Momin, nor steal while he is a Momin, nor drink the wine while he is a Momin, nor consume the usury while he is a Momin, nor shed the blood unlawfully while he is a Momin. So this has been heavy upon me, and my chest is constricted from him where I claim that this servant is pray my (kind of) Salāt, and supplicating my (kind of) supplication, and is marrying into my (family) and I marry into his, and he inherits me and I inherit him, and he has exited from the Emān for the reason of the few sins hitting him’.

So Amir Al-Momineen^{asws} said: ‘You speak the truth. I^{asws} heard Rasool-Allah^{saww} saying, and the Book of Allah^{azwj} evidenced upon it. Allah^{azwj} Mighty and Majestic Created the people upon three categories and Gave them three statuses, and these are the Words of Allah^{azwj} Mighty and Majestic in the Book being the companions of the right and the companions of the left and the foremost ones.

So, as for what He^{azwj} Metioned from the matter of the foremost ones, so they are the Prophets^{as}, being Sent with a Law and without a Law. Allah^{azwj} made five spirits to be in them – the Holy spirit, and the spirit of the Emān, and the spirit of the strength, and the spirit of the desires, and the spirit of the body. So, by the Holy spirit the Prophets^{as} are Sent, Mursils and non-Mursils,

and by it they^{as} know the things; and by the spirit of the Emān, they^{as} worship Allah^{azwj} and they do not associate anything with Him^{azwj}; and by the spirit of the strength they^{as} fight against their^{as} enemies they handle their^{as} lives; and by the spirit of the desire, they^{as} attain the pleasure of the good, and Permissible marriages from the youthful women; and by the spirit of the body, they^{as} come and go. So they^{as} are the Forgiven, being Forgiven from their^{as} sins’.

Then He^{azwj} Said [2: 253] We have made some of these Rasools to excel the others; among them are they to whom Allah Spoke, and some of them He Exalted by rank; and We Gave clear miracles to Isa son of Maryam, and Strengthened him with the Holy Spirit. Then Said [58: 22] and He has Supported them with a Spirit from Him. He^{azwj} Saying that He^{azwj} Honoured them with it, Preferred them^{as} over the ones besides them. So they^{as} are the Forgiven, being Forgiven from their^{as} sins.

Then He^{azwj} Mentioned the companions of the right, and they are the Momineen truly in the meaning. Allah^{azwj} Made four spirits to be in them – the spirit of the Emān, and the spirit of the strength, and the spirit of the desires, and spirit of the body. So the servant would not cease to complete these spirits until there come to him certain states’. So the man said, ‘O Amir Al-Momineen^{asws}! What are these states?’

So he^{asws} said: ‘As for the first of these, so it is just as Allah^{azwj} Mighty and Majestic [22: 5] and of you is he who is Brought back to the lowest part of life, so that after having knowledge he does not know anything. So the entirety of the spirits are deficient from him, and it is not by which he exits from the Religion of Allah^{azwj}, because the performer of it is returned to the lowest part of his life. Thus, he neither recognises the timings of the Salāt, nor does he have the capacity of the vigil by the night, nor by the day, nor for the standing in the row along with the people (for the Salāt). So this is a reduction from the spirit of the Emān, and it is not which would harm him by anything.

And from them is one from whom the spirit of the strength is deficient, so he is not able upon fighting his enemies, and he is not able upon seeking the livelihood.

And from them is one from whom the spirit of the desire is deficient, so were he to pass by the daughter of Adam^{as}, he would not incline towards her and he does not stand, and there would remain the spirit of the body in him. So he would be coming and going until the Angel of death comes over.

So this state is better, because Allah^{azwj} Mighty and Majestic, He^{azwj} is the Doer with it, and there had come states upon him during his strength and his youth, so he thought of the sins and the spirit of the strength had encouraged him, and the spirit of the desire had adorned it for him, and the spirit of the body had guided him until he indulged in the sin. So when he touches it (the sin) there would be a reduction from the Emān and he would be rid from it. So he would not repeat in it until he repents. So when he does repent, Allah^{azwj} would Turn towards him (with Mercy), and if he repeats, Allah^{azwj} would Enter him into the Fire of Hell.

So as for the companions of the left, so they are the Jews and the Christians. Allah^{azwj} Mighty and Majestic is Saying [2: 146] Those whom We have Given the Book recognise him as they are recognising their own sons.

They are recognising Muhammad^{saww} and the Wilayah in the Torah and the Evangel just as they are recognising their fathers in their own houses and a party of them are concealing the Truth while they know (it). [2: 147] The Truth is from your Lord that you^{saww} are the Rasool^{saww} to them therefore you should not be of the doubters.

So when they fought against what they recognised, Allah^{azwj} Afflicted them due to that and Confiscate the spirit of the Emān from them, and three spirits settled in their bodies – the spirit of the strength, and the spirit of the desire, and spirit of the body. Then He^{azwj} Added them to the cattle, so He^{azwj} Said [25: 44] They are nothing but like cattle, because the animals rather, carry (load) by the spirit of the strength and feed by the spirit of the desire, and they travel by the spirit of the body’.

So the questioner said to him^{asws}, ‘You^{asws} have revived my heart, O Amir Al-Momineen^{asws}’.⁵¹

17. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ مُحَمَّدِ بْنِ عِيسَى، عَنْ يُونُسَ، عَنْ دَاوُدَ، قَالَ: سَأَلْتُ أَبَا عَبْدِ اللَّهِ عَنِ قَوْلِ رَسُولِ اللَّهِ ﷺ: «إِذَا زَنَى الرَّجُلُ فَارَقَهُ رُوحُ الْإِيمَانِ»، قَالَ: فَقَالَ: «هُوَ مِثْلُ قَوْلِ اللَّهِ عَزَّ وَجَلَّ: (وَلَا تَيَمَّمُوا الْخَبِيثَ مِنْهُ تُنْفِقُونَ)». ثُمَّ قَالَ: «غَيْرُ هَذَا أَبَيَّنْ مِنْهُ، ذَلِكَ قَوْلُ اللَّهِ عَزَّ وَجَلَّ: (وَأَيَّدَهُم بِرُوحٍ مِنْهُ) هُوَ الَّذِي فَارَقَهُ».

Ali Bin Ibrahim, from Muhammad Bin Isa, from Yunus, from Dawood who said,

‘I asked Abu Abdullah^{asws} about the words of Rasool-Allah^{saww}: ‘When the man commits adultery the spirit of the Emān separates from him’. So he^{asws} said: ‘It is like the Words of Allah^{azwj} Mighty and Majestic [58: 22] and He has Supported them with a Spirit from Him. This is which separates from him’.⁵²

18. يُونُسُ، عَنْ ابْنِ بُكَيْرٍ، عَنْ سُلَيْمَانَ بْنِ خَالِدٍ: عَنْ أَبِي عَبْدِ اللَّهِ ع، قَالَ: «(إِنَّ اللَّهَ لَا يَغْفِرُ أَنْ يُشْرَكَ بِهِ وَيَغْفِرُ مَا دُونَ ذَلِكَ لِمَنْ يَشَاءُ) الْكَبَائِرُ فَمَا سِوَاهَا». قَالَ: قُلْتُ: دَخَلَتْ الْكَبَائِرُ فِي الْأَسْتِثْنَاءِ؟ قَالَ: «نَعَمْ».

Yunus, from Ibn Bukeyr, from Suleyman Bin Khalid,

(It has been narrated) from Abu Abdullah^{asws} having said: ‘Allah^{azwj} does not Forgive if associated with and He^{azwj} Forgives what is besides that to the one whom He^{azwj} so Desires to of the major sins and what is besides that’. I said, ‘Are the major sins included in the exception?’ He^{asws} said: ‘Yes’.⁵³

19. يُونُسُ، عَنْ إِسْحَاقَ بْنِ عَمَّارٍ، قَالَ: قُلْتُ لِأَبِي عَبْدِ اللَّهِ ع: الْكَبَائِرُ فِيهَا اسْتِثْنَاءٌ أَنْ يَغْفِرَ لِمَنْ يَشَاءُ؟ قَالَ: «نَعَمْ».

Yunus, from Is’haq Bin Ammar who said,

‘I said to Abu Abdullah^{asws}, ‘The major sins, are there excepts in these that He^{azwj} would Forgive for the one whom He^{azwj} so Desires to?’ He^{asws} said: ‘Yes’.⁵⁴

20. يُونسُ، عَنْ ابْنِ مُسْكَانَ، عَنْ أَبِي بَصِيرٍ: عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ، قَالَ: سَمِعْتُهُ يَقُولُ: (وَمَنْ يُؤْتِ الْحِكْمَةَ فَقَدْ أُوتِيَ خَيْرًا كَثِيرًا) قَالَ: «مَعْرِفَةُ الْإِمَامِ عَلَيْهِ السَّلَامُ، وَاجْتِنَابُ الْكَبَائِرِ الَّتِي أَوْجَبَ اللَّهُ عَلَيْهَا النَّارَ».

Yunus, from Ibn Muskan, from Abu Baseer, (It has been narrated) from Abu Abdullah^{asws}, said, 'I heard him^{asws} saying: [2: 269] and whoever is Give the Wisdom, he indeed is Given a lot of good. He^{asws} said: 'Recognition of the Imam^{asws} and staying away from the major sins which Allah^{azwj} has Obligated the Fire upon'.⁵⁵

21. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنْ ابْنِ أَبِي عَمِيرٍ، عَنْ مُحَمَّدِ بْنِ حَكِيمٍ، قَالَ: قُلْتُ لِأَبِي الْحَسَنِ عَلَيْهِ السَّلَامُ: الْكَبَائِرُ تُخْرِجُ مِنَ الْإِيمَانِ؟ فَقَالَ: «نَعَمْ، وَمَا دُونَ الْكَبَائِرِ؟ قَالَ رَسُولُ اللَّهِ ﷺ: لَا يَزْنِي الزَّانِي وَهُوَ مُؤْمِنٌ، وَلَا يَسْرِقُ السَّارِقُ وَهُوَ مُؤْمِنٌ».

Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Muhammad Bin Hakeym who said, 'I said to Abu Al-Hassan^{asws}, 'The major sins exits one from the Emān?' So he^{asws} said: 'Yes, and what is besides the major sins. Rasool-Allah^{saww} said: 'The adulterer would not commit the adultery while he is a Momin, and the thief would not steal while he is a Momin'.⁵⁶

22. ابْنُ أَبِي عَمِيرٍ، عَنْ عَلِيِّ الزِّيَّاتِ، عَنْ عَبْدِ بْنِ زُرَّارَةَ، قَالَ: دَخَلَ ابْنُ قَيْسٍ الْمَاصِرِ وَعُمَرُ بْنُ ذَرٍّ — وَأُظُنُّ مَعَهُمَا أَبُو حَنِيْفَةَ — عَلَى أَبِي جَعْفَرٍ عَلَيْهِ السَّلَامُ، فَتَكَلَّمَ ابْنُ قَيْسٍ الْمَاصِرِ، فَقَالَ: إِنَّا لَنُخْرِجُ أَهْلَ دَعْوَتِنَا وَأَهْلَ مِلَّتِنَا مِنَ الْإِيمَانِ فِي الْمَعَاصِي وَالذُّنُوبِ. قَالَ: فَقَالَ لَهُ أَبُو جَعْفَرٍ عَلَيْهِ السَّلَامُ: «يَا ابْنَ قَيْسٍ، أَمَا رَسُولُ اللَّهِ ﷺ، فَقَدْ قَالَ: لَا يَزْنِي الزَّانِي وَهُوَ مُؤْمِنٌ، وَلَا يَسْرِقُ السَّارِقُ وَهُوَ مُؤْمِنٌ؛ فَاذْهَبْ أَنْتَ وَأَصْحَابُكَ حَيْثُ شِئْتُمْ».

Ibn Abu Umeyr, from Ali Bin Al Zayyat, from Ubeyd Bin Zurara who said, 'Ibn Qays Al-Masir and Amro Bin Zarr and I think with the two of them was Abu Haneefa, came over to Abu Ja'far^{asws}. So Ibn Qays Al-Masir spoke and he said, 'We do not expel the people of our calling, and the people of our religion from the Emān regarding the disobedience and the sins'. So Abu Ja'far^{asws} said to him: 'O Ibn Qays! As for Rasool-Allah^{saww}, so he^{saww} said: 'The adulterer would not commit adultery while he is a Momin, nor would the thief steal while he is a Momin'. So you and your companions can go wherever you so desire to'.⁵⁷

23. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ مُحَمَّدِ بْنِ عَيْسَى، عَنْ يُونُسَ، عَنْ عَبْدِ اللَّهِ بْنِ سِنَانٍ، قَالَ: سَأَلْتُ أَبَا عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ عَنِ الرَّجُلِ يَرْتَكِبُ الْكَبِيرَةَ مِنَ الْكَبَائِرِ فَيَمُوتُ، هَلْ يُخْرِجُهُ ذَلِكَ مِنَ الْإِسْلَامِ؟ وَإِنْ عَذِبَ، كَانَ عَذَابُهُ كَعَذَابِ الْمُشْرِكِينَ، أَمْ لَهُ مَدَّةٌ وَانْقِطَاعٌ؟

فَقَالَ: « مَنْ ارْتَكَبَ كَبِيرَةً مِنَ الْكَبَائِرِ، فَرَزَعَمَ أَنَّهَا حَلَالٌ، أَخْرَجَهُ ذَلِكَ مِنَ الْإِسْلَامِ، وَعَذِبَ أَشَدَّ الْعَذَابِ؛ وَإِنْ كَانَ مُعْتَرِفًا أَنَّهُ ذَنْبٌ وَمَاتَ عَلَيْهَا، أَخْرَجَهُ مِنَ الْإِيمَانِ، وَلَمْ يُخْرِجْهُ مِنَ الْإِسْلَامِ، وَكَانَ عَذَابُهُ أَهْوَنَ مِنْ عَذَابِ الْأَوَّلِ ».

Ali Bin Ibrahim, from Muhammad Bin Isa, from Yunus, from Abdullah Bin Sinan who said,

‘I asked Abu Abdullah^{asws} about the man committing the major sin from the major sins, and he dies. Would that exit him from Al-Islam? And if he was Punished, would his Punishment be like the Punishment of the Polytheists, or would there be a time limit for him and a cutting off?’ So he^{asws} said: ‘The one who commits a major sin from the major sins, and he alleges that it is Permissible, that would exit him from Al-Islam and he would be Punished with the severest of the Punishments; and if he was acknowledging that he is sinning, and he dies upon it, that would exit him from the Emān and it would not exit him from Al-Islam, and his Punishment would be lesser than the Punishment of the first one’.⁵⁸

24. عَدَّةٌ مِنْ أَصْحَابِنَا، عَنْ أَحْمَدَ بْنِ مُحَمَّدَ بْنِ خَالِدٍ، عَنْ عَبْدِ الْعَظِيمِ بْنِ عَبْدِ اللَّهِ الْحَسَنِيِّ، قَالَ: حَدَّثَنِي أَبُو جَعْفَرٍ الثَّانِي صَلَوَاتُ اللَّهِ عَلَيْهِ، قَالَ: « سَمِعْتُ أَبِي عَلَيْهِ السَّلَامُ يَقُولُ: سَمِعْتُ أَبِي مُوسَى بْنَ جَعْفَرٍ عَلَيْهِ السَّلَامُ يَقُولُ: دَخَلَ عَمْرُو بْنُ عُبَيْدٍ عَلَى أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ، فَلَمَّا سَلَّمَ وَجَلَسَ تَلَا هَذِهِ الْآيَةَ: (الَّذِينَ يَخْتَنِبُونَ كَبَائِرَ الْإِثْمِ وَالْفَوَاحِشَ) ثُمَّ أَمْسَكَ، فَقَالَ لَهُ أَبُو عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ: مَا أَسْكَنْتَكَ؟ قَالَ: أَحَبُّ أَنْ أَعْرِفَ الْكَبَائِرَ مِنْ كِتَابِ اللَّهِ عَزَّ وَجَلَّ. فَقَالَ: نَعَمْ يَا عَمْرُو، أَكْبَرُ الْكَبَائِرِ الْإِشْرَاكُ بِاللَّهِ؛ يَقُولُ اللَّهُ: (مَنْ يُشْرِكْ بِاللَّهِ فَقَدْ حَرَّمَ اللَّهُ عَلَيْهِ الْجَنَّةَ).

وَبَعْدَهُ الْإِيْيَاسُ مِنْ رَوْحِ اللَّهِ؛ لِأَنَّ اللَّهَ — عَزَّ وَجَلَّ — يَقُولُ: (إِنَّهُ لَا يَبْنِي سُبُوحًا مِنْ رَوْحِ اللَّهِ إِلَّا الْقَوْمُ الْكَافِرُونَ).

ثُمَّ الْأَمْنُ لِمَكْرِ اللَّهِ؛ لِأَنَّ اللَّهَ — عَزَّ وَجَلَّ — يَقُولُ: (فَلَا يَأْمَنُ مَكْرَ اللَّهِ إِلَّا الْقَوْمُ الْخَاسِرُونَ).

وَمِنْهَا عُقُوقُ الْوَالِدَيْنِ؛ لِأَنَّ اللَّهَ سُبْحَانَهُ جَعَلَ الْعَاقَ (جَبَّارًا شَقِيًّا). وَقَتْلُ النَّفْسِ الَّتِي حَرَّمَ اللَّهُ إِلَّا بِالْحَقِّ؛ لِأَنَّ اللَّهَ — عَزَّ وَجَلَّ — يَقُولُ: (فَجَزَاؤُهُ جَهَنَّمُ خَالِدًا فِيهَا) إِلَى آخِرِ الْآيَةِ.

وَقَذْفُ الْمُحْصَنَةِ، لِأَنَّ اللَّهَ — عَزَّ وَجَلَّ — يَقُولُ: (لُعِنُوا فِي الدُّنْيَا وَالْآخِرَةِ وَلَهُمْ عَذَابٌ عَظِيمٌ)

وَأَكْلُ مَالِ الْيَتِيمِ؛ لِأَنَّ اللَّهَ — عَزَّ وَجَلَّ — يَقُولُ: (إِنَّمَا يَأْكُلُونَ فِي بُطُونِهِمْ نَارًا وَسَيَصْلَوْنَ سَعِيرًا).

وَالْفَرَارُ مِنَ الرَّحْفِ؛ لِأَنَّ اللَّهَ — عَزَّ وَجَلَّ — يَقُولُ: (وَمَنْ يُؤْلِهِمْ يَوْمَئِذٍ دُبرُهُ إِلَّا مُتَحَرِّفًا لِقِتَالٍ أَوْ مُتَحَيِّزًا إِلَى فِتْنَةٍ فَقَدْ بَاءَ بِغَضَبٍ مِنَ اللَّهِ وَمَأْوَاهُ جَهَنَّمُ وَبِئْسَ الْمَصِيرُ).

وَأَكَلَ الرَّبَا؛ لِأَنَّ اللَّهَ — عَزَّ وَجَلَّ — يَقُولُ: (الَّذِينَ يَأْكُلُونَ الرِّبَا لَا يَقُومُونَ إِلَّا كَمَا يَقُومُ الَّذِي يَتَخَبَّطُهُ الشَّيْطَانُ مِنَ الْمَسِّ)

وَالسَّحَرُ؛ لِأَنَّ اللَّهَ — عَزَّ وَجَلَّ — يَقُولُ: (وَلَقَدْ عَلِمُوا لَمَنِ اشْتَرَاهُ مَا لَهُ فِي الْآخِرَةِ مِنْ خَلَاقٍ).

وَالزُّنَى؛ لِأَنَّ اللَّهَ — عَزَّ وَجَلَّ — يَقُولُ: (وَمَنْ يَفْعَلْ ذَلِكَ يَلْقَ أَثَامًا يُضَاعَفْ لَهُ الْعَذَابُ يَوْمَ الْقِيَامَةِ وَيَخْلُدْ فِيهِ مُهَانًا).

وَالْيَمِينَ الْغُمُوسُ الْفَاجِرَةُ؛ لِأَنَّ اللَّهَ — عَزَّ وَجَلَّ — يَقُولُ: (إِنَّ الَّذِينَ يَشْتَرُونَ بِعَهْدِ اللَّهِ وَأَيْمَانِهِمْ ثَمَنًا قَلِيلًا أُولَئِكَ لَا خَلَاقَ لَهُمْ فِي الْآخِرَةِ).

وَالْعُلُولُ؛ لِأَنَّ اللَّهَ — عَزَّ وَجَلَّ — يَقُولُ: (وَمَنْ يَغْلُلْ يَأْتِ بِمَا غَلَّ يَوْمَ الْقِيَامَةِ).

وَمَنْعُ الزَّكَاةِ الْمَفْرُوضَةِ؛ لِأَنَّ اللَّهَ — عَزَّ وَجَلَّ — يَقُولُ: (فَتُكْوَى بِهَا جِبَاهُهُمْ وَجُنُوبُهُمْ وَظُهُورُهُمْ).

وَشَهَادَةُ الزُّورِ، وَكِتْمَانُ الشَّهَادَةِ؛ لِأَنَّ اللَّهَ — عَزَّ وَجَلَّ — يَقُولُ: (وَمَنْ يَكْتُمْهَا فَإِنَّهُ آثِمٌ قَلْبُهُ).

وَشَرْبُ الْخَمْرِ؛ لِأَنَّ اللَّهَ — عَزَّ وَجَلَّ — نَهَى عَنْهَا، كَمَا نَهَى عَنْ عِبَادَةِ الْأَوْثَانِ.

وَتَرْكُ الصَّلَاةِ مُتَعَمِّدًا، أَوْ شَيْئًا مِمَّا فَرَضَ اللَّهُ؛ لِأَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: مَنْ تَرَكَ الصَّلَاةَ مُتَعَمِّدًا، فَقَدْ بَرِئَ مِنْ ذِمَّةِ اللَّهِ وَذِمَّةِ رَسُولِ اللَّهِ ﷺ.

وَنَقْضُ الْعَهْدِ وَقَطِيعَةِ الرَّحِمِ؛ لِأَنَّ اللَّهَ — عَزَّ وَجَلَّ — يَقُولُ: (أُولَئِكَ لَهُمُ اللَّعْنَةُ وَلَهُمْ سُوءُ الدَّارِ).

قَالَ: «فَخَرَجَ عَمْرُو — وَلَهُ صِرَاحٌ مِنْ بُكَائِهِ — وَهُوَ يَقُولُ: هَلْكَ مَنْ قَالَ بِرَأْيِهِ، وَنَازَعَكُمْ فِي الْفَضْلِ وَالْعِلْمِ».

A number of our companions, from Ahmad Bin Muhammad Bin Khalid, from Abdul Azeem Bin Abdullah Al Hasany who said,

‘Abu Ja’far^{asws} narrated to me saying: ‘I^{asws} heard my^{asws} father^{asws} saying: ‘I^{asws} heard my^{asws} father^{asws} Musa^{asws} Bin Ja’far^{asws} saying: ‘Amro Bin Ubeyd came over to Abu Abdullah^{asws}. So when he greeted and was seated, recited this Verse [53: 32] Those who keep aloof from the great sins and the immoralities, then held back. So Abu Abdullah^{asws} said to him: ‘What made you withhold?’ He said, ‘I would love to understand the major sins from the Book of Allah^{azwj} Mighty and Majestic’.

So he^{asws} said: ‘Yes – O Amro – And the biggest of the major sins is the Polytheism (الشرك) with Allah^{azwj}. Allah^{azwj} is Saying; “And the one who Associates with Allah^{azwj}, so Allah^{azwj} has Prohibited the Paradise unto him”, and after it is the despair from the Mercy of Allah^{azwj}, because Allah^{azwj} Mighty and Majestic is Saying [12: 87] and despair not of Allah’s Mercy; surely none despairs of Allah’s Mercy except the unbelieving people.

Then is the security from the Plan of Allah^{azwj}, because Allah^{azwj} Mighty and Majestic is Saying [7: 99] What! do they then feel secure from Allah’s Plan? But none feels secure from Allah’s plan except the people who lose out.

And from it is the disobedience to the parents, because Allah^{azwj}, the Glorious, Made the disobedient as a tyrant, a wretch. And the killing of a soul (person) whom Allah^{azwj} has Prohibited to kill except with the right to do so, because Allah^{azwj} the Mighty and Majestic is Saying [4: 93] And whoever kills a Believer intentionally, his Punishment is Hell; he shall abide in it – up to the end of the Verse.

And accusing the chaste woman, because Allah^{azwj} Mighty and Majestic is Saying [24: 23] Surely those who accuse chaste believing women, unaware (of the evil), are cursed in this world and the Hereafter, and they shall have a grievous Punishment.

And the devourer of the wealth of the orphan, because Allah^{azwj} Mighty and Majestic is Saying [4: 10] (As for) those who swallow the property of the orphans unjustly, surely they only swallow fire into their bellies and they shall enter Blazing Fire.

And the flee from the battlefield, because Allah^{azwj} Mighty and Majestic is Saying [8: 16] If any do turn his back to them on such a day - unless it be in a stratagem of war, or to retreat to a troop (of his own)- he draws on himself the wrath of Allah, and his abode is Hell, - an evil refuge (indeed)!

And the consumer of the usury (interest) because Allah^{azwj} Mighty and Majestic is Saying [2: 275] Those who swallow down usury cannot arise except as one whom Shaitan has prostrated by (his) touch does rise.

And the sorcery, because Allah^{azwj} Mighty and Majestic [2: 102] And they knew that the buyers of (sorcery) would have no share in the happiness of the Hereafter.

And the adultery, because Allah^{azwj} Mighty and Majestic is Saying [25: 68] and whosoever does this shall pay the penalty [25: 69] The Penalty on the Day of Judgement will be doubled to him, and he will dwell therein in ignominy.

The immersing oath in the immorality, because Allah^{azwj} Mighty and Majestic is Saying [3: 77] (As for) those who take a small price for the Covenant of Allah and their own oaths - surely they shall have no portion in the Hereafter.

And the embezzlement, because Allah^{azwj} Mighty and Majestic is Saying [3: 161] Whosoever embezzles will bring what he embezzled with him on the Day of Judgement.

The prevention (Non-payment) of the obligatory Zakat [9: 35] then their foreheads and their sides and their backs shall be branded with it.

And perjury and the concealment of the testimony, because Allah^{azwj} Mighty and Majestic is Saying [2: 283] and do not conceal testimony, and whoever conceals it, his heart is surely sinful.

And drinking of the intoxicants, because Allah^{azwj} Mighty and Majestic has Prohibited from it just as He^{azwj} has Prohibited from worshipping the idols. And the deliberate avoidance of the Prayer, or anything from what Allah^{azwj} has Obligated, because Rasool-Allah^{saww} said: ‘The one who deliberately leaves the Prayer, so he is remote from the Responsibility of Allah^{azwj} and the responsibility of His^{azwj} Rasool^{saww}’.

And the breaking of the Covenant, and the boycotting of the relatives, because Allah^{azwj} Mighty and Majestic is Saying [13: 25] For them is the Curse and theirs the ill abode’.

He (the narrator) said, ‘Amro went out screaming from his crying, and he was saying, ‘Destroyed is the one who is speaking from his opinion, and disputes with regards to your^{asws} merits and the Knowledge’.⁵⁹

113- بَابُ اسْتِصْغَارِ الذَّنْبِ

Chapter 113 – Belittling the sins

1. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ؛ وَمُحَمَّدُ بْنُ إِسْمَاعِيلَ، عَنِ الْفَضْلِ بْنِ شَاذَانَ جَمِيعاً، عَنِ ابْنِ أَبِي عُمَيْرٍ، عَنْ إِبْرَاهِيمَ بْنِ عَبْدِ الْحَمِيدِ، عَنْ أَبِي أُسَامَةَ زَيْدِ الشَّحَامِ، قَالَ: قَالَ أَبُو عَبْدِ اللَّهِ ﷺ: «اتَّقُوا الْمُحَقَّرَاتِ مِنَ الذُّنُوبِ؛ فَإِنَّهَا لَا تُغْفَرُ». قُلْتُ: وَمَا الْمُحَقَّرَاتُ؟ قَالَ: «الرَّحْلُ يُذْنِبُ الذَّنْبَ، فَيَقُولُ: طُوبَى لِي لَوْ لَمْ يَكُنْ لِي غَيْرُ ذَلِكَ».

Ali Bin Ibrahim, from his father and Muhammad Bin Ismail, from Al Fazl Bin Shazan, altogether from Ibn Abu Umeyr, from Ibrahim Bin Abdul Hameed, from Abu Asama Zayd Al Shahham who said,

‘Abu Abdullah^{asws} said: ‘Fear the belittled ones from the sins, for these would not be Forgiven’. I said, ‘And what are the belittled ones from the sins?’ He^{asws} said: ‘The man commits the sin, so he is saying, ‘Tooba (A tree in the Paradise) would have been for me if there had not happened to be for me other than that (belittled sin)’.⁶⁰

2. عِدَّةٌ مِنْ أَصْحَابِنَا، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ، عَنْ عُثْمَانَ بْنِ عِيسَى، عَنْ سَمَاعَةَ، قَالَ: سَمِعْتُ أَبَا الْحَسَنِ ﷺ يَقُولُ: «لَا تَسْتَكْثِرُوا كَثِيرَ الْخَيْرِ، وَلَا تَسْتَقِلُّوا قَلِيلَ الذُّنُوبِ؛ فَإِنَّ قَلِيلَ الذُّنُوبِ يَجْتَمِعُ حَتَّى يَكُونَ كَثِيراً، وَخَافُوا اللَّهَ فِي السِّرِّ حَتَّى تَعْطُوا مِنْ أَنْفُسِكُمُ النَّصْفَ».

A number of our companions, from Ahmad Bin Muhammad, from Usman Bin Sama’at who said,

‘I heard Abu Al-Hassan^{asws} saying: ‘Do not consider as a lot, the abundant goodness, nor belittle the little sins, for the little sins would accumulate until they become a lot;

and fear Allah^{azwj} in the privacy until you can give the fairness (to others) from yourself’.⁶¹

3. أَبُو عَلِيٍّ الْأَشْعَرِيُّ، عَنْ مُحَمَّدِ بْنِ عَبْدِ الْجَبَّارِ، عَنْ ابْنِ فَضَّالٍ وَالْحَجَّالِ جَمِيعاً، عَنْ ثَعْلَبَةَ، عَنْ زِيَادٍ، قَالَ: قَالَ أَبُو عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ: «إِنَّ رَسُولَ اللَّهِ ﷺ نَزَلَ بِأَرْضٍ قَرْعَاءَ، فَقَالَ لِأَصْحَابِهِ: اتُّوا بِحَطَبٍ، فَقَالُوا: يَا رَسُولَ اللَّهِ، نَحْنُ بِأَرْضٍ قَرْعَاءَ، مَا بِهَا مِنْ حَطَبٍ، قَالَ: فَلْيَأْتِ كُلُّ إِنْسَانٍ بِمَا قَدَرَ عَلَيْهِ، فَجَاؤُوا بِهِ حَتَّى رَمَوْا بَيْنَ يَدَيْهِ بَعْضُهُ عَلَى بَعْضٍ، فَقَالَ رَسُولُ اللَّهِ ﷺ: هَكَذَا تَجْتَمِعُ الذُّنُوبُ.

ثُمَّ قَالَ: إِيَّاكُمْ وَالْمُحَقَّرَاتِ مِنَ الذُّنُوبِ؛ فَإِنَّ لِكُلِّ شَيْءٍ طَالِباً، أَلَا وَإِنَّ طَالِبَهَا يَكْتُمُ مَا قَدَّمُوا وَآثَارَهُمْ، وَكُلَّ شَيْءٍ أَحْصَيْنَاهُ فِي إِمَامٍ مُبِينٍ.»

Abu Ali Al Ashary, from Muhammad Bin Abdul Jabbar, from Ibn Fazzal and Al Hajjal, altogether from Sa; alba, from Ziyad who said,

‘Abu Abdullah^{asws} said: ‘Rasool-Allah^{saww} descended in a barren land, so he^{saww} said to his^{saww} companions: ‘Bring me^{saww} some firewood’. So they said, ‘O Rasool-Allah^{saww}! We are in a barren land, there is no firewood in it’. He^{saww} said: ‘So let every person bring in whatever he is able upon’. So they came over until they threw it in front of him^{saww}, on top of each other. So Rasool-Allah^{saww} said: ‘This is how the sins tend to accumulate’.

Then he^{saww} said: ‘Beware of the belittled ones from the sins, and for every thing there is a seeker. Indeed! And if you were to seek it, He^{azwj} would [36: 12] Write down what they have sent before and its effects, and We have Numbered everything in a Manifest Imam’.⁶²

114 - بَابُ الْإِصْرَارِ عَلَى الذَّنْبِ

Chapter 114 – The Persistence upon the sin

1. عِدَّةٌ مِنْ أَصْحَابِنَا، عَنْ أَحْمَدَ بْنِ مُحَمَّدَ بْنِ خَالِدٍ، عَنْ عَبْدِ اللَّهِ بْنِ مُحَمَّدٍ النَّهَيْكِيِّ، عَنْ عَمَّارِ بْنِ مَرْوَانَ الْقَنْدِيِّ، عَنْ عَبْدِ اللَّهِ بْنِ سِنَانٍ، عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ، قَالَ: «لَا صَغِيرَةَ مَعَ الْإِصْرَارِ، وَلَا كَبِيرَةَ مَعَ الْإِسْتِغْفَارِ.»

A number of our companions, from Ahmad Bin Muhammad Bin Khalid, from Abdullah Bin Muhammad Al Naheyki, from Ammar Bin Marwan Al Qandy, from Abdullah Bin Sinan,

(It has been narrated) from Abu Abdullah^{asws} having said: ‘There is neither a small (sin) along with the persistence (upon it), nor is there a major (sin) along with the (seeking of) Forgiveness’.⁶³

2. أَبُو عَلِيٍّ الْأَشْعَرِيُّ، عَنْ مُحَمَّدِ بْنِ سَالِمٍ، عَنْ أَحْمَدَ بْنِ النَّضْرِ، عَنْ عَمْرِو بْنِ شِمْرِ، عَنْ جَابِرٍ، عَنْ أَبِي جَعْفَرٍ عَلَيْهِ السَّلَامُ فِي قَوْلِ اللَّهِ عَزَّ وَجَلَّ: (وَلَمْ يُصِرُّوا عَلَى مَا فَعَلُوا وَهُمْ يَعْلَمُونَ) قَالَ: «الْإِصْرَارُ أَنْ يُذْنِبَ الذَّنْبَ، فَلَا يَسْتَغْفِرُ اللَّهَ، وَلَا يَحْدِثُ نَفْسَهُ تَوْبَةً؛ فَذَلِكَ الْإِصْرَارُ.»

Abu Ali Al Ashary, from Muhammad Bin Salim, from Ahmad Bin Al Nazar, from Amro Bin Shimir, form Jabir,

(It has been narrated) from Abu Ja'far^{asws} regarding the Words of Allah^{azwj} Mighty and Majestic [3: 135] and (who) do not knowingly persist in what they have done. He^{asws} said: 'The persistence, it is when he commits the sins, but he does not seek the Forgiveness of Allah^{azwj} nor does he discuss the repentance with himself. So that is the persistence'.⁶⁴

3. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنْ ابْنِ أَبِي عَمِيرٍ، عَنْ مَنْصُورِ بْنِ يُونُسَ، عَنْ أَبِي بَصِيرٍ، قَالَ: سَمِعْتُ أَبَا عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ يَقُولُ: «لَا وَاللَّهِ، لَا يَقْبَلُ اللَّهُ شَيْئًا مِنْ طَاعَتِهِ عَلَى الْإِصْرَارِ عَلَى شَيْءٍ مِنْ مَعَاصِيهِ».

Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Mansour Bin Yunus, from Abu Baseer who said,

'I heard Abu Abdullah^{asws} saying: 'No, by Allah^{azwj}! Allah^{azwj} will not Accept anything from his obedience, upon his persistence upon something from his disobedience'.⁶⁵

115 - بَابُ فِي أَصُولِ الْكُفْرِ وَأَرْكَانِهِ

Chapter 115 – The origins of the disbelief and its corner-stones

1. الْحُسَيْنُ بْنُ مُحَمَّدٍ، عَنْ أَحْمَدَ بْنِ إِسْحَاقَ، عَنْ بَكْرِ بْنِ مُحَمَّدٍ، عَنْ أَبِي بَصِيرٍ، قَالَ: قَالَ أَبُو عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ: «أَصُولُ الْكُفْرِ ثَلَاثَةٌ: الْحِرْصُ، وَالِاسْتِكْبَارُ، وَالْحَسَدُ؛ فَأَمَّا الْحِرْصُ، فَإِنَّ آدَمَ عَلَيْهِ السَّلَامُ حِينَ نَهِيَ عَنِ الشَّجَرَةِ حَمَلَهُ الْحِرْصُ عَلَى أَنْ أَكَلَ مِنْهَا؛ وَأَمَّا الْاسْتِكْبَارُ، فَإِبْلِيسُ حِينَ أُمِرَ بِالسُّجُودِ لِآدَمَ، فَأَبَى؛ وَأَمَّا الْحَسَدُ، فَأَبْنَا آدَمَ حَيْثُ قَتَلَ أَحَدَهُمَا صَاحِبَهُ».

Al Husayn Bin Muhammad, from Ahmad Bin Is'haq, from Bakr Bin Muhammad, from Abu Baseer who said,

'Abu Abdullah^{asws} said: 'The origins of the disbelief are three – the greed, and the arrogance, and the envy. So, as for the greed, so when Adamas was Forbidden from the tree, the greed carried him^{as} upon eating from it; and as for the arrogance, so when Iblees^{la} was Commanded with the prostration to Adam^{as}, he^{la} refused; and as for the envy, so when the two sons of Adam^{as}, one of the two killed his companion'.⁶⁶

2. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنِ النَّوْفَلِيِّ، عَنِ السَّكُونِيِّ، عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ، قَالَ: «قَالَ النَّبِيُّ ﷺ: أَرْكَانُ الْكُفْرِ أَرْبَعَةٌ: الرِّغْبَةُ، وَالرَّهْبَةُ، وَالسَّخَطُ، وَالْغَضَبُ».

Ali Bin Ibrahim, from his father, from Al Nowfaly, from Al Sakuny,

(It has been narrated) from Abu Abdullah^{asws} having said: 'The Prophet^{saww} said: 'The corner-stones of the disbelief are four – the desire, and the awe, and the resentment, and the anger'.⁶⁷

3. عِدَّةٌ مِنْ أَصْحَابِنَا، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ خَالِدٍ، عَنْ نُوحِ بْنِ شُعَيْبٍ، عَنْ عَبْدِ اللَّهِ الدِّهْقَانِ، عَنْ عَبْدِ اللَّهِ بْنِ سِنَانٍ، عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ، قَالَ: «قَالَ رَسُولُ اللَّهِ ﷺ: إِنَّ

أَوَّلَ مَا عَصَى اللَّهُ — عَزَّ وَجَلَّ — بِهِ سِتُّ: حُبُّ الدُّنْيَا، وَحُبُّ الرِّئَاسَةِ، وَحُبُّ الطَّعَامِ، وَحُبُّ النَّوْمِ، وَحُبُّ الرَّاحَةِ، وَحُبُّ النِّسَاءِ.»

A number of our companions, from Ahmad Bin Muhammad Bin Khalid, from Nuh Bin Shuayb, from Abdullah Al Dihqan, from Abdullah Bin Sinan,

(It has been narrated) from Abu Abdullah^{asws} having said: ‘Rasool-Allah^{saww} said: ‘The first of what Allah^{azwj} Mighty and Majestic was disobeyed with were six – love of the world, and love of the governing, and love of the food, and love of the sleep, and love of the rest, and love of the women’.⁶⁸

4. مُحَمَّدُ بْنُ يَحْيَى، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ، عَنْ مُحَمَّدِ بْنِ سِنَانٍ، عَنْ طَلْحَةَ بْنِ زَيْدٍ: عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ: «أَنَّ رَجُلًا مِنْ خَتَمِ جَاءَ إِلَى النَّبِيِّ ﷺ، فَقَالَ: أَيُّ الْأَعْمَالِ أَبْغَضُ إِلَى اللَّهِ عَزَّ وَجَلَّ؟ فَقَالَ: الشِّرْكُ بِاللَّهِ، قَالَ: ثُمَّ مَاذَا؟ قَالَ: قَطِيعَةُ الرَّحِمِ، قَالَ: ثُمَّ مَاذَا؟ قَالَ: الْأَمْرُ بِالْمُنْكَرِ، وَالنَّهْيُ عَنِ الْمَعْرُوفِ.»

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Muhammad Bin Sinan, from Talha Bin Zayd,

(It has been narrated) from Abu Abdullah^{asws}, ‘A man from Khas’am came over to the Prophet^{saww} and he said, ‘Which of the deeds is the most Hated one to Allah^{azwj} Mighty and Majestic?’ So he^{asws} said: ‘The association (Shirk) with Allah^{azwj}’. He said, ‘Then what?’ He^{asws} said: ‘Cutting off the relationship’. He said, ‘Then what?’ He^{asws} said: ‘Enjoining of the evil and forbidding from the good’.⁶⁹

5. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنْ ابْنِ أَبِي عُمَيْرٍ، عَنْ حَسَنِ بْنِ عَطِيَّةٍ، عَنْ يَزِيدَ الصَّائِغِ، قَالَ: قُلْتُ لِأَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ: رَجُلٌ عَلَى هَذَا الْأَمْرِ إِنْ حَدَّثَ كَذِبًا، وَإِنْ وَعَدَ أَخْلَفَ، وَإِنْ أَتَمَّنَ حَانَ، مَا مَنَزَلَتُهُ؟

قَالَ: «هِيَ أَدْنَى الْمَنَازِلِ مِنَ الْكُفْرِ وَلَيْسَ بِكَافِرٍ.»

Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from hasan Bin Atiyya, from Yazeed Al Sa’ig who said,

‘I said to Abu Abdullah^{asws}, ‘A man of this matter (Al-Willayah), if he narrates he lies, and if he promises he breaks, and if he is entrusted he betrays. What is his status?’ He^{asws} said: ‘It is the closest of the levels from the disbelief, but he is not a disbeliever’.⁷⁰

6. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنِ النَّوْفَلِيِّ، عَنِ السَّكُونِيِّ: عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ، قَالَ: «قَالَ رَسُولُ اللَّهِ ﷺ: مِنْ عَلَامَاتِ الشَّقَاءِ جُمُودُ الْعَيْنِ، وَقَسْوَةُ الْقَلْبِ، وَشِدَّةُ الْحَرَصِ فِي طَلَبِ الدُّنْيَا، وَالِإِصْرَارُ عَلَى الذَّنْبِ.»

Ali Bin Ibrahim, from his father, from Al Nowfaly, from Al Sakuny,

(It has been narrated) from Abu Abdullah^{asws} having said: ‘Rasool-Allah^{saww} said: ‘From the signs of the wretchedness is the lustfulness of the eyes, and the harshness of the heart, and the intenseness of the greed in seeking the world, and the persistence upon the sin’.⁷¹

7. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنْ عَلِيِّ بْنِ أَسْبَاطٍ، عَنْ دَاوُدَ بْنِ النُّعْمَانِ، عَنْ أَبِي حَمْزَةَ: عَنْ أَبِي جَعْفَرٍ عَلَيْهِ السَّلَامُ، قَالَ: « حَظَبَ رَسُولُ اللَّهِ ﷺ النَّاسَ، فَقَالَ: أَلَا أُخْبِرُكُمْ بِشَرِّكُمْ؟ قَالُوا: بَلَى يَا رَسُولَ اللَّهِ، قَالَ ﷺ: الَّذِي يَمْنَعُ رِفْدَهُ، وَيَضْرِبُ عَبْدَهُ، وَيَتَزَوَّدُ وَحْدَهُ؛ فَظَنُّوا أَنَّ اللَّهَ لَمْ يَخْلُقْ خَلْقًا هُوَ شَرٌّ مِنْ هَذَا. ثُمَّ قَالَ: أَلَا أُخْبِرُكُمْ بِمَنْ هُوَ شَرٌّ مِنْ ذَلِكَ؟ قَالُوا: بَلَى يَا رَسُولَ اللَّهِ، قَالَ ﷺ: الَّذِي لَا يَرْجَى خَيْرُهُ، وَلَا يُؤْمَنُ شَرُّهُ؛ فَظَنُّوا أَنَّ اللَّهَ لَمْ يَخْلُقْ خَلْقًا هُوَ شَرٌّ مِنْ هَذَا. ثُمَّ قَالَ: أَلَا أُخْبِرُكُمْ بِمَنْ هُوَ شَرٌّ مِنْ ذَلِكَ؟ قَالُوا: بَلَى يَا رَسُولَ اللَّهِ، قَالَ ﷺ: الْمُتَفَحِّشُ اللَّعَانُ، الَّذِي إِذَا ذُكِرَ عِنْدَهُ الْمُؤْمِنُونَ لَعَنَهُمْ، وَإِذَا ذُكِرَ لَعْنُهُ.»

Ali Bin Ibrahim, from his father, from Ali Bin Asbaat, from Dawood Bin Al Nu'man, from Abu Hamza,

(It has been narrated) from Abu Ja'far^{asws} having said: 'Rasool-Allah^{saww} addressed the people, so he^{saww} said: 'Shall I^{saww} inform you of the most evil of you all?' They said, 'Yes, O Rasool-Allah^{saww}! The one who prevents his gifts, and strikes his slave, and provides from himself alone. Allah^{azwj} did not Create a creature who is more evil than this'.

Then he^{saww} said: 'Shall I^{saww} inform you of the one who is more evil than that?' They said, 'Yes, O Rasool-Allah^{saww}! He^{saww} said: 'The one whose goodness is not hoped for nor is there a safety from his evil'. So they thought that Allah^{azwj} has not Created a creature who is more evil than this.

Then he^{asws} said: 'Shall I^{saww} inform you of the one who is more evil than that?' They said, 'Yes, O Rasool-Allah^{saww}! He^{saww} said: 'He is a foulmouth, profane person. The one who, when the Momineen are mentioned in his presence, he curses them, and when they mention him, (they) condemn him'.⁷²

8. عِدَّةٌ مِنْ أَصْحَابِنَا، عَنْ سَهْلِ بْنِ زِيَادٍ، عَنْ بَعْضِ أَصْحَابِهِ، عَنْ عَبْدِ اللَّهِ بْنِ سِنَانٍ: عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ، قَالَ: « قَالَ رَسُولُ اللَّهِ ﷺ: ثَلَاثٌ مَنْ كُنَّ فِيهِ، كَانَ مُنَافِقًا — وَإِنْ صَامَ وَصَلَّى، وَزَعَمَ أَنَّهُ مُسْلِمٌ — مَنْ إِذَا اتَّيَمَنَ خَانَ، وَإِذَا حَدَّثَ كَذَبَ، وَإِذَا وَعَدَ أَخْلَفَ؛ إِنَّ اللَّهَ — عَزَّ وَجَلَّ — قَالَ فِي كِتَابِهِ: (إِنَّ اللَّهَ لَا يُحِبُّ الْخَائِنِينَ) وَقَالَ: (أَنْ لَعَنَتِ اللَّهُ عَلَيْهِ إِنْ كَانَ مِنَ الْكَاذِبِينَ) وَفِي قَوْلِهِ عَزَّ وَجَلَّ: (وَأَذْكُرْ فِي الْكِتَابِ إِسْمَاعِيلَ إِنَّهُ كَانَ صَادِقَ الْوَعْدِ وَكَانَ رَسُولًا نَبِيًّا) ».

A number of our companions, from Sahl Bin Ziyad, from one of his companions, from Abdullah Bin Sinan,

(It has been narrated) from Abdu Abdullah^{asws} having said: 'Rasool-Allah^{saww} said: 'Three (things), the one who has these in him, would be a hypocrite, and even if he were to Fast, and pray Salāt, and claims that he is a Muslim. The one who, when entrusted, betrays, when he narrates, lies, and when he promises, breaks. Allah^{azwj} Mighty and Majestic is Saying in His^{azwj} Book [8: 58] surely Allah does not love the treacherous. And He^{azwj} Said [24:

7] then the Curse of Allah be on him if he was one of the liars. And in the Words of the Mighty and Majestic [19: 54] And mention Ismail in the Book; he was truthful in (his) promise, and he was a Rasool, a Prophet'.⁷³

9. عَلِيٌّ بْنُ إِبْرَاهِيمَ، عَنْ مُحَمَّدِ بْنِ عَيْسَى، عَنْ يُونُسَ، عَنْ بَعْضِ أَصْحَابِهِ: عَنْ أَبِي عَبْدِ اللَّهِ عَائِلًا، قَالَ: « قَالَ رَسُولُ اللَّهِ ﷺ: أَلَا أُخْبِرُكُمْ بِأَبْعَدِكُمْ مِنِّي شَبْهًا؟ قَالُوا: بَلَى يَا رَسُولَ اللَّهِ، قَالَ ﷺ: الْفَاحِشُ الْمَتَفَحِّشُ الْبَذِيءُ الْبَخِيلُ الْمَخْتَالُ، الْحَقُودُ الْحَسُودُ، الْقَاسِي الْقَلْبُ، الْبَعِيدُ مِنْ كُلِّ خَيْرٍ يَرْجَى، غَيْرُ الْمَأْمُونِ مِنْ كُلِّ شَرٍّ يَتَّقَى.»

Ali Bin Ibrahim, from Muhammad Bin Isa, from Yunus, from one of his companions,

(It has been narrated) from Abu Abdullah^{asws} having said: 'Rasool-Allah^{saww} said: 'Shall I^{saww} inform you of the ones who are the most remote from me^{saww} in likeness?'

They said, 'Yes, O Rasool-Allah^{saww}!'. He^{saww} said: 'The immoral, the scandalous, the foul-mouthed, the stingy, the rogue, the malicious, the envious, the hard of heart, the one remote from every hope of goodness without any safety from every evil feared'.⁷⁴

10. الْحُسَيْنُ بْنُ مُحَمَّدٍ، عَنْ مُعَلَّى بْنِ مُحَمَّدٍ، عَنْ مَنْصُورِ بْنِ الْعَبَّاسِ، عَنْ عَلِيِّ بْنِ أَصْبَاطٍ رَفَعَهُ إِلَى سَلْمَانَ، قَالَ: إِذَا أَرَادَ اللَّهُ — عَزَّ وَجَلَّ — هَلَكَ عَبْدٌ، نَزَعَ مِنْهُ الْحَيَاءُ، فَإِذَا نَزَعَ مِنْهُ الْحَيَاءُ، لَمْ تَلْقَهُ إِلَّا خَائِنًا مَخُونًا، فَإِذَا كَانَ خَائِنًا مَخُونًا، نَزَعَتْ مِنْهُ الْأَمَانَةُ، فَإِذَا نَزَعَتْ مِنْهُ الْأَمَانَةُ، لَمْ تَلْقَهُ إِلَّا فَظًّا غَلِيظًا، فَإِذَا كَانَ فَظًّا غَلِيظًا، نَزَعَتْ مِنْهُ رِبْقَةُ الْإِيمَانِ، فَإِذَا نَزَعَتْ مِنْهُ رِبْقَةُ الْإِيمَانِ، لَمْ تَلْقَهُ إِلَّا شَيْطَانًا مَلْعُونًا

Al Husayn Bin Muhammad, from Moalla Bin Muhammad, from Mansour Bin Al Abbas, from Ali Bin Asbat, raising it to Salman who said,

(He^{asws} said): 'Whenever Allah^{azwj} Mighty and Majestic Intends to Destroy a servant, Removes the bashfulness from him. So when the bashfulness is Removed from him, you will not meet him except as a deceitful and causing deception. So when he was deceitful and causing deception, the entrustments would be removed from him. So when the entrustments are Removed from him, you will not meet him except as rude and harsh. So when he was rude and harsh, the yoke of Emān is Removed from him, you will not meet him except as a Satan^{la}, accursed'.⁷⁵

11. عَلِيٌّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنْ ابْنِ أَبِي عُمَيْرٍ، عَنْ إِبْرَاهِيمَ بْنِ زِيَادٍ الْكَرْخِيِّ: عَنْ أَبِي عَبْدِ اللَّهِ عَائِلًا، قَالَ: « قَالَ رَسُولُ اللَّهِ ﷺ: ثَلَاثٌ مَلْعُونَاتٌ مَلْعُونٌ مَنْ فَعَلَهُنَّ: الْمَغْوَطُ فِي ظِلِّ الثُّرَالِ، وَالْمَانِعُ الْمَاءَ الْمُنْتَابَ، وَالسَّادُّ الطَّرِيقَ الْمَعْرَبَةَ.»

Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Ibrahim Bin Ziyad Al Karkhy,

(It has been narrated) from Abu Abdullah^{asws} having said: 'Rasool-Allah^{saww} said: 'Three (things) are cursed. Accursed is the one who does these

– The defecation in the shade of encampments (public places), and the prevention of the allocated water, and the blocking of public roads’.⁷⁶

12. مُحَمَّدُ بْنُ يَحْيَى، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ، عَنْ ابْنِ مَجْبُوبٍ، عَنْ إِبْرَاهِيمَ الْكَرْخِيِّ: عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ، قَالَ: « قَالَ رَسُولُ اللَّهِ ﷺ: ثَلَاثُ مَلْعُونٍ مِنْ فَعَلْنَهُنَّ: الْمَتَعَوِّطُ فِي ظِلِّ النَّزَالِ، وَالْمَانِعُ الْمَاءَ الْمُتَنَابِ، وَالسَّادُّ الطَّرِيقَ الْمَسْلُوكَ ». »

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Ibn Mahboub, from Ibrahim Al Karkhy,

(It has been narrated) from Abu Abdullah^{asws} having said: ‘Rasool-Allah^{saww} said: ‘Three (things) are cursed. Accursed is the one who does this

– The defecation in the shade of encampments (public places), and the prevention of the allocated water, and the blocking of the travelled road’.⁷⁷

13. عِدَّةٌ مِنْ أَصْحَابِنَا، عَنْ سَهْلِ بْنِ زِيَادٍ، وَعَلِيِّ بْنِ إِبْرَاهِيمَ، عَنْ أَبِيهِ جَمِيعاً، عَنْ ابْنِ مَجْبُوبٍ، عَنْ ابْنِ رِثَابٍ، عَنْ أَبِي حَمْزَةَ، عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ، قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: « أَلَا أُخْبِرُكُمْ بِشَرِّ رِجَالِكُمْ؟ ». قُلْنَا: بَلَى يَا رَسُولَ اللَّهِ.

فَقَالَ ﷺ: « إِنَّ مِنْ شَرِّ رِجَالِكُمُ الْبَهَاتُ الْحَرِيءُ الْفَحَّاشُ، الْكَائِلُ وَحْدَهُ، وَالْمَانِعُ رِفْدَهُ، وَالضَّارِبُ عَبْدَهُ، وَالْمُلْجِئُ عِيَالَهُ إِلَى غَيْرِهِ ». »

A number of our companions, from Sahl Bin Ziyad and Ali Bin Ibrahim, from his father, altogether from Ibn Mahboub, from Ibn Raib, from Abu Hamza,

(It has been narrated) from Jabir Bin Abdullah who said, ‘Rasool-Allah^{saww} said: ‘Shall I^{saww} inform you all with the most evil of your men?’ We said, ‘Yes, O Rasool-Allah^{saww}! So he^{saww} said: ‘From the most evil of your men is the slanderer, the audaciously immoral, the lone eater, and the preventer of the gifts, and the whipper of his slave, and the causer of his family taking shelter with others’.⁷⁸

14. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنْ ابْنِ أَبِي عُمَيْرٍ، عَنْ مَيْسَرٍ، عَنْ أَبِيهِ: عَنْ أَبِي جَعْفَرٍ عَلَيْهِ السَّلَامُ، قَالَ: « قَالَ رَسُولُ اللَّهِ ﷺ: خَمْسَةٌ لَعْنَتُهُمْ وَكُلُّ نَبِيٍّ مُجَابٍ: الزَّائِدُ فِي كِتَابِ اللَّهِ، وَالتَّارِكُ لِسُنَّتِي، وَالْمُكَذِّبُ بِقَدْرِ اللَّهِ، وَالْمُسْتَحِلُّ مِنْ عَتَرَتِي مَا حَرَّمَ اللَّهُ، وَالْمُسْتَأْتِرُ بِالْفَيْءِ وَالْمُسْتَحِلُّ لَهُ ». »

Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Muyassar, from his father,

(It has been narrated) from Abu Ja’far^{asws} having said: ‘Rasool-Allah^{saww} said: ‘There are five that I^{saww} curse, and so did every Prophet^{saww} who was Answered – The increaser in the Book of Allah^{azwj}, and the neglecter of my^{saww} Sunnah, and the belier of the Ordainment of Allah^{azwj}, and the legalizer from my^{saww} offspring what Allah^{azwj} has Prohibited, and the mis-appropriator of Al-Fey (Khums) and the legalizer for himself’.⁷⁹

116 - بَابُ الرِّيَاءِ

Chapter 116 – The showing-off

1. عِدَّةٌ مِنْ أَصْحَابِنَا، عَنْ سَهْلِ بْنِ زِيَادٍ، عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ الْأَشْعَرِيِّ، عَنْ ابْنِ الْقَدَاحِ: عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ: أَنَّهُ قَالَ لِعَبَّادِ بْنِ كَثِيرٍ الْبَصْرِيِّ فِي الْمَسْجِدِ: «وَيْلَكَ يَا عَبَّادُ، إِيَّاكَ وَالرِّيَاءَ؛ فَإِنَّهُ مَنْ عَمِلَ لِغَيْرِ اللَّهِ وَكَلَهُ اللَّهُ إِلَى مَنْ عَمِلَ لَهُ».

A number of our companions, from Sahl Bin Ziyad, from Ja'far Bin Muhammad Al Ashary, from Ibn Al Qaddah,

(It has been narrated) from Abu Abdullah^{asws} having said to Abd Bin Kaseer Al-Basry in the Masjid: 'Woe be unto you Abbad! Beware of the showing-off, for it is from the deeds (done) for other than Allah^{azwj}. Allah^{azwj} will Allocate him to the one he worked for'.⁸⁰

2. مُحَمَّدُ بْنُ يَحْيَى، عَنْ أَحْمَدَ بْنِ مُحَمَّدَ بْنِ عِيسَى، عَنْ ابْنِ فَضَّالٍ، عَنْ عَلِيِّ بْنِ عُقْبَةَ، عَنْ أَبِيهِ، قَالَ: سَمِعْتُ أَبَا عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ يَقُولُ: «اجْعَلُوا أَمْرَكُمْ هَذَا لِلَّهِ، وَلَا تَجْعَلُوهُ لِلنَّاسِ؛ فَإِنَّهُ مَا كَانَ لِلَّهِ فَهُوَ لِلَّهِ، وَمَا كَانَ لِلنَّاسِ فَلَا يَصْعَدُ إِلَى اللَّهِ».

Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Ibn Fazzal, from Ali Bin Uqba, from his father who said,

'I heard Abu Abdullah^{asws} saying: 'Make this matter of yours (Al-Wilayah) to be for Allah^{azwj}, and do not make it to be for the people, for whatever was (performed) for Allah^{azwj}, so it would be for Allah^{azwj}, and whatever was (performed) for the people, so it would not ascend to Allah^{azwj}'.⁸¹

3. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنْ ابْنِ أَبِي عَمِيرٍ، عَنْ أَبِي الْمَغْرَاءِ، عَنْ يَزِيدَ بْنِ خَلِيفَةَ، قَالَ: قَالَ أَبُو عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ: «كُلُّ رِيَاءٍ شِرْكٌ؛ إِنَّهُ مَنْ عَمِلَ لِلنَّاسِ كَانَ ثَوَابُهُ عَلَى النَّاسِ، وَمَنْ عَمِلَ لِلَّهِ كَانَ ثَوَابُهُ عَلَى اللَّهِ».

Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Abu Al Magra'a, from Yazeed Bin Khaleefa who said,

'Abu Abdullah^{asws} said: 'Showing-off is Shirk (association with Allah^{azwj}). The one who does a deed for the people, his rewards would be upon the people, and the one who does a deed for Allah^{azwj}, his Reward would be upon Allah^{azwj}'.⁸²

4. مُحَمَّدُ بْنُ يَحْيَى، عَنْ أَحْمَدَ بْنِ مُحَمَّدَ بْنِ عِيسَى، عَنْ الْحُسَيْنِ بْنِ سَعِيدٍ، عَنْ النَّضْرِ بْنِ سُؤَيْدٍ، عَنْ الْقَاسِمِ بْنِ سُلَيْمَانَ، عَنْ جَرَّاحِ الْمَدَائِنِيِّ: عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ فِي قَوْلِ اللَّهِ عَزَّ وَجَلَّ: (فَمَنْ كَانَ يَرْجُوا لِقَاءَ رَبِّهِ فَلْيَعْمَلْ عَمَلًا صَالِحًا وَلَا يُشْرِكْ بِعِبَادَةِ رَبِّهِ أَحَدًا) قَالَ: «الرَّجُلُ يَعْمَلُ شَيْئًا مِنَ الثَّوَابِ لَا يَطْلُبُ بِهِ وَجْهَ اللَّهِ، إِنَّمَا يَطْلُبُ تَرْكِيبَةَ النَّاسِ يَشْتَهِي أَنْ يُسَمِعَ بِهِ النَّاسَ، فَهَذَا الَّذِي أَشْرَكَ بِعِبَادَةِ رَبِّهِ».

ثُمَّ قَالَ: «مَا مِنْ عَبْدٍ أَسْرَ خَيْرًا فَذَهَبَتِ الْأَيَّامُ أَبَدًا حَتَّى يَظْهَرَ اللَّهُ لَهُ خَيْرًا، وَمَا مِنْ عَبْدٍ يَسِرُّ شَرًّا فَذَهَبَتِ الْأَيَّامُ حَتَّى يَظْهَرَ اللَّهُ لَهُ شَرًّا».

Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Al Husayn Bin Saeed, from Al Nazar Bin Suweyd, from Al Qasim Bin Suleyman, from Jarrah Al Madainy,

(It has been narrated) from Abu Abdullah^{asws} regarding the Words of Allah^{azwj} Mighty and Majestic [18: 110] therefore whoever hopes to meet his Lord, so he should do righteous deeds, and not associate anyone in the worship of his Lord. He^{asws} said: 'The man does something from the Rewardable deeds, not seeking the Face of the Allah^{azwj} by it, but rather for purifying the people desiring that the people would hear him with it (become famous). So this is the one who is associating (committing Shirk) with the worship of his Lord^{azwj}'.

Then he^{asws} said: 'There is none from a servant who does good deeds secretly, so the days go by for ever until Allah^{azwj} would Manifest goodness for him, and there is none from a servant who does an evil deed secretly, so the days would go by forever until Allah^{azwj} would Manifest the evil for him'.⁸³

5. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ مُحَمَّدِ بْنِ عَيْسَى بْنِ عُبَيْدٍ، عَنْ مُحَمَّدِ بْنِ عَرْفَةَ، قَالَ: قَالَ لِي الرِّضَا عَلَيْهِ السَّلَامُ: «وَيَحْكُ، يَا ابْنَ عَرْفَةَ، اَعْمَلُوا لَغَيْرِ رِيَاءٍ وَلَا سُمْعَةٍ؛ فَإِنَّهُ مَنْ عَمِلَ لَغَيْرِ اللَّهِ وَكَلَهُ اللَّهُ إِلَى مَا عَمِلَ، وَيَحْكُ، مَا عَمِلَ أَحَدٌ عَمَلًا إِلَّا رَدَّاهُ اللَّهُ، إِنْ خَيْرًا فَخَيْرٌ، وَإِنْ شَرًّا فَشَرٌّ».

Ali Bin Ibrahim, from Muhammad Bin Isa Bin Ubeyd, from Muhammad Bin Arafa who said,

'Al-Reza^{asws} said to me: 'Woe be unto you, O Ibn Arafa! For it is such that the one who does a deed for other than Allah^{azwj}, Allah^{azwj} would Allocate it to what he worked for. Woe be unto you! There is no deed which anyone does except Allah^{azwj} Returns it as such – so if it is good, so good, and if evil, so evil'.⁸⁴

6. مُحَمَّدُ بْنُ يَحْيَى، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ، عَنْ عَلِيِّ بْنِ الْحَكَمِ، عَنْ عُمَرَ بْنِ يَزِيدٍ، قَالَ: إِنِّي لَأَتَعَشَّى مَعَ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ إِذْ تَلَا هَذِهِ الْآيَةَ: (بَلِ الْإِنْسَانُ عَلَى نَفْسِهِ بَصِيرَةٌ وَلَوْ أَلْقَى مَعَاذِيرَهُ): «يَا أَبَا حَفْصٍ، مَا يَصْنَعُ الْإِنْسَانُ أَنْ يَتَّقِرَبَ إِلَى اللَّهِ — عَزَّ وَجَلَّ — بِخِلَافِ مَا يَعْلَمُ اللَّهُ تَعَالَى؟! إِنْ رَسُولَ اللَّهِ ﷺ كَانَ يَقُولُ: مَنْ أَسْرَ سَرِيرَةً رَدَّاهُ اللَّهُ رِدَاءَهَا، إِنْ خَيْرًا فَخَيْرٌ، وَإِنْ شَرًّا فَشَرٌّ».

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Ali Bin Al Hakam, from Umar Bin Yazeed who said,

'I was having dinner with Abu Abdullah^{asws} when he^{asws} recited this Verse [75: 14] But! The human being is evidence against himself [75: 15] Although he puts forth his excuses. O Abu Hafs! The human being cannot get closer to Allah^{azwj} Mighty and Majestic by going against what Allah^{azwj} the Exalted Knows. Rasool-Allah^{saww} was saying: 'The one who does a secretive deed, Allah^{azwj} would Return it with a Returning - if it was good, so good, and if it was evil, so evil'.⁸⁵

7. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنِ النَّوْفَلِيِّ، عَنِ السَّكُونِيِّ: عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ، قَالَ: « قَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: إِنْ الْمَلِكُ لَيَصْعَدُ بِعَمَلِ الْعَبْدِ مُبْتَهِجاً بِهِ، فَإِذَا صَعِدَ بِحَسَنَاتِهِ يَقُولُ اللَّهُ عَزَّ وَجَلَّ: اجْعَلُوهَا فِي سَجِّينَ، إِنَّهُ لَيْسَ إِيَّايَ أَرَادَ بِهَا ».

Ali Bin Ibrahim, from his father, from Al Nowfaly, from Al Sakuny, (It has been narrated) from Abu Abdullah^{asws} having said: ‘The Prophet^{saww} said: ‘The Angel joyfully ascends with the deed of the servant. So when he ascends with his good deed, Allah^{azwj} Mighty and Majestic is Saying: “Make it to be in the Sijjeen (a Register of deeds of evil people), it is not I^{azwj} He^{azwj} intended with it’⁸⁶.

8. وَبِإِسْنَادِهِ قَالَ: « قَالَ أَمِيرُ الْمُؤْمِنِينَ عَلَيْهِ السَّلَامُ: ثَلَاثُ عَلَامَاتٍ لِلْمُرَائِي: يَنْشَطُ إِذَا رَأَى النَّاسَ، وَيَكْسُلُ إِذَا كَانَ وَحْدَهُ، وَيُحِبُّ أَنْ يُحْمَدَ فِي جَمِيعِ أُمُورِهِ ».

And by his chain, ‘He^{asws} said: ‘Amir Al-Momineen^{asws} said: ‘There are three signs for the show-off – He is active when he sees the people (around him), and he is lazy when he is alone, and he loves to be praised in the entirety of his affairs’⁸⁷.
9. عِدَّةٌ مِنْ أَصْحَابِنَا، عَنْ أَحْمَدَ بْنِ مُحَمَّدَ بْنِ خَالِدٍ، عَنْ عُثْمَانَ بْنِ عِيسَى، عَنْ عَلِيِّ بْنِ سَالِمٍ، قَالَ: سَمِعْتُ أَبَا عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ يَقُولُ: « قَالَ اللَّهُ عَزَّ وَجَلَّ: أَنَا خَيْرُ شَرِيكَ، مَنْ أَشْرَكَ مَعِيَ غَيْرِي فِي عَمَلٍ عَمِلَهُ لَمْ أَقْبَلْهُ، إِلَّا مَا كَانَ لِي خَالِصاً ».

A number of our companions, from Ahmad Bin Muhammad Bin Khalid, from Usman Bin Isa, from Ali Bin Salim who said, ‘I heard Abu Abdullah^{asws} saying: ‘Allah^{azwj} Mighty and Majestic Says: “I^{azwj} am the best Associate. The one who associates someone else with Me^{azwj} in a deed he does, I^{azwj} will not Accept it except what was (done) for Me^{azwj} purely’⁸⁸.

10. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنْ ابْنِ مَحْبُوبٍ، عَنْ دَاوُدَ: عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ، قَالَ: « مَنْ أَظْهَرَ لِلنَّاسِ مَا يُحِبُّ اللَّهُ، وَبَارَزَ اللَّهَ بِمَا كَرِهَهُ، لَقِيَ اللَّهَ وَهُوَ مَاقَتْ لَهُ ».

Ali Bin Ibrahim, from his father, from Ibn Mahboub, from Dawood, (It has been narrated) from Abu Abdullah^{asws} having said: ‘The one who displays to the people what Allah^{azwj} Loves and opposes Allah^{azwj} with what He^{azwj} Dislikes (showoff), he will find Allah^{azwj} at war with him’⁸⁹.

11. أَبُو عَلِيٍّ الْأَشْعَرِيُّ، عَنْ مُحَمَّدَ بْنِ عَبْدِ الْجَبَّارِ، عَنْ صَفْوَانَ، عَنْ فَضِيلٍ: عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ، قَالَ: « مَا يَصْنَعُ أَحَدُكُمْ أَنْ يَظْهَرَ حَسَنًا وَيُسِرَّ سَيِّئًا، أَلَيْسَ يَرْجِعُ إِلَى نَفْسِهِ، فَيَعْلَمُ أَنَّ ذَلِكَ لَيْسَ كَذَلِكَ؟ وَاللَّهِ — عَزَّ وَجَلَّ — يَقُولُ: (بَلِ الْإِنْسَانُ عَلَى نَفْسِهِ بَصِيرَةٌ) إِنَّ السَّرِيرَةَ إِذَا صَحَّتْ، قَوَّيْتُ الْعَلَانِيَةَ ».

الحسين بن محمد، عن معلى بن محمد، عن محمد بن جمهور، عن فضالة، عن معاوية، عن الفضل، عن أبي عبد الله عَلَيْهِ السَّلَامُ، مثله.

Abu Ali Al Ashary, from Muhammad Bin Abdul Jabbar, from Safwan, from Fazl Abu Al Abbas,

(It has been narrated) from Abu Abdullah^{asws} having said: ‘What is one of you doing if he does a good deed in the apparent and does the evil deed in private. Does he not return it to his own self, so he knows that, that is not like that? And Allah^{azwj} Mighty and Majestic is Saying [75: 14] But! The human being is evidence against himself. The secretive deeds, when it is correct, strengthens the deed done in the open’.

Al Husayn Bin Muhammad, from Moalla Bin Muhammad, from Muhammad Bin Jamhour, from Fazalat, from Muawiya, from Al Fuzayl, from Abu Abdullah^{asws} – similar to it.⁹⁰

12. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ صَالِحِ بْنِ السَّنْدِيِّ، عَنْ جَعْفَرِ بْنِ بَشِيرٍ، عَنْ عَلِيِّ بْنِ أَبِي حَمْزَةَ، عَنْ أَبِي بَصِيرٍ، قَالَ: قَالَ أَبُو عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ: «مَا مِنْ عَبْدٍ يُسِرُّ خَيْرًا إِلَّا لَمْ تَذْهَبِ الْيَّامُ حَتَّى يُظْهَرَ اللَّهُ لَهُ خَيْرًا، وَمَا مِنْ عَبْدٍ يُسِرُّ شَرًّا إِلَّا لَمْ تَذْهَبِ الْيَّامُ حَتَّى يُظْهَرَ اللَّهُ لَهُ شَرًّا».

Ali Bin Ibrahim, from Salih Bin Al Sindy, from Ja'far Bin Bashir, from Ali Bin Abu Hamza, from Abu Baseer who said,

‘Abu Abdullah^{asws} said: ‘There is none from a servant who does a good deed secretly except that the days would not pass by until Allah^{azwj} Manifests goodness to him; and there is none from a servant who does an evil deed secretly except that the days would not go by until Allah^{azwj} Manifests the evil to him’.⁹¹

13. عِدَّةٌ مِنْ أَصْحَابِنَا، عَنْ سَهْلِ بْنِ زِيَادٍ، عَنْ عَلِيِّ بْنِ أَصْبَاطٍ، عَنْ يَحْيَى بْنِ بَشِيرٍ، عَنْ أَبِيهِ: عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ، قَالَ: «مَنْ أَرَادَ اللَّهُ — عَزَّ وَجَلَّ — بِالْقَلِيلِ مِنْ عَمَلِهِ، أَظْهَرَ اللَّهُ لَهُ أَكْثَرَ مِمَّا أَرَادَ؛ وَمَنْ أَرَادَ النَّاسُ بِالْكَثِيرِ مِنْ عَمَلِهِ فِي تَعَبٍ مِنْ بَدَنِهِ وَسَهَرٍ مِنْ لَيْلِهِ، أَبَى اللَّهُ — عَزَّ وَجَلَّ — إِلَّا أَنْ يُقَلِّلَهُ فِي عَيْنِ مَنْ سَمِعَهُ».

A number of our companions, from Sahl Bin Ziyad, from Ali Bin Asbaat, from Yahya Bin Bashir, from his father,

(It has been narrated) from Abu Abdullah^{asws} having said: ‘The one who intends Allah^{azwj} Mighty and Majestic with the little from his deeds, Allah^{azwj} would Manifest a lot for him from what he intended; and the one who intends the people with the more from his deeds during the exhaustion from his body and staying awake from his night, Allah^{azwj} Mighty and Majestic would Refuse except that He^{azwj} Belittles it in the eyes of the ones whom he (intended to) hear him’.⁹²

14. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنِ النَّوْفَلِيِّ، عَنِ السَّكُونِيِّ: عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ، قَالَ: «قَالَ رَسُولُ اللَّهِ ﷺ: سَيَأْتِي عَلَى النَّاسِ زَمَانٌ تَخْبَثُ فِيهِ سَرَائِرُهُمْ، وَتَحْسَنُ فِيهِ عُلَانِيَتُهُمْ طَمَعًا فِي الدُّنْيَا، لَا يُرِيدُونَ بِهِ مَا عِنْدَ رَبِّهِمْ، يَكُونُ دِينُهُمْ رِيَاءً، لَا يَخَالِطُهُمْ خَوْفٌ، يَعْجَبُ اللَّهُ بِعِقَابٍ، فَيَدْعُوهُ دَعَاءَ الْغَرِيقِ، فَلَا يَسْتَجِيبُ لَهُمْ».

Ali Bin Ibrahim, from his father, from Al Nowfaly, from Al Sakuny,

(It has been narrated) from Abu Abdullah^{asws} having said: ‘Rasool-Allah^{saww} said: ‘There would be coming a time upon the people, their secretive matters would be wicked and they would be good in the public in greed regarding the world, not intending by it what is in the Presence of their Lord^{azwj}. Their religion would happen to be show-off, the fear not blending in them. Allah^{azwj} would Punish them generally. So they would be supplicating with the Supplication of the drowning one (Dua Al-Ghareek), but it would not be Answered for them’.⁹³

15. مُحَمَّدٌ بْنُ يَحْيَى، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ، عَنْ عَلِيِّ بْنِ الْحَكَمِ، عَنْ عُمَرَ بْنِ يَزِيدٍ، قَالَ: إِنِّي لَأَتَعَشَّى مَعَ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ إِذْ تَلَا هَذِهِ الْآيَةَ: (بَلِ الْإِنْسَانُ عَلَى نَفْسِهِ بَصِيرَةٌ وَلَوْ أَلْقَى مَعَاذِيرَهُ): « يَا أَبَا حَفْصٍ، مَا يَصْنَعُ الْإِنْسَانُ أَنْ يَعْتَذِرَ إِلَى النَّاسِ بِخِلَافِ مَا يَعْلَمُ اللَّهُ مِنْهُ؛ إِنَّ رَسُولَ اللَّهِ ﷺ كَانَ يَقُولُ: مَنْ أَسْرَ سَرِيرَةً أَلْبَسَهُ اللَّهُ رِدَاءَهَا، إِنَّ خَيْرًا فَخَيْرٌ، وَإِنْ شَرًّا فَشَرٌّ ».

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Ali Bin Al Hakam, from Umar Bin Yazeed who said,

‘I was having dinner with Abu Abdullah^{asws} when he recited this Verse [75: 14] But! The human being is evidence against himself [75: 15] Although he puts forth his excuses. (He^{asws} said): ‘O Abu Hafs! What is the human doing if he apologises to the people with against what Allah^{azwj} Knows from him. Rasool-Allah^{saww} was saying: ‘The one does something secretly, Allah^{azwj} would Clothe it in return – if good, so good, and if evil, so evil’.⁹⁴

16. عِدَّةٌ مِنْ أَصْحَابِنَا، عَنْ سَهْلِ بْنِ زِيَادٍ، عَنْ عَلِيِّ بْنِ أَسْبَاطٍ، عَنْ بَعْضِ أَصْحَابِهِ: عَنْ أَبِي جَعْفَرٍ عَلَيْهِ السَّلَامُ: أَنَّهُ قَالَ: « الْإِبْقَاءُ عَلَى الْعَمَلِ أَشَدُّ مِنَ الْعَمَلِ ». قَالَ: وَمَا الْإِبْقَاءُ عَلَى الْعَمَلِ؟ قَالَ: « يَصِلُ الرَّجُلُ بَصْلَةً، وَيَنْفَقُ نَفَقَةً لِلَّهِ وَحْدَهُ لِشَرِيكَ لَهُ، فَكُتِبَ لَهُ سِرًّا، ثُمَّ يَذْكُرُهَا فْتُمَحَّى، فَتُكْتَبُ لَهُ عَلَانِيَةً، ثُمَّ يَذْكُرُهَا فْتُمَحَّى، وَتُكْتَبُ لَهُ رِيَاءً ».

A number of our companions, from Sahl Bin Ziyad, from Ali Bin Asbaat, from one of his companions,

(It has been narrated) from Abu Ja’far^{asws} having said: ‘The remaining upon the deed is more difficult than the deed itself’. He said, ‘And what is the remaining upon the deed?’ He^{asws} said: ‘The man maintains relationships by helping (a relative) and he spends an expenditure for the Sake of Allah^{azwj} Alone, there being no associates for Him^{azwj}, so a secretive good deed is Recorded for him. Then he mentions it and it gets Deleted, and an open good deed is Recorded for him. Then he mentions it (again), and a showing-off is Recorded for him’.⁹⁵

17. عِدَّةٌ مِنْ أَصْحَابِنَا، عَنْ سَهْلِ بْنِ زِيَادٍ، عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ الْأَشْعَرِيِّ، عَنْ ابْنِ الْقَدَّاحِ: عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ، قَالَ: « قَالَ أَمِيرُ الْمُؤْمِنِينَ صَلَوَاتُ اللَّهِ عَلَيْهِ: اخْشَوْا اللَّهَ

حَشِيَّةٌ لَيْسَتْ بِتَعْذِيرٍ، وَاعْمَلُوا لِلَّهِ فِي غَيْرِ رِيَاءٍ وَلَا سُمْعَةٍ؛ فَإِنَّهُ مَنْ عَمِلَ لِغَيْرِ اللَّهِ وَكَلَهُ اللَّهُ إِلَى عَمَلِهِ.»

A number of our companions, from Sahl Bin Ziyad, from Ja'far Bin Muhammad Al ashary, from Ibn Al Qaddah,

(It has been narrated) from Abu Abdullah^{asws} having said: 'Amir Al-Momineen^{asws} said: 'Fear Allah^{azwj} with a fear not with an excuse, and perform deeds for Allah^{azwj} without any showing off and not to be heard of, for the one who does a deed for other than Allah^{azwj}, Allah^{azwj} would Allocate him to his deeds'.⁹⁶

18. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنْ ابْنِ أَبِي عُمَيْرٍ، عَنْ جَمِيلِ بْنِ دَرَّاجٍ، عَنْ زُرَّارَةَ، عَنْ أَبِي جَعْفَرٍ عَلَيْهِ السَّلَامُ، قَالَ: سَأَلْتُهُ عَنْ الرَّجُلِ يَعْمَلُ الشَّيْءَ مِنَ الْخَيْرِ، فَيَرَاهُ إِنْسَانٌ، فَيَسْرُهُ ذَلِكَ؟ فَقَالَ: «لَا بَأْسَ، مَا مِنْ أَحَدٍ إِلَّا وَهُوَ يُحِبُّ أَنْ يَظْهَرَ لَهُ فِي النَّاسِ الْخَيْرُ، إِذَا لَمْ يَكُنْ صَنَعَ ذَلِكَ لَذَلِكَ.»

Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Jameel Bin Darraj, from Zurara,

(It has been narrated) from Abu Ja'far^{asws}, said, 'I asked him^{asws} about the man who does something from the good works. So a person sees him, and that cheers him up'. So he^{asws} said: 'There is no problem. There is no one except that he loves it that the goodness be made apparent for him among the people, so long as he did not do that, for that'.⁹⁷

117- بَابُ طَلَبِ الرِّئَاسَةِ

Chapter 117 – Seeking the leadership

1. مُحَمَّدٌ بْنُ يَحْيَى، عَنْ أَحْمَدَ بْنِ مُحَمَّدَ بْنِ عِيسَى، عَنْ مُعَمَّرِ بْنِ خَلَّادٍ، عَنْ أَبِي الْحَسَنِ عَلَيْهِ السَّلَامُ: أَنَّهُ ذَكَرَ رَجُلًا، فَقَالَ: «إِنَّهُ يُحِبُّ الرِّئَاسَةَ». فَقَالَ: «مَا ذُبَّانِ ضَارِيَانِ فِي غَنَمٍ قَدْ تَفَرَّقَ رِعَاؤُهَا بِأَضَرِّ فِي دِينِ الْمُسْلِمِ مِنَ الرِّئَاسَةِ.»

Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Moammad Bin Khallad,

(It has been narrated) from Abu Al-Hassan^{asws}. A man was mentioned and he (the narrator) said, 'He loves the leadership'. So he^{asws} said: 'Two fierce wolves among the sheep separated from their shepherd are not more harmful than the leadership is in the Religion of the Muslim'.⁹⁸

2. عَنْهُ، عَنْ أَحْمَدَ، عَنْ سَعِيدِ بْنِ جَنَاحٍ، عَنْ أَخِيهِ أَبِي عَامِرٍ، عَنْ رَجُلٍ: عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ، قَالَ: «مَنْ طَلَبَ الرِّئَاسَةَ هَلَكَ.»

From him, from Ahmad, from Saeed Bin Janah, from his brother Abu Aamir, from a man,

(It has been narrated) from Abu Abdullah^{asws} having said: 'The one who seeks the leadership, is destroyed'.⁹⁹

3. عَدَّةٌ مِنْ أَصْحَابِنَا، عَنْ أَحْمَدَ بْنِ مُحَمَّدَ بْنِ خَالِدٍ، عَنْ أَبِيهِ، عَنْ عَبْدِ اللَّهِ بْنِ الْمُغِيرَةِ، عَنْ عَبْدِ اللَّهِ بْنِ مُسْكَانٍ، قَالَ: سَمِعْتُ أَبَا عَبْدِ اللَّهِ عليه السلام يَقُولُ: «إِيَّاكُمْ وَهَؤُلَاءِ الرُّؤَسَاءِ الَّذِينَ يَتَرَأْسُونَ، فَوَ اللَّهِ مَا خَفَقَتِ النَّعَالُ خَلْفَ رَجُلٍ إِلَّا هَلَكَ وَاهْلَكَ». »

A number of our companinons, from Ahmad Bin Muhammad Bin Khalid, from his father, from Abdullah Bin Al Mugheira, from Abdullah Bin Muskan who said,

‘I heard Abu Abdullah^{asws} saying: ‘Beware of those leaders who are assuming the leadership, for by Allah^{azwj}, no slipper would tap behind a man (i. e. , have one follower) except that he would be destroyed and cause destruction (to him - the leader)’.¹⁰⁰

4. عَنْهُ، عَنْ مُحَمَّدَ بْنِ إِسْمَاعِيلَ بْنِ بَزِيْعٍ وَغَيْرِهِ رَفَعُوهُ، قَالَ: قَالَ أَبُو عَبْدِ اللَّهِ عليه السلام: «مَلْعُونٌ مَنْ تَرَأَسَ، مَلْعُونٌ مَنْ هَمَّ بِهَا، مَلْعُونٌ مَنْ حَدَّثَ بِهَا نَفْسَهُ». »

From him, from Muhammad Bin Ismail Bin Bazie, and someone else, raising it, said,

‘Abu Abdullah^{asws} said: ‘Accursed is the one who is a leader! Accursed is the one who intends with it! Accursed is the one who discusses to himself with it!’.¹⁰¹

5. مُحَمَّدُ بْنُ يَحْيَى، عَنْ أَحْمَدَ بْنِ مُحَمَّدَ بْنِ عِيْسَى، عَنْ الْحَسَنِ بْنِ أَيُّوبَ بْنِ أَبِي عَقِيلَةَ الصِّرْفِيِّ، قَالَ: حَدَّثَنَا كَرَّامٌ، عَنْ أَبِي حَمَزَةَ الثَّمَالِيِّ، قَالَ: قَالَ لِي أَبُو عَبْدِ اللَّهِ عليه السلام: «إِيَّاكَ وَالرَّئِيسَةَ، وَإِيَّاكَ أَنْ تَطَّأَ أَعْقَابَ الرِّجَالِ». »

قَالَ: قُلْتُ: جَعَلْتُ فِدَاكَ، أَمَّا الرَّئِيسَةُ فَقَدْ عَرَفْتُهَا؛ وَأَمَّا أَنْ أَطَّأَ أَعْقَابَ الرِّجَالِ، فَمَا ثَلَاثَا مَا فِي يَدِي إِلَّا مِمَّا وَطَأْتُ أَعْقَابَ الرِّجَالِ؟ فَقَالَ لِي: «لَيْسَ حَيْثُ تَذْهَبُ، إِيَّاكَ أَنْ تَنْصِبَ رَجُلًا دُونَ الْحُجَّةِ، فَتُصَدِّقَهُ فِي كُلِّ مَا قَالَ». »

Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Al Hasan Bin Ayoub, from Abu Aqela Al Sayrafi who said, ‘Karram narrated to me from Abu Hamza Al Sumaly who said,

‘Abu Abdullah^{asws} said to me: ‘Beware of the leadership, and beware of following the heels of men!’ I said, ‘May I be sacrificed for you^{asws}! As for the leadership, so I have recognised it, and as for following the heels of men, so there is no two-thirds of whatever there is in my hands except that it is from following the heels of men’. So he^{asws} said to me: ‘This is not where you are going with it. Beware of establishing a man besides the Proof^{asws}, so you ratify him with regards to everything what he says (blind following)’.¹⁰²

6. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ مُحَمَّدَ بْنِ عِيْسَى، عَنْ يُونُسَ، عَنْ أَبِي الرَّبِيعِ الشَّامِيِّ، عَنْ أَبِي جَعْفَرٍ عليه السلام، قَالَ: قَالَ لِي: «وَيْحَكَ يَا أَبَا الرَّبِيعِ، لَاتَطْلُبَنَّ الرَّئِيسَةَ، وَلَا تَكُنْ ذَنْبًا، وَلَا تَأْكُلْ

بَنَا النَّاسَ؛ فَيُفْقِرَكَ اللَّهُ، وَلَتَأْتِلَ فِينَا مَا لَنَقُولُ فِي أَنْفُسِنَا؛ فَإِنَّكَ مَوْقُوفٌ وَمَسْئُولٌ لِمَاحِلَةٍ، فَإِنْ كُنْتَ صَادِقًا صَدَقْنَاكَ، وَإِنْ كُنْتَ كَاذِبًا كَذَّبْنَاكَ».

Ali Bin Ibrahim, from Muhammad Bin Isa, from Yunus, from Abu Al Rabie al Shamy,

(It has been narrated) from Abu Ja'far^{asws} having said to me: 'Woe be unto you, O Abu Al-Rabie! You should neither seek the leadership, nor become a wolf, nor devour the people by us^{asws} so Allah^{azwj} would Impoverish you, and do not say regarding us^{asws} what we^{asws} are not saying regarding ourselves^{asws}, for you would be made to pause and would inevitably be questioned. So if you were truthful, we^{asws} would ratify you, and if you were a liar, we^{asws} would not believe you'. ¹⁰³

Note:

The translator has translated the phrase "would believe you" and that is false. [\[www.alhassanain.org/english\]](http://www.alhassanain.org/english)

7. عِدَّةٌ مِنْ أَصْحَابِنَا، عَنْ سَهْلِ بْنِ زِيَادٍ، عَنْ مَنْصُورِ بْنِ الْعَبَّاسِ، عَنْ ابْنِ مِيَّاحٍ، عَنْ أَبِيهِ، قَالَ: سَمِعْتُ أَبَا عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ يَقُولُ: «مَنْ أَرَادَ الرِّئَاسَةَ هَلَكَ».

A number of our companions, from Sahl Bin Ziyad, from Mansour Bin Al Abbas, from Ibn Mayyah, from his father who said,

'I heard Abu Abdullah^{asws} saying: 'The one who wants the leadership, is destroyed!'. ¹⁰⁴

8. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ مُحَمَّدِ بْنِ عَيْسَى، عَنْ يُونُسَ، عَنِ الْعَلَاءِ، عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ، قَالَ: سَمِعْتُ أَبَا عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ يَقُولُ: «أَتَرَى لَأَعْرِفُ خِيَارَكُمْ مِنْ شَرَارِكُمْ؟ بَلَى وَاللَّهِ، وَإِنَّ شَرَارَكُمْ مِنْ أَحَبِّ أَنْ يُوطَأَ عَقْبُهُ، إِنَّهُ لَأَبَدٌ مِنْ كَذَابٍ، أَوْ عَاجِزِ الرَّأْيِ».

Ali Bin Ibrahim, from Muhammad Bin Isa, from Yunus, from Al A'ala, from Muhammad Bin Muslim who said,

'I heard Abu Abdullah^{asws} saying: 'Do you view that I^{asws} do not recognise your good ones from your evils ones? Yes, by Allah^{azwj} (I^{asws} do), and the most evils ones of you is the one who loves to be followed. It is inevitable that he would be from the liars, or one frustrated from the opinion'. ¹⁰⁵

118 - بَابُ اخْتِلَالِ الدُّنْيَا بِالْدِّينِ

Chapter 118 – Confusing the world by the Religion

1. مُحَمَّدُ بْنُ يَحْيَى، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ، عَنْ مُحَمَّدِ بْنِ سَنَانَ، عَنْ إِسْمَاعِيلَ بْنِ جَابِرٍ، عَنْ يُونُسَ بْنِ ظَبْيَانَ، قَالَ: سَمِعْتُ أَبَا عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ يَقُولُ: «قَالَ رَسُولُ اللَّهِ ﷺ: إِنَّ اللَّهَ — عَزَّ وَجَلَّ — يَقُولُ: وَيْلٌ لِلَّذِينَ يَخْتَلُونَ الدُّنْيَا بِالْدِّينِ، وَيْلٌ لِلَّذِينَ يَقْتُلُونَ الَّذِينَ يَأْمُرُونَ بِالْقِسْطِ مِنَ النَّاسِ، وَيْلٌ لِلَّذِينَ يَسِيرُ الْمُؤْمِنُ فِيهِمْ بِالتَّقِيَّةِ، أَبِي يَغْتَرُونَ، أَمْ عَلَيَّ يَجْتَرِثُونَ؟ فَبَيَّ حَلَفْتُ لَأُتِيحَنَّ لَهُمْ فِتْنَةٌ تَتْرَكَ الْحَلِيمَ مِنْهُمْ حَيْرَانَ».

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Muhammad Bin Sinan, from Ismail Bin Jabir, from Yunus Bin Zabyan who said,

‘I heard Abu Abdullah^{asws} saying: ‘Rasool-Allah^{saww} said: ‘Allah^{azwj} Mighty and Majestic is Saying: “Woe be unto those who are confusing the world by (using) the Religion, and woe be unto those who are killing those who are ordering with the fairness from the people, and woe be unto those who are causing the Momin among them to walk upon the dissimulation. Is it Me^{azwj} they are deceiving or upon Me^{azwj} they are being audacious? So it is by Me^{azwj} that I^{azwj} Swear by, I^{azwj} shall Cause such strife to arrive to them which would leave the most forbearing of them as (completely) confused’.¹⁰⁶

119 - بَابُ مَنْ وَصَفَ عَدْلًا وَعَمَلَ بِغَيْرِهِ

Chapter 119 – The one who portrays justice and acts without it

1. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنْ ابْنِ أَبِي عُمَيْرٍ، عَنْ يُونُسَ بْنِ يَزَارٍ، عَنْ مُعَلَّى بْنِ خُنَيْسٍ: عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ، قَالَ: «إِنَّ مِنْ أَشَدِّ النَّاسِ حَسْرَةً يَوْمَ الْقِيَامَةِ مَنْ وَصَفَ عَدْلًا، ثُمَّ عَمَلَ بِغَيْرِهِ».

Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Yusuf Al Bazzaz, from Moalla Bin Khunays,

(It has been narrated) from Abu Abdullah^{asws} having said: ‘The one with the most intense of regrets on the Day of Judgment would be the one who portrayed the justice, then acted without it’.¹⁰⁷

2. مُحَمَّدُ بْنُ يَحْيَى، عَنْ أَحْمَدَ بْنِ مُحَمَّدَ بْنِ عِيسَى، عَنْ مُحَمَّدِ بْنِ سِنَانٍ، عَنْ قُتَيْبَةَ الْأَعَشَى: عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ: أَنَّهُ قَالَ: «مِنْ أَشَدِّ النَّاسِ عَذَابًا يَوْمَ الْقِيَامَةِ مَنْ وَصَفَ عَدْلًا، وَعَمَلَ بِغَيْرِهِ».

Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Muhammad Bin Sinan, from Quteyba Al A’asha,

(It has been narrated) from Abu Abdullah^{asws} having said: ‘The one with the most intense of Punishments on the Day of Judgment would be the one who portrayed the justice and acted without it’.¹⁰⁸

3. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنْ ابْنِ أَبِي عُمَيْرٍ، عَنْ هِشَامِ بْنِ سَالِمٍ، عَنْ ابْنِ أَبِي يَعْفُورٍ: عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ، قَالَ: «إِنَّ مِنْ أَعْظَمِ النَّاسِ حَسْرَةً يَوْمَ الْقِيَامَةِ مَنْ وَصَفَ عَدْلًا، ثُمَّ خَالَفَهُ إِلَى غَيْرِهِ».

Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Hisham Bin Salim, from Ibn Abu Yafour,

(It has been narrated) from Abu Abdullah^{asws} having said: ‘The one with the greatest of regrets on the Day of Judgment would be the one who portrayed justice, then opposed it to something else’.¹⁰⁹

4. مُحَمَّدُ بْنُ يَحْيَى، عَنْ الْحُسَيْنِ بْنِ إِسْحَاقَ، عَنْ عَلِيِّ بْنِ مَهْزِيَارٍ، عَنْ عَبْدِ اللَّهِ بْنِ يَحْيَى، عَنْ ابْنِ مُسْكَانَ، عَنْ أَبِي بَصِيرٍ: عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ: قَالَ فِي قَوْلِ اللَّهِ عَزَّ وَجَلَّ:

(فَكُتِبُوا فِيهَا هُمْ وَالْغَاوُونَ) قَالَ: « يَا أَبَا بَصِيرٍ، هُمْ قَوْمٌ وَصَفُوا عَدْلًا بِالسِّتَةِ، ثُمَّ خَالَفُوهُ إِلَى غَيْرِهِ ».

Muhammad Bin Yahya, from Al Husayn Bin Is'haq, from Ali Bin Mahziyar, from Abdullah Bin Yahya, from Ibn Muskan, from Abu Baseer,

(It has been narrated) from Abu Abdullah^{asws} having said regarding the Words of Allah^{azwj} Mighty and Majestic [26: 94] So they shall be flung into it, they and the erring ones. He^{asws} said: 'O Abu Baseer! They were a people who were portraying justice with their tongues, then were opposing to something else'.¹¹⁰

5. مُحَمَّدُ بْنُ يَحْيَى، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ عِيسَى، عَنْ ابْنِ أَبِي عَمِيرٍ، عَنْ عَلِيِّ بْنِ عَطِيَّةٍ، عَنْ حَيْثَمَةَ، قَالَ: قَالَ لِي أَبُو جَعْفَرٍ عليه السلام: « أَبْلَغُ شَيْعَتَنَا أَنَّهُ لَنْ يَنَالَ مَا عِنْدَ اللَّهِ إِلَّا بِعَمَلٍ، وَأَبْلَغُ شَيْعَتَنَا أَنَّ أَكْثَرَ النَّاسِ حَسْرَةٌ يَوْمَ الْقِيَامَةِ مَنْ وَصَفَ عَدْلًا، ثُمَّ يَخَالِفُهُ إِلَى غَيْرِهِ ».

Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Ibn Abu Umeyr, from Ali Bin Atiyya, from Khaseyma who said,

'Abu Ja'far^{asws} said to me: 'Deliver to our^{asws} Shias that whatever is in the Presence of Allah^{azwj} cannot be attained except by deeds; and deliver to our^{asws} Shias that the people with the utmost of regrets on the Day of Judgment would be the one who portrayed justice, then opposed it to something else'.¹¹¹

120 - بَابُ الْمِرَاءِ وَالْخُصُومَةِ وَمُعَادَاةِ الرِّجَالِ

Chapter 120 – The quarreling, and the disputing, and the animosity to the men

1. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ هَارُونَ بْنِ مُسْلِمٍ، عَنْ مَسْعَدَةَ بْنِ صَدَقَةَ، عَنْ أَبِي عَبْدِ اللَّهِ عليه السلام، قَالَ: « قَالَ أَمِيرُ الْمُؤْمِنِينَ عليه السلام: إِيَّاكُمْ وَالْمِرَاءَ وَالْخُصُومَةَ؛ فَإِنَّهُمَا يَمْرِضَانِ الْقُلُوبَ عَلَى الْإِخْوَانِ، وَيَنْبِتُ عَلَيْهِمَا النِّفَاقُ ».

Ali Bin Ibrahim, from Haroun Bin Muslim, from Mas'ada Bin Sadaqa,

(It has been narrated) from Abu Abdullah^{asws} having said: 'Amir Al-Momineen^{asws} said: 'Beware of the quarrelling and the disputing for these two create ill feelings towards the brothers (in Eman) and upon these two hypocrisy grows'.¹¹²

2. وَبِإِسْنَادِهِ، قَالَ: « قَالَ النَّبِيُّ ﷺ: ثَلَاثٌ مَنْ لَقِيَ اللَّهَ — عَزَّ وَجَلَّ — بِهِنَّ دَخَلَ الْجَنَّةَ مِنْ أَيِّ بَابٍ شَاءَ: مَنْ حَسَنَ خُلُقَهُ، وَخَشِيَ اللَّهَ فِي الْمَغِيبِ وَالْمَحْضَرِ، وَتَرَكَ الْمِرَاءَ وَإِنْ كَانَ مُحِقًّا ».

And by his chain,

'He^{asws} said: 'The Prophet^{saww} said: 'Three (things), the one who meets Allah^{azwj} Mighty and Majestic with these would enter the Paradise from whichever Door he so desires to – The one whose manners are excellent, and

he fears Allah^{azwj} in private and the public, and neglecting the quarrelling and even if he was right'.¹¹³

3. وَبِإِسْنَادِهِ، قَالَ: «مَنْ نَصَبَ اللَّهَ غَرَضًا لِلْخُصُومَاتِ، أَوْ شَكَ أَنْ يُكْثَرَ الْإِتِّقَالَ».

And by his chain, 'He^{asws} said: Whoever targets Allah in a quarrel (fighting against Just) may go through quick transition (from truth to falsehood)'.¹¹⁴

4. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ صَالِحِ بْنِ السَّنْدِيِّ، عَنْ جَعْفَرِ بْنِ بَشِيرٍ، عَنْ عَمَّارِ بْنِ مَرْوَانَ، قَالَ: قَالَ أَبُو عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ: «لَا تُمَارِينَ حَلِيمًا وَلَا سَفِيهًا؛ فَإِنَّ الْحَلِيمَ يَقْلِيكَ، وَالسَّفِيهَ يُؤْذِيكَ».

Ali Bin Ibrahim, from Salih Bin Al Sindy, from Ja'far Bin Bashir, from Ammar Bin Marwan who said,

'Abu Abdullah^{asws} said: 'Do not quarrel with a forbearing one nor with a foolish one, for the forbearing one would detest you and the foolish one would harm you'.¹¹⁵

5. عَلِيُّ، عَنْ أَبِيهِ، عَنْ ابْنِ أَبِي عُمَيْرٍ، عَنِ الْحَسَنِ بْنِ عَطِيَّةَ، عَنْ عُمَرَ بْنِ يَزِيدَ: عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ، قَالَ: «قَالَ رَسُولُ اللَّهِ ﷺ: مَا كَادَ جَبْرِئِيلُ عَلَيْهِ السَّلَامُ يَأْتِينِي إِلَّا قَالَ: يَا مُحَمَّدُ، اتَّقِ شَحْنَاءَ الرِّجَالِ وَعَدَاوَتَهُمْ».

Ali, from his father, from Ibn Abu Umeyr, from Al Hassan Bin Atiyya, from Umar Bin Yazeed,

(It has been narrated) from Abu Abdullah^{asws} having said: 'Rasool-Allah^{saww} said: 'Almost every time Jibraeel^{as} came to me, said: 'O Muhammad^{saww}! Fear the hatred of the men and their animosity'.¹¹⁶

6. عِدَّةٌ مِنْ أَصْحَابِنَا، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ، عَنْ عَلِيِّ بْنِ الْحَكَمِ، عَنِ الْحَسَنِ بْنِ الْحُسَيْنِ الْكُنْدِيِّ: عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ، قَالَ: «قَالَ جَبْرِئِيلُ عَلَيْهِ السَّلَامُ لِلنَّبِيِّ ﷺ: إِيَّاكَ وَمَلْحَاةَ الرِّجَالِ».

A number of our companions, from Ahmad Bin Muhammad, from Ali Bin Al Hakam, from Al Hassan Bin Al Husayn Al Kindy,

(It has been narrated) from Abu Abdullah^{asws} having said: 'Jibraeel^{as} said to the Prophet^{saww}: 'Beware of disputing the men'.¹¹⁷

7. عَنْهُ، عَنْ عُثْمَانَ بْنِ عِيسَى، عَنْ عَبْدِ الرَّحْمَنِ بْنِ سَيَّابَةَ: عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ، قَالَ: «إِيَّاكُمْ وَالْمُشَارَةَ، فَإِنَّهَا تُورِثُ الْمَعْرَةَ، وَتُظْهِرُ الْمَعُورَةَ».

From him, from Usman Bin Isa, from Abdul Rahman Bin Sayaba,

(It has been narrated) from Abu Abdullah^{asws} having said: 'Beware of the disputes for it inherits the disgrace and manifests the vulnerability'.¹¹⁸

8. مُحَمَّدُ بْنُ يَحْيَى، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ عِيسَى، عَنْ ابْنِ مَحْبُوبٍ، عَنْ عَنَسَةَ الْعَايِدِ: عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ، قَالَ: «إِيَّاكُمْ وَالْخُصُومَةَ؛ فَإِنَّهَا تَشْغُلُ الْقَلْبَ، وَتُورِثُ النِّفَاقَ، وَتَكْسِبُ الضَّغَائِنَ».

Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Ibn Mahboub, from Anbasa Al Aabid,

(It has been narrated) from Abu Abdullah^{asws} having said: 'Beware of the disputes, for these tend to occupy the heart and inherit the hypocrisy and earn the grudges'.¹¹⁹

9. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنْ ابْنِ أَبِي عُمَيْرٍ، عَنِ الْحَسَنِ بْنِ عَطِيَّةَ، عَنْ عُمَرَ بْنِ يَزِيدَ: عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ، قَالَ: « قَالَ رَسُولُ اللَّهِ ﷺ: مَا كَادَ جِبْرِئِيلُ عَلَيْهِ السَّلَامُ يَأْتِينِي إِلَّا قَالَ: يَا مُحَمَّدُ، اتَّقِ شَحْنَاءَ الرِّجَالِ وَعَدَاوَتَهُمْ ».

Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Al Hassan Bin Atiyya, from Umar Bin Yazeed,

(It has been narrated) from Abu Abdullah^{asws} having said: 'Rasool-Allah^{saww} said: 'Almost every time Jibraeel^{as} came to me^{saww}, said: 'O Muhammad^{saww}! Fear disputing the men and their animosity'.¹²⁰

10. مُحَمَّدُ بْنُ يَحْيَى، عَنْ أَحْمَدَ بْنِ مُحَمَّدَ بْنِ عِيسَى، عَنْ مُحَمَّدَ بْنِ مِهْرَانَ، عَنْ عَبْدِ اللَّهِ بْنِ سِنَانَ: عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ، قَالَ: « قَالَ رَسُولُ اللَّهِ ﷺ: مَا أَتَانِي جِبْرِئِيلُ عَلَيْهِ السَّلَامُ قَطُّ إِلَّا وَعَظَّنِي، فَأَخِرَ قَوْلُهُ لِي: إِيَّاكَ وَمُشَارَةَ النَّاسِ؛ فَإِنَّهَا تَكْشِفُ الْعَوْرَةَ، وَتَذْهَبُ بِالْعِزِّ ». «

Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Muhammad Bin Mihran, from Abdullah Bin Sinan,

(It has been narrated) from Abu Abdullah^{asws} having said: 'Rasool-Allah^{saww} said: 'Jibraeel^{as} did not come to me at all except he^{as} advised me^{saww}, and the last of his^{as} words to me^{saww} were: 'Beware of Beware disputing with the people for it uncovers the bareness and removes the honour'.¹²¹

11. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ؛ وَمُحَمَّدُ بْنُ إِسْمَاعِيلَ، عَنِ الْفَضْلِ بْنِ شاذَانَ جَمِيعاً، عَنْ ابْنِ أَبِي عُمَيْرٍ، عَنْ إِبْرَاهِيمَ بْنِ عَبْدِ الْحَمِيدِ، عَنِ الْوَلِيدِ بْنِ صَبِيحٍ، قَالَ: سَمِعْتُ أَبَا عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ يَقُولُ: « قَالَ رَسُولُ اللَّهِ ﷺ: مَا عَهْدَ إِلَيَّ جِبْرِئِيلُ عَلَيْهِ السَّلَامُ فِي شَيْءٍ مَا عَهْدَ إِلَيَّ فِي مُعَادَاةِ الرِّجَالِ ».

Ali Bin Ibrahim, from his father and Muhammad Bin Ismail, from Al Fazl Bin Shazaan, altogether from Ibn Abu Umeyr, from Ibrahim Bin Abdul Hameed, from Al Waleed Bin Sabeeh who said,

'I heard Abu Abdullah^{asws} saying: 'Rasool-Allah^{saww} said: 'Jibraeel^{as} did not pledge to me^{as} with anything (more) than what he^{as} pledged to me regarding the animosity of the men'.¹²²

12. عَدَّةٌ مِنْ أَصْحَابِنَا، عَنْ أَحْمَدَ بْنِ أَبِي عَبْدِ اللَّهِ، عَنْ بَعْضِ أَصْحَابِهِ رَفَعَهُ، قَالَ: قَالَ أَبُو عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ: « مَنْ زَرَعَ الْعَدَاوَةَ، حَصَدَ مَا بَذَرَ ».

A number of our companions, from Ahmad Bin Abu Abdullah, from one of his companions, raising it, said,

'Abu Abdullah^{asws} said: 'The one who cultivates the enmity would reap what he sows'.¹²³

121 - بَابُ الْغَضَبِ

Chapter 121 – The anger

1. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنِ النَّوْفَلِيِّ، عَنِ السَّكُونِيِّ، عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ، قَالَ: « قَالَ رَسُولُ اللَّهِ ﷺ: الْغَضَبُ يُفْسِدُ الْإِيمَانَ، كَمَا يُفْسِدُ الْخَلُّ الْعَسَلَ ».

Ali Bin Ibrahim, from his father, from Al Nowfaly, from Al Sakuny, (It has been narrated) from Abu Abdullah^{asws} having said: ‘Rasool-Allah^{saww} said: ‘The anger spoils the Emān just as the vinegar spoils the honey’.¹²⁴

2. أَبُو عَلِيٍّ الْأَشْعَرِيُّ، عَنْ مُحَمَّدِ بْنِ عَبْدِ الْجَبَّارِ، عَنِ ابْنِ فَضَّالٍ، عَنْ عَلِيِّ بْنِ عَقَبَةَ، عَنْ أَبِيهِ، عَنْ مَيْسَرٍ، قَالَ: ذُكِرَ الْغَضَبُ عِنْدَ أَبِي جَعْفَرٍ عَلَيْهِ السَّلَامُ، فَقَالَ: « إِنَّ الرَّجُلَ لَيَغْضَبُ، فَمَا يَرْضَى أَبَدًا حَتَّى يَدْخُلَ النَّارَ، فَأَيُّمَا رَجُلٍ غَضِبَ عَلَى قَوْمٍ — وَهُوَ قَائِمٌ — فَلْيَجْلِسْ مِنْ فَوْرِهِ ذَلِكَ؛ فَإِنَّهُ سَيَذْهَبُ عَنْهُ رَجَزُ الشَّيْطَانِ، وَأَيُّمَا رَجُلٍ غَضِبَ عَلَى ذِي رَحِمٍ، فَلْيَدْنُ مِنْهُ، فَلْيَمْسَهُ، فَإِنَّ الرَّحِمَ إِذَا مُسَّتْ سَكَتَتْ ».

Abu Ali Al Ashary, from Muhammad Bin Abdul Jabbar, from Ibn Fazzal, from Ali Bin Uqba, from his father, from Muyassar who said,

‘The anger was mentioned in the presence of Abu Ja’far^{asws}, so he^{asws} said: ‘When the man is angered, so he would not be pleased ever, until he enters the Fire. Therefore, whenever a man gets angry upon a people while he is standing, so let him sit down straight away, so the filth of Satan^{la} would go away from him; and whenever a man is angered upon a relative, so let him go closer to him and let him touch him, for the relative, when touched, calms down’.¹²⁵

3. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ مُحَمَّدِ بْنِ عَيْسَى، عَنْ يُونُسَ، عَنْ دَاوُدَ بْنِ فَرْقَدٍ، قَالَ: قَالَ أَبُو عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ: « الْغَضَبُ مِفْتَاحُ كُلِّ شَرٍّ ».

Ali Bin Ibrahim, from Muhammad Bin Isa, from Yunus, from Dawood Bin Farqad who said,

‘Abu Abdullah^{asws} said: ‘The anger is a key to every evil’.¹²⁶

4. عِدَّةٌ مِنْ أَصْحَابِنَا، عَنْ أَحْمَدَ بْنِ مُحَمَّدَ بْنِ خَالِدٍ، عَنْ أَبِيهِ، عَنِ النَّضْرِ بْنِ سُوَيْدٍ، عَنِ الْقَاسِمِ بْنِ سُلَيْمَانَ، عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ، قَالَ: « سَمِعْتُ أَبِي عَلَيْهِ السَّلَامُ يَقُولُ: أَتَى رَسُولُ اللَّهِ ﷺ رَجُلٌ بَدْوِيٌّ، فَقَالَ: إِنِّي أَسْكُنُ الْبَادِيَةَ، فَعَلِمَنِي جَوَامِعَ الْكَلَامِ، فَقَالَ: أَمْرُكَ أَنْ لَا تَغْضَبَ، فَأَعَادَ عَلَيْهِ الْأَعْرَابِيُّ الْمَسْأَلَةَ ثَلَاثَ مَرَّاتٍ حَتَّى رَجَعَ الرَّجُلُ إِلَى نَفْسِهِ، فَقَالَ: لَا أَسْأَلُ عَنْ شَيْءٍ بَعْدَ هَذَا، مَا أَمَرَنِي رَسُولُ اللَّهِ ﷺ إِلَّا بِالْخَيْرِ ».

قَالَ: « وَكَانَ أَبِي عَلَيْهِ السَّلَامُ يَقُولُ: أَيُّ شَيْءٍ أَشَدُّ مِنَ الْغَضَبِ؟ إِنَّ الرَّجُلَ لَيَغْضَبُ، فَيَقْتُلُ النَّفْسَ الَّتِي حَرَّمَ اللَّهُ، وَيَقْذِفُ الْمُحَصَّنَةَ ».

A number of our companions, from Ahmad Bin Muhammad Bin Khalid, from his father, from Al Nazar Bin Suweyd, from Al Qasim Bin Suleyman,

(It has been narrated) from Abu Abdullah^{asws}, said, 'I heard my^{asws} father^{asws} saying: 'A Bedouin man came over to Rasool-Allah^{saww} and he said, 'I dwell in the desert, so teach me the comprehensive words'. So he^{saww} said: 'I^{saww} order you that you should not get angry'. So the Bedouin reiterated the question upon him^{saww} three times, until the man retracted it to himself and he said, 'I shall not ask about anything after this. Rasool-Allah^{saww} did not order me except with the good'.

He^{asws} said: 'And my^{asws} father^{asws} was saying: 'Which thing is more difficult than the anger. Once the man gets angry so he kills the soul which Allah^{azwj} has Prohibited and he slanders the married woman'.¹²⁷

5. عَنْهُ، عَنْ ابْنِ فَضَالٍ، عَنْ إِبْرَاهِيمَ بْنِ مُحَمَّدٍ الْأَشْعَرِيِّ، عَنْ عَبْدِ الْأَعْلَى، قَالَ: قُلْتُ لِأَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ: عَلَّمَنِي عِظَةً أَتَعِظُ بِهَا، فَقَالَ: «إِنَّ رَسُولَ اللَّهِ ﷺ أَتَاهُ رَجُلٌ، فَقَالَ لَهُ: يَا رَسُولَ اللَّهِ، عَلَّمَنِي عِظَةً أَتَعِظُ بِهَا، فَقَالَ لَهُ: انْطَلِقْ وَلَا تَغْضَبْ، ثُمَّ أَعَادَ إِلَيْهِ، فَقَالَ لَهُ: انْطَلِقْ وَلَا تَغْضَبْ؛ ثَلَاثَ مَرَّاتٍ.»

From him, from Ibn Fazzal, from Ibrahim Bin Muhammad Al Ashary, from Abdul A'ala who said,

'I said to Abu Abdullah^{asws}, 'Teach me an advice which I can be advised with'. So he^{asws} said: 'A man came over to Rasool-Allah^{saww} and he said, 'O Rasool-Allah^{saww}! Teach me an advice I can be advised with'. So he^{saww} said to him: 'Go, and don't be angry'. Then he reiterated to him^{saww}. So he^{saww} said to him: 'Go, and don't be angry' – three times'.¹²⁸

6. عَنْهُ، عَنْ إِسْمَاعِيلَ بْنِ مِهْرَانَ، عَنْ سَيْفِ بْنِ عَمِيرَةَ: عَمَّنْ سَمِعَ أَبَا عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ يَقُولُ: «مَنْ كَفَّ غَضَبَهُ، سَتَرَ اللَّهُ عَوْرَتَهُ.»

From him, from Ismail Bin Mihran, from Sayf Bin Ameyra,

(It has been narrated) from the one who heard Abu Abdullah^{asws} saying: 'The one who restrains his anger, Allah^{azwj} would Veil his bareness'.¹²⁹

7. عَنْهُ، عَنْ ابْنِ مَحْبُوبٍ، عَنْ هِشَامِ بْنِ سَالِمٍ، عَنْ حَبِيبِ السَّجِسْتَانِيِّ: عَنْ أَبِي جَعْفَرٍ عَلَيْهِ السَّلَامُ، قَالَ: «مَكْتُوبٌ فِي التَّوْرَةِ فِيمَا نَاجَى اللَّهُ — عَزَّ وَجَلَّ — بِهِ مُوسَى عَلَيْهِ السَّلَامُ: يَا مُوسَى، أَمْسِكْ غَضَبَكَ عَمَّنْ مَلَكَتْكَ عَلَيْهِ؛ أَكْفَ عَنْكَ غَضَبِي.»

From him, from Ibn Mahboub, from Hisham Bin Salim, from Habeeb Al Sijistany,

(It has been narrated) from Abu Ja'far^{asws} having said: 'It is Written in the Torah, among what Allah^{azwj} Mighty and Majestic Whispered to Musa^{as} with: "O Musa^{as}! Withhold your^{as} anger from the one who you^{as} have control upon, I^{azwj} shall Restrain My^{azwj} Anger from you^{as}".'¹³⁰

8. عِدَّةٌ مِنْ أَصْحَابِنَا، عَنْ سَهْلِ بْنِ زِيَادٍ، عَنْ مُحَمَّدِ بْنِ عَبْدِ الْحَمِيدِ، عَنْ يَحْيَى بْنِ عَمْرٍو، عَنْ عَبْدِ اللَّهِ بْنِ سِنَانٍ، قَالَ: قَالَ أَبُو عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ: «أَوْحَى اللَّهُ — عَزَّ وَجَلَّ —

إِلَى بَعْضِ أَنْبِيَائِهِ: يَا ابْنَ آدَمَ، اذْكُرْنِي فِي غَضَبِكَ؛ اذْكُرْكَ فِي غَضَبِي، لَا أَمْحَقُكَ فِيمَنْ أَمْحَقُ، وَأَرْضُ بِي مُنْتَصِرًا؛ فَإِنْ ائْتَصَّرِي لَكَ خَيْرٌ مِنْ ائْتَصَّارِكَ لِنَفْسِكَ».

A number of our companions, from Sahl Bin Ziyad, from Muhammad Bin Abdul Hameed, from Yahya Bin Amro, from Abdullah Bin Sinan who said,

‘Abu Abdullah^{asws} said: ‘Allah^{azwj} Mighty and Majestic Revealed unto one of His^{azwj} Prophets^{as}: “O son of Adam^{as}! Remember Me^{azwj} during your anger, I^{azwj} shall Remember you during My^{azwj} Anger and will not Eliminate you among the ones I^{azwj} Eliminate; and be pleased with My^{azwj} Support, for My^{azwj} Support for you is better than your support for yourself”‘. ¹³¹

9. أَبُو عَلِيٍّ الْأَشْعَرِيُّ، عَنْ مُحَمَّدِ بْنِ عَبْدِ الْجَبَّارِ، عَنْ ابْنِ فَضَّالٍ، عَنْ عَلِيِّ بْنِ عُقْبَةَ، عَنْ عَبْدِ اللَّهِ بْنِ سِنَانٍ: عَنْ أَبِي عَبْدِ اللَّهِ عليه السلام، وَزَادَ فِيهِ: «وَإِذَا ظَلَمْتَ بِمَظْلَمَةٍ فَارْضَ بِاِئْتَصَّارِي لَكَ، فَإِنْ ائْتَصَّارِي لَكَ خَيْرٌ مِنْ ائْتَصَّارِكَ لِنَفْسِكَ».

Abu Ali Al Ashary, from Muhammad Bin Abdul Jabbar, from Ibn Fazzal, from Ali Bin Uqba, from Abdullah Bin Sinan,

(It has been narrated) from Abu Abdullah^{asws}, similar to it, and there is an increase in it, “And when you are oppressed with an injustice, so be please with My^{azwj} Support for you, for My^{azwj} Support for you is better than your support for yourself!” ¹³²

10. مُحَمَّدُ بْنُ يَحْيَى، عَنْ أَحْمَدَ بْنِ مُحَمَّدَ بْنِ عِيسَى، عَنْ ابْنِ مَجْبُوبٍ، عَنْ إِسْحَاقَ بْنِ عَمَّارٍ، قَالَ: سَمِعْتُ أَبَا عَبْدِ اللَّهِ عليه السلام يَقُولُ: «إِنَّ فِي التَّوْرَةِ مَكْتُوبًا: يَا ابْنَ آدَمَ، اذْكُرْنِي حِينَ تَغْضَبُ؛ اذْكُرْكَ عِنْدَ غَضَبِي، فَلَا أَمْحَقُكَ فِيمَنْ أَمْحَقُ، وَإِذَا ظَلَمْتَ بِمَظْلَمَةٍ فَارْضَ بِاِئْتَصَّارِي لَكَ؛ فَإِنْ ائْتَصَّارِي لَكَ خَيْرٌ مِنْ ائْتَصَّارِكَ لِنَفْسِكَ».

Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Ibn Mahboub, from Is'haq Bin Ammar who said,

‘I heard Abu Abdullah^{asws} saying: ‘It is Written in the Torah: “O son of Adam^{as}! Remember me when you are angered, I^{azwj} shall Remember you during My^{azwj} Anger, so I^{azwj} shall not Eliminate you among the ones I^{azwj} do Eliminate; and whenever you are oppressed with an injustice, so be pleased with My^{azwj} Support for you, for My^{azwj} Support for you is better than your support for yourself”‘. ¹³³

11. الْحُسَيْنُ بْنُ مُحَمَّدٍ، عَنْ مُعَلَّى بْنِ مُحَمَّدٍ؛ وَعَلِيِّ بْنِ مُحَمَّدٍ، عَنْ صَالِحِ بْنِ أَبِي حَمَّادٍ جَمِيعًا، عَنْ الْوَشَّاءِ، عَنْ أَحْمَدَ بْنِ عَائِدٍ، عَنْ أَبِي خَدِيجَةَ، عَنْ مُعَلَّى بْنِ خُنَيْسٍ: عَنْ أَبِي عَبْدِ اللَّهِ عليه السلام، قَالَ: «قَالَ رَجُلٌ لِلنَّبِيِّ صلى الله عليه وآله وسلم: يَا رَسُولَ اللَّهِ عَلِّمْنِي، قَالَ: اذْهَبْ وَلَا تَغْضَبْ، فَقَالَ الرَّجُلُ: قَدْ اِكْتَفَيْتُ بِذَاكَ، فَمَضَى إِلَى أَهْلِهِ، فَإِذَا بَيْنَ قَوْمِهِ حَرْبٌ قَدِ قَامُوا صُفُوفًا، وَلَبَسُوا السِّلَاحَ، فَلَمَّا رَأَى ذَلِكَ لَبَسَ سِلَاحَهُ، ثُمَّ قَامَ مَعَهُمْ، ثُمَّ ذَكَرَ قَوْلَ رَسُولِ اللَّهِ صلى الله عليه وآله وسلم: لَا تَغْضَبْ، فَرَمَى السِّلَاحَ، ثُمَّ جَاءَ يَمْشِي إِلَى الْقَوْمِ الَّذِينَ هُمْ عَدُوُّ قَوْمِهِ، فَقَالَ:

يَا هَؤُلَاءِ، مَا كَانَتْ لَكُمْ مِنْ جَرَاخَةٍ أَوْ قَتْلٍ أَوْ ضَرْبٍ لَيْسَ فِيهِ أَثَرٌ، فَعَلَيْ فِي مَالِي أَنَا أَوْفِيكُمْوهُ، فَقَالَ الْقَوْمُ: فَمَا كَانَ فَهُوَ لَكُمْ، نَحْنُ أَوْلَى بِذَلِكَ مِنْكُمْ». قَالَ: «فَاصْطَلَحَ الْقَوْمُ، وَذَهَبَ الْغَضَبُ».

Al Husayn Bin Muhammad, from Moalla Bin Muhammad, and Ali Bin Muhammad, from Salih Bin Abu Hammad, altogether from Al Washha, from Ahmad Bin A'iz, from Abu Khadeeja, from Moalla Bin Khunays,

(It has been narrated) from Abu Abdullah^{asws} having said: 'A man said to the Prophet^{saww}, 'O Rasool-Allah^{saww}! Teach me (something)'. He^{saww} said: 'Go and don't be angry'. So the man said, 'I have suffice with that'. So he went to his family and he found that there was a battle in between his people, and they had lined up in rows and wearing the weapons.

So when he saw that, he (also) wore his weapon, then stood along with them. Then he remembered the words of Rasool-Allah^{saww}, 'Don't be angry'. So he threw down the weapon, then went walking over to the people who were the enemies of his people, and he said, 'O you all! Whatever injuries were with you, or (if) a killing, or a strike in which there were no effects, so upon me is (the compensation for it) from my wealth. I shall fulfil it'. So the people said, 'So whatever it was, so it is for you, (although) we are first for it with that than you are (i. e. we don't want anything)'.

He^{asws} said: 'So the people reconciled and the hostility was gone'.¹³⁴

12. عِدَّةٌ مِنْ أَصْحَابِنَا، عَنْ سَهْلِ بْنِ زِيَادٍ، وَعَلِيِّ بْنِ إِبْرَاهِيمَ، عَنْ أَبِيهِ جَمِيعاً، عَنْ ابْنِ مَحْبُوبٍ، عَنْ ابْنِ رِثَابٍ، عَنْ أَبِي حَمْزَةَ الثَّمَالِيِّ: عَنْ أَبِي جَعْفَرٍ عليه السلام، قَالَ: «إِنَّ هَذَا الْغَضَبُ جَمْرَةٌ مِنَ الشَّيْطَانِ، تُوَقَّدُ فِي قَلْبِ ابْنِ آدَمَ، وَإِنْ أَحَدَكُمْ إِذَا غَضِبَ احْمَرَّتْ عَيْنَاهُ، وَانْتَفَخَتْ أَوْدَاجُهُ، وَدَخَلَ الشَّيْطَانُ فِيهِ، فَإِذَا خَافَ أَحَدُكُمْ ذَلِكَ مِنْ نَفْسِهِ، فَلْيَلْزِمِ الْأَرْضَ، فَإِنَّ رِجَزَ الشَّيْطَانِ لَيَذْهَبُ عَنْهُ عِنْدَ ذَلِكَ».

A number of our companions, from Sahl Bin Ziyad, and Ali Bin Ibrahim, from his father, altogether from Ibn Mahboub, from Ib Raib, from Abu Hamza Al Sumaly,

(It has been narrated) from Abu Ja'far^{asws} having said: 'This anger is an ember from the Satan^{la}, being inflamed in the head of the son of Adamas, and that one of you, when he gets angered, his eyes turn red, his veins puff up and Satan^{la} enters in him. So when one of you fears that from himself, so let him hold on to the earth, for the filth of the Satan^{la} would go away from him during that'.¹³⁵

13. عِدَّةٌ مِنْ أَصْحَابِنَا، عَنْ أَحْمَدَ بْنِ أَبِي عَبْدِ اللَّهِ، عَنْ بَعْضِ أَصْحَابِهِ رَفَعَهُ، قَالَ: قَالَ أَبُو عَبْدِ اللَّهِ عليه السلام: «الْغَضَبُ مَمْحَقَةٌ لِقَلْبِ الْحَكِيمِ». وَقَالَ: «مَنْ لَمْ يَمْلِكْ غَضَبَهُ، لَمْ يَمْلِكْ عَقْلَهُ».

A number of our companions, from Ahmad Bin Abu Abdullah, from one of his companions, raising it, said,

‘Abu Abdullah^{asws} having said: ‘The anger is darkness for the wise heart’. And he^{asws} said: ‘The one who does not control his anger, would not (be able to) control his intellect’.¹³⁶

14. الْحُسَيْنُ بْنُ مُحَمَّدٍ، عَنْ مُعَلَّى بْنِ مُحَمَّدٍ، عَنِ الْحَسَنِ بْنِ عَلِيٍّ، عَنْ عَاصِمِ بْنِ حُمَيْدٍ، عَنْ أَبِي حَمْزَةَ: عَنْ أَبِي جَعْفَرٍ عَلَيْهِ السَّلَامُ، قَالَ: « قَالَ رَسُولُ اللَّهِ ﷺ: مَنْ كَفَّ نَفْسَهُ عَنْ أَعْرَاضِ النَّاسِ، أَقَالَ اللَّهُ نَفْسَهُ يَوْمَ الْقِيَامَةِ؛ وَمَنْ كَفَّ غَضَبَهُ عَنِ النَّاسِ، كَفَّ اللَّهُ — تَبَارَكَ وَتَعَالَى — عَنْهُ عَذَابَ يَوْمِ الْقِيَامَةِ ».

Al Husayn Bin Muhammad, from Moalla Bin Muhammad, from Al Hassan Bin Ali, from Aasim Bin Humeyd, from Abu Hamza,

(It has been narrated) from Abu Ja'far^{asws} having said: ‘Rasool-Allah^{saww} said: ‘The one who restrains himself from the vanities of the world, Allah^{azwj} would Discharge his soul on the Day of Judgment; and the one who restrains his anger from the people, Allah^{azwj} Blessed and High would Restrain the Punishment from him on the Day of Judgment’.¹³⁷

15. عِدَّةٌ مِنْ أَصْحَابِنَا، عَنْ سَهْلِ بْنِ زِيَادٍ، عَنْ ابْنِ مَحْبُوبٍ، عَنْ أَبِي حَمْزَةَ: عَنْ أَبِي جَعْفَرٍ عَلَيْهِ السَّلَامُ، قَالَ: « مَنْ كَفَّ غَضَبَهُ عَنِ النَّاسِ، كَفَّ اللَّهُ عَنْهُ عَذَابَ يَوْمِ الْقِيَامَةِ ».

A number of our companions, from Sahl Bin Ziyad, from Ibn Mahboub, from Abu Hamza,

(It has been narrated) from Abu Ja'far^{asws} having said: ‘The one who restrains his anger from the people, Allah^{azwj} would Restrain the Punishment from him on the Day of Judgment’.¹³⁸

Notes

- [illegible]

[illegible]

116 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 120 H 5
117 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 120 H 6
118 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 120 H 7
119 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 120 H 8
120 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 120 H 9
121 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 120 H 10
122 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 120 H 11
123 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 120 H 12
124 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 121 H 1
125 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 121 H 2
126 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 121 H 3
127 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 121 H 4
128 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 121 H 5
129 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 121 H 6
130 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 121 H 7
131 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 121 H 8
132 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 121 H 9
133 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 121 H 10
134 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 121 H 11
135 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 121 H 12
136 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 121 H 13
137 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 121 H 14
138 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 121 H 15

كِتَابُ الْإِيمَانِ وَالْكَفْرِ

THE BOOK OF BELIEF (Emān) AND DISBELIEF (Kufr) (10)

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ، وَصَلَّى اللَّهُ عَلَي سَيِّدِنَا مُحَمَّدٍ وَآلِهِ الطَّاهِرِينَ، وَسَلَّم تَسْلِيمًا.

In the Name of Allah^{azwj} the Beneficent, the Merciful. The Praise is for Allah^{azwj} Lord^{azwj} of the Worlds, and Blessing be upon our Chief Muhammad^{saww} and his^{saww} Purified Progeny^{asws}, and greetings with abundant greetings.

122 - بَابُ الْحَسَدِ

Chapter 122 – The Envy

1. مُحَمَّدُ بْنُ يَحْيَى، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ، عَنْ ابْنِ مَجْبُوبٍ، عَنِ الْعَلَاءِ بْنِ رَزِينَ، عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ، قَالَ: قَالَ أَبُو جَعْفَرٍ عليه السلام: «إِنَّ الرَّجُلَ لَيَأْتِي بِأَيِّ بَادِرَةٍ فَيَكْفُرُ، وَإِنَّ الْحَسَدَ لَيَأْكُلُ الْإِيمَانَ كَمَا تَأْكُلُ النَّارُ الْحَطَبَ».

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Ibn Mahboub, from Al A'ala Bin Razeyn, from Muhammad Bin Muslim who said,

'Abu Ja'far^{asws} said: 'The man comes to a sin hastily so he (gradually) disbelieves, but the envy consumes the Emān (so fast) just as the fire consumes the firewood'.¹

2. عَنْهُ، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ، عَنْ مُحَمَّدِ بْنِ خَالِدٍ وَالْحُسَيْنِ بْنِ سَعِيدٍ، عَنِ النَّضْرِ بْنِ سُؤَيْدٍ، عَنِ الْقَاسِمِ بْنِ سُلَيْمَانَ، عَنْ جَرَّاحِ الْمَدَائِنِيِّ: عَنْ أَبِي عَبْدِ اللَّهِ عليه السلام، قَالَ: «إِنَّ الْحَسَدَ يَأْكُلُ الْإِيمَانَ، كَمَا تَأْكُلُ النَّارُ الْحَطَبَ».

From him, from Ahmad Bin Muhammad, from Muhammad Bin Khalid and Al Husayn Bin Saeed, from Al Nazar Bin Suweyd, from Al Qasim Bin Suleyman, from Jarrah al Madainy,

(It has been narrated) from Abu Abdullah^{asws} having said: 'The envy consumes the Emān just as the fire consumes the firewood'.²

3. عِدَّةٌ مِنْ أَصْحَابِنَا، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ خَالِدٍ، عَنْ ابْنِ مَجْبُوبٍ، عَنْ دَاوُدَ الرَّقِيِّ، قَالَ: سَمِعْتُ أَبَا عَبْدِ اللَّهِ عليه السلام يَقُولُ: «اتَّقُوا اللَّهَ، وَلْيَحْسُدْ بَعْضُكُمْ بَعْضًا؛ إِنَّ عَيْسَى بْنُ مَرْيَمَ كَانَ مِنْ شَرَائِعِهِ السَّيِّحُ فِي الْبِلَادِ، فَخَرَجَ فِي بَعْضِ سَيِّحِهِ وَمَعَهُ رَجُلٌ مِنْ أَصْحَابِهِ قَصِيرٌ، وَكَانَ كَثِيرَ اللُّزُومِ لِعَيْسَى عليه السلام، فَلَمَّا انْتَهَى عَيْسَى إِلَى الْبَحْرِ، قَالَ: بِسْمِ اللَّهِ بِصَحَّةٍ يَقِينٍ مِنْهُ، فَمَشَى عَلَى ظَهْرِ الْمَاءِ، فَقَالَ الرَّجُلُ الْقَصِيرُ — حِينَ نَظَرَ إِلَى عَيْسَى عليه السلام جَارَهُ

—: بِسْمِ اللَّهِ بِصِحَّةٍ يَقِينٍ مِنْهُ، فَمَشَى عَلَى الْمَاءِ، وَلَحَقَ بِعِيسَى عَلَيْهِ السَّلَامُ، فَدَخَلَهُ الْعَجَبُ
بِنَفْسِهِ، فَقَالَ: هَذَا عِيسَى رُوحُ اللَّهِ يَمْشِي عَلَى الْمَاءِ، وَأَنَا أَمْشِي عَلَى الْمَاءِ، فَمَا فَضْلُهُ
عَلَيَّ؟»

قَالَ: «فَرَمِسَ فِي الْمَاءِ، فَاسْتَعَاثَ بِعِيسَى، فَتَنَّاوَلَهُ مِنَ الْمَاءِ، فَأَخْرَجَهُ.
ثُمَّ قَالَ لَهُ: مَا قُلْتَ يَا قَصِيرٌ؟ قَالَ: قُلْتُ: هَذَا رُوحُ اللَّهِ يَمْشِي عَلَى الْمَاءِ، وَأَنَا أَمْشِي
عَلَى الْمَاءِ، فَدَخَلَنِي مِنْ ذَلِكَ عَجَبٌ فَقَالَ لَهُ عِيسَى: لَقَدْ وَضَعْتَ نَفْسَكَ فِي غَيْرِ الْمَوْضِعِ
الَّذِي وَضَعَكَ اللَّهُ فِيهِ، فَمَقَّتَكَ اللَّهُ عَلَى مَا قُلْتَ، فُتِبَ إِلَى اللَّهِ — عَزَّ وَجَلَّ — مِمَّا قُلْتَ». قَالَ:
«فَتَابَ الرَّجُلُ، وَعَادَ إِلَى مَرْبَّتِهِ الَّتِي وَضَعَهُ اللَّهُ فِيهَا؛ فَاتَّقُوا اللَّهَ، وَلَا يَحْسُدَنَّ
بَعْضُكُمْ بَعْضًا».

A number of our companions, from Ahmad Bin Muhammad Bin Khalid, from Ibn Mahboub, from Dawood Al Raqqy who said,

‘I heard Abu Abdullah^{asws} saying: ‘Fear Allah^{azwj} and some of you should not envy the others. From the Laws of Isa^{as} Bin Maryamas was the travelling about in the city. So he^{as} went out in one of his tours and with him was a man from his^{as} companions of a short stature, and he used to frequently accompany Isa^{as}.

So when Isa^{as} ended up to the sea, he^{as} said: ‘In the Name of Allah^{azwj}’, with correct certainty from him^{as}, and he^{as} walked upon the back of the surface of the water. So the short man said when he looked at Isa^{as} risking it, ‘In the Name of Allah^{azwj}’ with correct certainty from him. So he walked upon the water and caught up with Isa^{as}.

Then self-conceitedness entered into himself, so he said (to himself), ‘This is Isa^{as}, the Spirit of Allah^{azwj}, walking upon the water and I am walking upon the water. So what is his^{as} merit over me?’

He^{asws} said: ‘So he sunk into the water, and he cried for help to Isa^{as}. So he^{as} grabbed him from the water and extracted him, then said to him: ‘What did you say, O Shortie!’ He said, ‘I said, ‘This is Isa^{as}, Spirit of Allah^{azwj}, walking upon the water, and I am walking upon the water’, and the self-conceitedness entered me due to that’. So Isa^{as} said to him: ‘You had placed yourself in other than the place which Allah^{azwj} had Placed you in, therefore Allah^{azwj} Detested you upon what you said. So repent to Allah^{azwj} Mighty and Majestic from what you said’.

He^{asws} said: ‘So the man repented and returned to his status which Allah^{azwj} had Placed him in. Therefore, fear Allah^{azwj} and you should not envy each other’.³

4. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنِ النَّوْفَلِيِّ، عَنِ السَّكُونِيِّ: عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ، قَالَ:
« قَالَ رَسُولُ اللَّهِ ﷺ: كَادَ الْفَقْرُ أَنْ يَكُونَ كُفْرًا، وَكَادَ الْحَسَدُ أَنْ يَغْلِبَ الْقَدَرَ ».

Ali Bin Ibrahim, from his father, from Al Nowfaly, from Al Sakuny,

(It has been narrated) from Abu Abdullah^{asws} that 'Rasool-Allah^{saww} said: 'The poverty can almost cause one to be a disbeliever, and the envy may almost overcome (disable) the power of an envying person'.⁴

5. عَلِيٌّ بْنُ إِبْرَاهِيمَ، عَنْ مُحَمَّدِ بْنِ عَيْسَى، عَنْ يُونُسَ، عَنْ مُعَاوِيَةَ بْنِ وَهْبٍ، قَالَ: قَالَ أَبُو عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ: « أَفَةُ الدِّينِ: الْحَسَدُ، وَالْعُجْبُ، وَالْفَخْرُ ».

Ali Bin Ibrahim, from Muhammad Bin isa, from Yunus, from Muawiya Bin Wahab who said,

'Abu Abdullah^{asws} said: 'The disaster for the Religion is the envy, and the self-conceitedness, and the pride'.⁵

6. يُونُسُ، عَنْ دَاوُدَ الرَّقِّيِّ: عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ، قَالَ: « قَالَ رَسُولُ اللَّهِ ﷺ: قَالَ اللَّهُ — عَزَّ وَجَلَّ — لِمُوسَى بْنِ عِمْرَانَ عَلَيْهِ السَّلَامُ: يَا ابْنَ عِمْرَانَ، لَا تَحْسُدَنَّ النَّاسَ عَلَى مَا آتَيْتَهُمْ مِنْ فَضْلِي، وَلَا تَمُدَّنَّ عَيْنَيْكَ إِلَى ذَلِكَ، وَلَا تَتَّبِعْهُ نَفْسَكَ؛ فَإِنَّ الْحَاسِدَ سَاحِطٌ لِنَعْمِي، صَادٌّ لِقَسَمِي الَّذِي قَسَمْتُ بَيْنَ عِبَادِي، وَمَنْ يَكُ كَذَلِكَ، فَلَسْتُ مِنْهُ، وَلَيْسَ مِنِّي ».

Yunus, from Dawood Al Raqqy,

(It has been narrated) from Abu Abdullah^{asws} having said: 'Rasool-Allah^{saww} said: 'Allah^{azwj} Mighty and Majestic Said to Musa^{as} Bin Imran^{as}: "O son^{as} of Imran^{as}! Neither should you envy the people upon what I^{azwj} have Given them from My^{azwj} Grace, nor should you^{as} extend your^{as} eyes towards that, and do not follow it yourself^{as}, for the envying one gets angered at My^{azwj} Bounties, blocks My^{azwj} Apportionment which I^{azwj} have Apportioned between My^{azwj} servant. And the one who is such as that, so I^{azwj} am not from him and he is not from Me^{azwj}'.⁶

7. عَلِيٌّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنْ الْقَاسِمِ بْنِ مُحَمَّدٍ، عَنْ الْمَنْقَرِيِّ، عَنْ فَضِيلِ بْنِ عِيَّاضٍ: عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ، قَالَ: « إِنَّ الْمُؤْمِنَ يَغْبُطُ وَلَا يَحْسُدُ، وَالْمُنَافِقُ يَحْسُدُ وَلَا يَغْبُطُ ».

Ali Bin Ibrahim, from his father, from Al Qasim Bin Muhammad, from Al Minqary, from Al Fuzayl Bin Ayaaz,

(It has been narrated) from Abu Abdullah^{asws} having said: 'A Momin backbites but does not envy, and the hypocrite envies and does not backbite'.⁷

123 - بَابُ الْعَصَبِيَّةِ

Chapter 123 – The Prejudice (Bias/Racism)

1. مُحَمَّدُ بْنُ يَحْيَى، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ عَيْسَى، عَنْ عَلِيِّ بْنِ الْحَكَمِ، عَنْ دَاوُدَ بْنِ النُّعْمَانِ، عَنْ مَنْصُورِ بْنِ حَازِمٍ: عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ، قَالَ: « مَنْ تَعَصَّبَ أَوْ تَعَصَّبَ لَهُ، فَقَدْ خَلَعَ رِبْقَةَ الْإِيمَانِ مِنْ عُنُقِهِ ».

Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Ali Bin Al Hakam, from Dawood Bin Al Numan, from Mansour Bin Hazim,

(It has been narrated) from Abu Abdullah^{asws} having said: 'The one who is prejudicial or is been prejudicial to, so the rein of Emān has been loosened from his neck'.⁸

2. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنْ ابْنِ أَبِي عُمَيْرٍ، عَنْ هِشَامِ بْنِ سَالِمٍ وَدُرُوسْتَ بْنِ أَبِي مَنْصُورٍ: عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ، قَالَ: « قَالَ رَسُولُ اللَّهِ ﷺ: مَنْ تَعَصَّبَ أَوْ تَعَصَّبَ لَهُ، فَقَدْ خَلَعَ رِبْقَ الْإِيمَانِ مِنْ عُنُقِهِ ».

Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Hisham Bin Salim and Dorost Bin Abu Mansour,

(It has been narrated) from Abu Abdullah^{asws} having said: ‘Rasool-Allah^{saww} said: ‘The one who is prejudicial or is been prejudicial to, so the rein of Emān has been loosened from his neck’.⁹

3. عَلِيٌّ، عَنْ أَبِيهِ، عَنِ النَّوْفَلِيِّ، عَنِ السَّكُونِيِّ: عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ، قَالَ: « قَالَ رَسُولُ اللَّهِ ﷺ: مَنْ كَانَ فِي قَلْبِهِ حَبَّةٌ مِنْ خَرْدَلٍ مِنْ عَصِيَّةٍ، بَعَثَهُ اللَّهُ يَوْمَ الْقِيَامَةِ مَعَ أَعرَابِ الْجَاهِلِيَّةِ ».

Ali Bin Ibrahim, from his father, from Al Nowfaly, from Al Sakuny,

(It has been narrated) from Abu Abdullah^{asws} having said: ‘Rasool-Allah^{saww} said: ‘The one in whose heart was a mustard seed of prejudice in his heart, Allah^{azwj} would Resurrect him on the Day of Judgment along with the Bedouins of the pre-Islamic period’.¹⁰

4. أَبُو عَلِيٍّ الْأَشْعَرِيُّ، عَنْ مُحَمَّدِ بْنِ عَبْدِ الْجَبَّارِ، عَنْ صَفْوَانَ بْنِ يَحْيَى، عَنْ خَضِرٍ، عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ: عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ، قَالَ: « مَنْ تَعَصَّبَ، عَصَبَهُ اللَّهُ بِعَصَابَةٍ مِنْ نَارٍ ».

Abu Ali Al Ashary, from Muhammad Bin Abdul Jabbar, from Safwan Bin Yahya, from Khazr, from Muhammad Bin Muslim,

(It has been narrated) from Abu Abdullah^{asws} having said: ‘The one who is prejudicial, Allah^{azwj} would Join him with a gang from the Fire’.¹¹

5. عِدَّةٌ مِنْ أَصْحَابِنَا، عَنْ أَحْمَدَ بْنِ مُحَمَّدَ بْنِ خَالِدٍ، عَنْ أَحْمَدَ بْنِ مُحَمَّدَ بْنِ أَبِي نَصْرِ، عَنْ صَفْوَانَ بْنِ مِهْرَانَ، عَنْ عَامِرِ بْنِ السَّمُطِ، عَنْ حَبِيبِ بْنِ أَبِي ثَابِتٍ: عَنْ عَلِيِّ بْنِ الْحُسَيْنِ عَلَيْهِ السَّلَامُ، قَالَ: « لَمْ يَدْخُلِ الْجَنَّةَ حِمِيَّةٌ غَيْرَ حِمِيَّةِ حَمْزَةَ بْنِ عَبْدِ الْمُطَّلِبِ، وَذَلِكَ حِينَ أَسْلَمَ غَضَبًا لِلنَّبِيِّ ﷺ فِي حَدِيثِ السَّلَى الَّذِي أُلْقِيَ عَلَى النَّبِيِّ ﷺ ».

A number of our companions, from Ahmad Bin Muhammad Bin Khalid, from Ahmad Bin Muhammad Bin Abu Nasr, from Safwan Bin Mihran, from Aamir Bin Al Simt, from habeeb Bin Abu Sabit,

(It has been narrated) from Ali^{asws} Bin Al-Husayn^{asws} having said: ‘A prejudice would not be entering the Paradise except that of Hamza^{as} Bin Abdul Muttalib^{as}, and that is when he was among Muslims, he^{as} got angry when an amusing discussion (which took place) against the Prophet^{saww} – (which was) regarding the camel’s stomach contents which were thrown upon the Prophet^{saww}’.¹²

6. عَنْهُ، عَنْ أَبِيهِ، عَنْ فَضَالَةَ، عَنْ دَاوُدَ بْنِ فَرْقَدٍ: عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ، قَالَ: «إِنَّ الْمَلَائِكَةَ كَانُوا يَحْسِبُونَ أَنَّ إِبْلِيسَ مِنْهُمْ، وَكَانَ فِي عِلْمِ اللَّهِ أَنَّهُ لَيْسَ مِنْهُمْ، فَاسْتَخْرَجَ مَا فِي نَفْسِهِ بِالْحَمِيَةِ وَالْغَضَبِ، فَقَالَ: (خَلَقْتَنِي مِنْ نَارٍ وَخَلَقْتَهُ مِنْ طِينٍ)».

From him, from his father, from Fazalat, from Dawood Bin Farqad,

(It has been narrated) from Abu Abdullah^{asws} having said: ‘The Angels used to reckon that Iblees^{la} was from them, and it was in the Knowledge of Allah^{azwj} that he^{la} was not from them. So whatever was within himself^{la} came out with the prejudice and the anger, so he^{la} said: ‘You^{azwj} Created me^{la} from fire and Created him (Adam^{as}) from clay’¹³.

7. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ وَعَلِيِّ بْنِ مُحَمَّدٍ الْقَاسَانِيِّ، عَنِ الْقَاسِمِ بْنِ مُحَمَّدٍ، عَنِ الْمُنْقَرِيِّ، عَنْ عَبْدِ الرَّزَّاقِ، عَنْ مَعْمَرٍ، عَنِ الزُّهْرِيِّ، قَالَ: سَأَلَ عَلِيُّ بْنُ الْحُسَيْنِ عَلَيْهِ السَّلَامُ عَنِ الْعَصِيَّةِ، فَقَالَ: «الْعَصِيَّةُ — الَّتِي يَأْتُمُ عَلَيْهَا صَاحِبُهَا — أَنْ يَرَى الرَّجُلُ شَرَّارَ قَوْمِهِ خَيْرًا مِنْ خِيَارِ قَوْمٍ آخَرِينَ، وَلَيْسَ مِنَ الْعَصِيَّةِ أَنْ يُحِبَّ الرَّجُلُ قَوْمَهُ، وَلَكِنْ مِنَ الْعَصِيَّةِ أَنْ يُعِينَ قَوْمَهُ عَلَى الظُّلْمِ».

Ali Bin Ibrahim, from his father, and Ali Bin Muhammad Al Qanasy, from Al Qasim Bin Muhammad, from Minqary, from Abdul Razzaq, from Moamar, from Al Zuhry who said,

‘Ali^{asws} Bin Al-Husayn^{asws} was asked about the prejudice, so he^{asws} said: ‘The prejudice upon which its doer would be sinning is that he sees the evil man of his people as better than the good ones of other people, and it is not from the prejudice if he were to love the man of his people, but from the prejudice is that he assists his people upon the injustice’¹⁴.

124 - بَابُ الْكِبَرِ

Chapter 124 – The Arrogance

1. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ مُحَمَّدِ بْنِ عِيسَى، عَنْ يُونُسَ، عَنْ أَبَانَ، عَنْ حَكِيمٍ، قَالَ: سَأَلْتُ أَبَا عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ عَنْ أَدْنَى الْإِلْحَادِ، فَقَالَ: «إِنَّ الْكِبَرَ أَدْنَاهُ».

Ali Bin Ibrahim, from Muhammad Bin Isa, from Yunus, from Aban, from Hukeym who said,

‘I asked Abu Abdullah^{asws} about the least of atheism (disbelief). So he^{asws} said: ‘The arrogance is the lowest of it’¹⁵.

2. مُحَمَّدُ بْنُ يَحْيَى، عَنْ أَحْمَدَ بْنِ مُحَمَّدَ بْنِ عِيسَى، عَنْ عَلِيِّ بْنِ الْحَكَمِ، عَنِ الْحُسَيْنِ بْنِ أَبِي الْعَلَاءِ: عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ، قَالَ: سَمِعْتُهُ يَقُولُ: «الْكِبَرُ قَدْ يَكُونُ فِي شَرَّارِ النَّاسِ مِنْ كُلِّ جَنْسٍ، وَالْكِبَرُ رِذَاءُ اللَّهِ؛ فَمَنْ نَازَعَ اللَّهَ — عَزَّ وَجَلَّ — رِذَاءَهُ، لَمْ يَزِدْهُ اللَّهُ إِلَّا سَفَالًا؛ إِنَّ رَسُولَ اللَّهِ ﷺ مَرَّ فِي بَعْضِ طُرُقِ الْمَدِينَةِ وَسَوْدَاءُ تَلْقُطُ السَّرِقِينَ، فَقِيلَ لَهَا:

تَنَحَّى عَنْ طَرِيقِ رَسُولِ اللَّهِ ﷺ، فَقَالَتْ: إِنَّ الطَّرِيقَ لَمُعْرَضٌ، فَهَمَّ بِهَا بَعْضُ الْقَوْمِ أَنْ يَتَنَاولَهَا، فَقَالَ رَسُولُ اللَّهِ ﷺ: دَعُوهَا؛ فَإِنَّهَا حَبَّارَةٌ».

Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Ali Bin Al Hakam, from Al Husayn Bin Abu Al A'ala,

(It has been narrated) from Abu Abdullah^{asws}, said, 'I heard him^{asws} saying: 'The arrogance has happened to be in the evil people from every race, and the Pride is a Gown of Allah^{azwj}. So whoever disputes with Allah^{azwj} Mighty and Majestic about His^{azwj} Gown, Allah^{azwj} would not Increase him in except for the lowliness.

Rasool-Allah^{saww} passed by one of the streets of Al-Medina and a black lady was scooping up the manure. So it was said to her, 'Move aside from the way of Rasool-Allah^{saww}!' So she said, 'The road is open (wide enough)'. So, some of the people thought of grabbing her (and pushing her aside). So Rasool-Allah^{saww} said: 'Leave her, for she is tyrannial' (bully).¹⁶

3. عِدَّةٌ مِنْ أَصْحَابِنَا، عَنْ أَحْمَدَ بْنِ أَبِي عَبْدِ اللَّهِ، عَنْ عُثْمَانَ بْنِ عِيسَى، عَنِ الْعَلَاءِ بْنِ الْفُضَيْلِ: عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ، قَالَ: « قَالَ أَبُو جَعْفَرٍ عَلَيْهِ السَّلَامُ: الْعِزُّ رِذَاءُ اللَّهِ، وَالْكِبَرُ إِزَارُهُ، فَمَنْ تَنَاوَلَ شَيْئًا مِنْهُ، أَكْبَهُ اللَّهُ فِي جَهَنَّمَ ».

A number of our companions, from Ahmad Bin Abu Abdullah, from Usman Bin Isa, from Al A'ala Bin Al Fuzayl,

(It has been narrated) from Abu Abdullah^{asws} having said: 'Abu Ja'far^{asws} said: 'The Honour is a Gown of Allah^{azwj}, and the Pride is His^{azwj} Garment. So whoever holds onto any of these, Allah^{azwj} would Fling him into Hell'.¹⁷

4. أَبُو عَلِيٍّ الْأَشْعَرِيُّ، عَنْ مُحَمَّدِ بْنِ عَبْدِ الْجَبَّارِ، عَنْ ابْنِ فَضَّالٍ، عَنْ ثَعْلَبَةَ، عَنْ مَعْمَرِ بْنِ عُمَرَ بْنِ عَطَاءٍ: عَنْ أَبِي جَعْفَرٍ عَلَيْهِ السَّلَامُ، قَالَ: « الْكِبَرُ رِذَاءُ اللَّهِ، وَالْمُتَكَبِّرُ يَنَازِعُ اللَّهَ رِذَاءَهُ ».

Abu Ali Al Ashary, from Muhammad Bin Abdul Jabbar, from Ibn Fazzal, from Sa'alba, from Mo'mar Bin Umar Bin Ata'a,

(It has been narrated) from Abu Ja'far^{asws} having said: 'The Pride is a Gown of Allah^{azwj} and the arrogant one disputes Allah^{azwj} about His^{azwj} Gown'.¹⁸

5. عِدَّةٌ مِنْ أَصْحَابِنَا، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ خَالِدٍ، عَنْ مُحَمَّدِ بْنِ عَلِيٍّ، عَنْ أَبِي حَمِيلَةَ، عَنْ لَيْثِ الْمُرَادِيِّ: عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ، قَالَ: « الْكِبَرُ رِذَاءُ اللَّهِ؛ فَمَنْ نَازَعَ اللَّهَ شَيْئًا مِنْ ذَلِكَ، أَكْبَهُ اللَّهُ فِي النَّارِ ».

A number of our companions, from Ahmad Bin Muhammad Bin Khalid, from Muhammad Bin Ali, from Abu Jameela, from Lays Al Murady,

(It has been narrated) from Abu Abdullah^{asws} having said: 'The Pride is a Gown of Allah^{azwj}. So the one who disputes Allah^{azwj} regarding anything from that, Allah^{azwj} would Fling him into the Fire'.¹⁹

6. عَنْهُ، عَنْ أَبِيهِ، عَنِ الْقَاسِمِ بْنِ عُرْوَةَ، عَنْ عَبْدِ اللَّهِ بْنِ بُكَيْرٍ، عَنْ زُرَّارَةَ: عَنْ أَبِي جَعْفَرٍ وَأَبِي عَبْدِ اللَّهِ عَلَيْهِمَا السَّلَامُ، قَالَا: «لَا يَدْخُلُ الْجَنَّةَ مَنْ فِي قَلْبِهِ مِثْقَالُ ذَرَّةٍ مِنْ كِبَرٍ».

From him, from his father, from Al Qasim Bin Urwa, from Abdullah Bin Bukeyr, from Zurara,

(It has been narrated) from Abu Ja'far^{asws} and Abu Abdullah^{asws} both having said: 'He would not enter the Paradise, the one in whose heart is particle's weight of arrogance'.²⁰

7. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ مُحَمَّدِ بْنِ عَيْسَى، عَنْ يُونُسَ، عَنْ أَبِي أَيُّوبَ، عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ: عَنْ أَحَدِهِمَا عَلَيْهِمَا السَّلَامُ، قَالَ: «لَا يَدْخُلُ الْجَنَّةَ مَنْ كَانَ فِي قَلْبِهِ مِثْقَالُ حَبَّةٍ مِنْ خَرْدَلٍ مِنَ الْكِبَرِ». قَالَ: فَاسْتَرْجَعْتُ، فَقَالَ: «مَا لَكَ تَسْتَرْجِعُ؟» قُلْتُ: لِمَا سَمِعْتُ مِنْكَ، فَقَالَ: «لَيْسَ حَيْثُ تَذْهَبُ، إِنَّمَا أَعْنِي الْجُحُودَ، إِنَّمَا هُوَ الْجُحُودُ».

Ali Bin Ibrahim, from Muhammad Bin Isa, from Yunus, from Abu Ayoub, from Muhammad Bin Muslim,

(It has been narrated) from one of the two (5th or 6th Imam^{asws}) having said: 'He would not enter the Paradise, the one in whose heart there was the weight of a mustard seed from the arrogance'. He (the narrator) said, 'So I said, 'We are from Allah^{azwj} and to Him^{azwj} we are returning'. So he^{asws} said: 'What is the matter with you saying 'We are from Allah^{azwj} and to Him^{azwj} we are returning'? I said, 'Due to what I heard from you^{asws}'. So he^{asws} said: 'It is not where you are going (understanding it).

But rather, I^{asws} mean the rejection (of Wilayah). But rather it (arrogance) is the rejection (of Wilayah)'.²¹

8. أَبُو عَلِيٍّ الْأَشْعَرِيُّ، عَنْ مُحَمَّدِ بْنِ عَبْدِ الْجَبَّارِ، عَنْ ابْنِ فَضَّالٍ، عَنْ عَلِيِّ بْنِ عُقْبَةَ، عَنْ أَيُّوبَ بْنِ حُرٍّ، عَنْ عَبْدِ الْأَعْلَى: عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِمَا السَّلَامُ، قَالَ: «الْكِبَرُ أَنْ تَغْمِصَ النَّاسَ، وَتَسْفَهُ الْحَقَّ».

Abu Ali Al Ashary, from Muhammad Bin Abdul Jabbar, from Ibn Fazzal, from Ali Bin Uqba, from Ayoub Bin Al Hurr, from Abdul A'ala,

(It has been narrated) from Abu Abdullah^{asws} having said: 'The arrogance is that you belittle the people and consider the Truth as foolish'.²²

9. مُحَمَّدُ بْنُ يَحْيَى، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ عَيْسَى، عَنْ عَلِيِّ بْنِ الْحَكَمِ، عَنْ سَيْفِ بْنِ عَمِيرَةَ، عَنْ عَبْدِ الْأَعْلَى بْنِ أَعِينَ، قَالَ: قَالَ أَبُو عَبْدِ اللَّهِ عَلَيْهِمَا السَّلَامُ: «قَالَ رَسُولُ اللَّهِ ﷺ: إِنَّ أَعْظَمَ الْكِبَرِ غَمْصُ الْخَلْقِ، وَسَفَهُ الْحَقِّ». قَالَ: قُلْتُ: وَمَا غَمْصُ الْخَلْقِ، وَسَفَهُ الْحَقِّ؟

قَالَ: «يَجْهَلُ الْحَقَّ، وَيَطْعُنُ عَلَى أَهْلِهِ؛ فَمَنْ فَعَلَ ذَلِكَ فَقَدْ نَازَعَ اللَّهَ — عَزَّ وَجَلَّ — رِدَاءَهُ».

Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Ali Bin Al Hakam, from Sayf Bin Ameyra, from Abdul Al'ala Bin Ayn who said,

‘Abu Abdullah^{asws} said: ‘Rasool-Allah^{saww} said: ‘The greatest of the arrogance is belittling the people and considering the Truth as foolish’. I said, ‘And what (constitutes) belittling the people and considering the Truth as foolish?’ He^{asws} said, ‘Ignoring the Truth and maligning upon its people. So the one who does that, so he has snatched from Allah^{azwj} Mighty and Majestic, His^{azwj} Gown (of Pride)’.²³

10. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنْ ابْنِ أَبِي عُمَيْرٍ، عَنْ ابْنِ بُكَيْرٍ: عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ، قَالَ: «إِنَّ فِي جَهَنَّمَ لَوَادِيًّا لِلْمُتَكَبِّرِينَ يُقَالُ لَهُ: سَقَرٌ، شَكَأَ إِلَى اللَّهِ — عَزَّ وَجَلَّ — شِدَّةَ حَرِّهِ، وَسَأَلَهُ أَنْ يَأْذَنَ لَهُ أَنْ يَنْتَفِسَ، فَتَنْفَسَ، فَأَحْرَقَ جَهَنَّمَ».

Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Ibn Bukeyr, (It has been narrated) from Abu Abdullah^{asws} having said: ‘In Hell there is a valley for the arrogant ones called Saqar. It complained to Allah^{azwj} Mighty and Majestic of the intensity of its own heat, and asked Him^{azwj} that He^{azwj} Permits for it to breathe. So it exhaled and it burnt down the Hell’.²⁴

11. مُحَمَّدٌ بْنُ يَحْيَى، عَنْ أَحْمَدَ بْنِ مُحَمَّدَ بْنِ عِيسَى، عَنْ مُحَمَّدَ بْنِ سِنَانٍ، عَنْ دَاوُدَ بْنِ فَرْقَدٍ، عَنْ أَخِيهِ، قَالَ: سَمِعْتُ أَبَا عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ يَقُولُ: «إِنَّ الْمُتَكَبِّرِينَ يُجْعَلُونَ فِي صُورِ الذَّرِّ، يَتَوَطَّوهُمْ النَّاسُ حَتَّى يَفْرُغَ اللَّهُ مِنَ الْحِسَابِ».

Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Muhammad Bin Sinan, from Dawood Bin Farqad, from his brother who said, ‘I heard Abu Abdullah^{asws} saying: ‘The arrogant ones would be Made to be in the image of the particles. The people would be trampling upon them until Allah^{azwj} is Free from the Reckoning’.²⁵

12. عِدَّةٌ مِنْ أَصْحَابِنَا، عَنْ أَحْمَدَ بْنِ مُحَمَّدَ بْنِ خَالِدٍ، عَنْ غَيْرِ وَاحِدٍ، عَنْ عَلِيِّ بْنِ أَسْبَاطٍ، عَنْ عَمِّهِ يَعْقُوبَ بْنِ سَالِمٍ، عَنْ عَبْدِ الْأَعْلَى: عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ، قَالَ: قُلْتُ لَهُ: مَا الْكِبَرُ؟ فَقَالَ: «أَعْظَمُ الْكِبَرِ أَنْ تَسْفَهَ الْحَقَّ، وَتَغْمِصَ النَّاسَ». قُلْتُ: وَمَا سَفَهُ الْحَقِّ؟ قَالَ: «تَجْهَلُ الْحَقَّ، وَتَطْعُنُ عَلَى أَهْلِهِ».

A number of our companions, from Ahmad Bin Muhammad Bin Khalid, from someone else, from Ali Bin Asbaat, from his uncle Yaqoub Bin Salim, from Abdul A’ala,

(It has been narrated) from Abu Abdullah^{asws}, said, ‘I said to him^{asws}, ‘What is the arrogance?’ So he^{asws} said: ‘The greatest of the arrogance is that you consider the Truth as foolish and you belittle the people (of Truth)’. I said, ‘And what is considering the Truth as foolish?’ He^{asws} said: ‘Ignoring the Truth and his criticizing the people of Truth’.²⁶

13. عَنْهُ، عَنْ يَعْقُوبَ بْنِ يَزِيدٍ، عَنْ مُحَمَّدَ بْنِ عَمْرِو بْنِ يَزِيدٍ، عَنْ أَبِيهِ، قَالَ: قُلْتُ لِأَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ: إِنِّي أَكَلْتُ الطَّعَامَ الطَّيِّبَ، وَأَشَمُّ الرِّيحَ الطَّيِّبَةَ، وَأَرْكَبُ الدَّابَّةَ الْفَارِهَةَ، وَتَبْنَعِي الْغَلَامُ، فَتَرَى فِي هَذَا شَيْئًا مِنَ التَّجَبُّرِ؟ فَلَا أَفْعَلُهُ؟

فَأُطْرَقَ أَبُو عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ، ثُمَّ قَالَ: «إِنَّمَا الْجَبَّارُ الْمَلْعُونُ مَنْ غَمَصَ النَّاسَ، وَجَهَلَ الْحَقَّ».

قَالَ عُمَرُ: فَقُلْتُ: أَمَّا الْحَقُّ فَلَا أَجْهَلُهُ، وَالْغَمَصُ لَا أَدْرِي مَا هُوَ.
قَالَ: «مَنْ حَقَرَ النَّاسَ وَتَجَبَّرَ عَلَيْهِمْ، فَذَلِكَ الْجَبَّارُ».

From, from Yaqoub Bin Yazeed, from Muhammad Bin Umr Bin Yazeed, from his father who said,

‘I said to Abu Abdullah^{asws}, ‘I eat the good food, and smell the good perfume, and ride the luxurious animals, and the slaves follow behind me. So if you^{asws} were to view anything from the tyranny in this, then I will not do it’. So Abu Abdullah^{asws} remained (silent for a while), then said: ‘But rather, the tyrant is the accursed, the one who belittles the people and ignores the Truth’.

Umar (the narrator) said, ‘So I said, ‘As for the Truth, so I do not ignore it, and the belittling, I do not know what it is’. He^{asws} said: ‘The one who considers the people as insignificant and is tyrannous upon them, so that is the tyrant’.²⁷

14. مُحَمَّدُ بْنُ جَعْفَرٍ، عَنْ مُحَمَّدِ بْنِ عَبْدِ الْحَمِيدِ، عَنْ عَاصِمِ بْنِ حَمِيدٍ، عَنْ أَبِي حَمْزَةَ: عَنْ أَبِي جَعْفَرٍ عَلَيْهِ السَّلَامُ، قَالَ: «قَالَ رَسُولُ اللَّهِ ﷺ: ثَلَاثَةٌ لَا يَكَلِّمُهُمُ اللَّهُ، وَلَا يَنْظُرُ إِلَيْهِمْ يَوْمَ الْقِيَامَةِ، وَلَا يُزَكِّيهِمْ، وَلَهُمْ عَذَابٌ أَلِيمٌ: شَيْخٌ زَانٍ، وَمَلِكٌ جَبَّارٌ، وَمَقِلٌ مُخْتَالٌ».

Muhammad Bin Ja’far, from Muhammad Bin Abdul Hameed, from Aasim Bin Humeyd, from Abu Hamza,

(It has been narrated) from Abu Ja’far^{asws} having said: ‘Rasool-Allah^{saww} said: ‘Three (people), Allah^{azwj} will not Speak to them, nor Look towards them on the Day of Judgment, nor will He^{azwj} Purify them, and for them would be a painful Punishment – an aged adulterer, and a tyrannous king, and an arrogant self-denying one’.²⁸

15. عِدَّةٌ مِنْ أَصْحَابِنَا، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ، عَنْ مَرْوَكِ بْنِ عُبَيْدٍ، عَنْ حَدِيثِهِ: عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ، قَالَ: «إِنْ يُوسُفَ عَلَيْهِ السَّلَامُ لَمَّا قَدِمَ عَلَيْهِ الشَّيْخُ يَعْقُوبُ عَلَيْهِ السَّلَامُ، دَخَلَهُ عِزُّ الْمُلْكِ، فَلَمْ يَنْزِلْ إِلَيْهِ، فَهَبَطَ عَلَيْهِ جِبْرِئِيلُ عَلَيْهِ السَّلَامُ، فَقَالَ: يَا يُوسُفُ، ابْسُطْ رَا حَتَكَ، فَخَرَجَ مِنْهَا نُورٌ سَاطِعٌ، فَصَارَ فِي جَوْ السَّمَاءِ، فَقَالَ يُوسُفُ: يَا جِبْرِئِيلُ، مَا هَذَا النُّورُ الَّذِي خَرَجَ مِنْ رَا حَتِي؟ فَقَالَ: نَزَعَتِ النَّبُوَّةُ مِنْ عَقَبِكَ عَقُوبَةً؛ لِمَا لَمْ تَنْزِلْ إِلَى الشَّيْخِ يَعْقُوبَ، فَلَا يَكُونُ مِنْ عَقَبِكَ نَبِيٌّ».

A number of our companions, from Ahmad Bin Muhammad, from Marwak Bin Ubeyd, from the one who narrated it,

(It has been narrated) from Abu Abdullah^{asws} having said: ‘Yusufas was such that when the elderly Yaqoub^{as} proceeded to him^{as}, the might of the kingship entered into him^{as} and he^{as} did not dismount to (welcome) him^{as}. So Jibraeel^{as} descended and said: ‘O Yusuf^{as}! Extend your^{as} palm!’. So a shining light came out from it and came to be in the atmosphere of the sky. So Yusuf^{as}

said: ‘What is this light which came out from my^{as} palm?’ So he^{as} said: ‘The Prophet-hood has been Removed from your^{as} children as a Punishment to what caused you^{as} not to descend to the elderly Yaqoub^{as}, therefore there will not happen to be a Prophet^{as} from your^{as} children’.²⁹

16. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنْ ابْنِ أَبِي عُمَيْرٍ، عَنْ بَعْضِ أَصْحَابِهِ: عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ، قَالَ: « مَا مِنْ عَبْدٍ إِلَّا وَفِي رَأْسِهِ حَكْمَةٌ وَمَلَكٌ يُمْسِكُهَا، فَإِذَا تَكَبَّرَ، قَالَ لَهُ: اتَّضَعْ، وَضَعَكَ اللَّهُ، فَلَا يَزَالُ أَعْظَمَ النَّاسِ فِي نَفْسِهِ، وَ أَصْغَرَ النَّاسِ فِي أَعْيُنِ النَّاسِ؛ وَإِذَا تَوَاضَعَ رَفَعَهُ اللَّهُ عَزَّ وَجَلَّ، ثُمَّ قَالَ لَهُ: ائْتَعِشْ نَعِشَكَ اللَّهُ، فَلَا يَزَالُ أَصْغَرَ النَّاسِ فِي نَفْسِهِ، وَأَرْفَعَ النَّاسِ فِي أَعْيُنِ النَّاسِ ». »

Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from one of his companions,

(It has been narrated) from Abu Abdullah^{asws} having said: ‘There is none from a servant except that there is wisdom in his head and an Angel withholds it (there). So when he is arrogant, (the Angel) says to him: ‘Be humble, may Allah^{azwj} Drop you!’ So he does not cease to be the greatest of the people within himself and the smallest of the people in the eyes of the people; but when he is humble, Allah^{azwj} Might and Majestic Raises him, then (the Angel) says to him: ‘Be humble, may Allah^{azwj} Dignify you!’ So he does not cease to be the smallest of the people within himself and the highest of the people in the eyes of the people’.³⁰

17. مُحَمَّدٌ بْنُ يَحْيَى، عَنْ مُحَمَّدِ بْنِ أَحْمَدَ، عَنْ بَعْضِ أَصْحَابِهِ، عَنِ النَّهْدِيِّ، عَنْ يَزِيدَ بْنِ إِسْحَاقَ شَعْرِ، عَنْ عَبْدِ اللَّهِ بْنِ الْمُنْذِرِ، عَنْ عَبْدِ اللَّهِ بْنِ بُكَيْرٍ، قَالَ: قَالَ أَبُو عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ: « مَا مِنْ أَحَدٍ يَتَّبِعُهُ إِلَّا مِنْ ذَلَّةٍ يَجِدُهَا فِي نَفْسِهِ ». وَفِي حَدِيثٍ آخَرَ: عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ، قَالَ: « مَا مِنْ رَجُلٍ تَكَبَّرَ أَوْ تَجَبَّرَ إِلَّا لَذَلَّةٍ وَجَدَهَا فِي نَفْسِهِ ». »

Muhammad Bin Yahya, from Muhammad Bin Ahmad, from one of his companions, from al Nahdy, from Yazeed Bin Is’haq Sha’ar, from Abdullah Bin Al Munzir, from Abdullah Bin Bukeyr who said,

‘Abu Abdullah^{asws} said: ‘There is no one who comes to it (arrogance) except from a disgrace which he finds within himself’.

And in another Hadeeth, from Abu Abdullah^{asws} having said: ‘There is none from a man who is arrogant or tyrannous except due to the disgrace which he finds within himself’.³¹

125 - بَابُ الْعُجْبِ

Chapter 125 – The Self-conceit

1. مُحَمَّدٌ بْنُ يَحْيَى، عَنْ أَحْمَدَ بْنِ مُحَمَّدَ بْنِ عِيسَى، عَنْ عَلِيِّ بْنِ أَصْبَاطٍ، عَنْ رَجُلٍ مِنْ أَصْحَابِنَا — مِنْ أَهْلِ خُرَاسَانَ مِنْ وَلَدِ إِبْرَاهِيمَ بْنِ سَيَّارٍ — يَرْفَعُهُ: عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ،

قَالَ: «إِنَّ اللَّهَ عَلِمَ أَنَّ الذَّنْبَ خَيْرٌ لِلْمُؤْمِنِ مِنَ الْعُجْبِ، وَلَوْ لَا ذَلِكَ مَا ابْتَلِيَ مُؤْمِنٌ بِذَنْبٍ أَبَدًا».

Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Ali Bin Asbat, from a man from our companions, from the people of Khurasan from the children of Ibrahim Bin Sayyar, raising it,

(It has been narrated) from Abu Abdullah^{asws} having said: ‘Allah^{azwj} Knows that sin is better for the Momin than the self-conceit (self important), and had it not been for that, a Momin would never sin!’³²

2. عَنْهُ، عَنْ سَعِيدِ بْنِ جَنَاحٍ، عَنْ أَخِيهِ أَبِي عَامِرٍ، عَنْ رَجُلٍ: عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ، قَالَ: «مَنْ دَخَلَهُ الْعُجْبُ هَلَكَ».

From, from Saeed Bin Janah, from his brother Abu Aamir, from a man, (It has been narrated) from Abu Abdullah^{asws} having said: ‘The one in whom the self-conceit enters, is destroyed’.³³

3. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنْ عَلِيِّ بْنِ أَصْبَاطٍ، عَنْ أَحْمَدَ بْنِ عُمَرَ الْحَلَّالِ، عَنْ عَلِيِّ بْنِ سُيُودٍ: عَنْ أَبِي الْحَسَنِ عَلَيْهِ السَّلَامُ، قَالَ: سَأَلْتُهُ عَنِ الْعُجْبِ الَّذِي يُفْسِدُ الْعَمَلَ، فَقَالَ: «الْعُجْبُ دَرَجَاتٌ: مِنْهَا أَنْ يَزِينَ لِلْعَبْدِ سُوءُ عَمَلِهِ، فَيَرَاهُ حَسَنًا، فَيَعُجِبُهُ، وَيَحْسِبُ أَنَّهُ يَحْسِنُ صُنْعًا؛ وَمِنْهَا أَنْ يُؤْمِنَ الْعَبْدُ بِرَبِّهِ، فَيَمُنَّ عَلَى اللَّهِ عَزَّ وَجَلَّ، وَلِلَّهِ عَلَيْهِ فِيهِ الْمَنُّ».

Ali Bin Ibrahim, from his father, from Ali Bin Asbaat, from Ahmad Bin Umar Al Hallal, from Ali Bin Suweyd,

(It has been narrated) from Abu Al-Hassan^{asws}, ‘I asked him^{asws} about the self-conceitedness, so he^{asws} said: ‘The self-conceitedness has levels. From these is that for the servant, his evil deeds are adorned for him, so he sees it as a good deed. So it astounds (overwhelms) him and he reckons that he has done something good; and from these is that the servant believes in his Lord^{azwj}, so he (thinks he is doing a) favour upon Allah^{azwj} Mighty and Majestic, while for Allah^{azwj}, upon him with regards to it, is actually the Favour’ (by not Punishing him).³⁴

4. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنْ ابْنِ أَبِي عَمِيرٍ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ الْحَجَّاجِ: عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ، قَالَ: «إِنَّ الرَّجُلَ لِيُذْنِبَ الذَّنْبَ، فَيَنْدَمُ عَلَيْهِ، وَيَعْمَلُ الْعَمَلَ، فَيَسْرُهُ ذَلِكَ، فَيَتَرَاخَى عَنْ حَالِهِ تِلْكَ، فَلَا يَكُونُ عَلَى حَالِهِ تِلْكَ خَيْرٌ لَهُ مِمَّا دَخَلَ فِيهِ».

Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Abdul Rahman Bin Al Hajjaj,

(It has been narrated) from Abu Abdullah^{asws} having said: ‘The man commits the sin, so he regrets upon it and he does the (good) deed, so that cheers him, so he slackens from that state of his. So for him to be upon that state of his (of regret) is better for him than what had entered into him (from the self-importance)’.³⁵

5. مُحَمَّدُ بْنُ يَحْيَى، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ، عَنْ مُحَمَّدِ بْنِ سِنَانٍ، عَنْ نَضْرٍ بْنِ قُرَوَاشٍ، عَنْ إِسْحَاقَ بْنِ عَمَّارٍ: عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ، قَالَ: «أَتَى عَالَمٌ عَابِدًا، فَقَالَ لَهُ: كَيْفَ

صَلَاتِكَ؟ فَقَالَ: مِثْلِي يُسْأَلُ عَنْ صَلَاتِهِ وَأَنَا أَعْبُدُ اللَّهَ مِنْذُ كَذَا وَكَذَا؟! قَالَ: فَكَيْفَ بُكَأُوكَ؟ قَالَ: أَبْكِي حَتَّى تَجْرِي دُمُوعِي، فَقَالَ لَهُ الْعَالِمُ: فَإِنَّ ضَحَكَكَ — وَأَنْتَ خَائِفٌ — أَفْضَلُ مِنْ بُكَائِكَ وَأَنْتَ مُدِلٌّ؛ إِنَّ الْمَدِلَّ لَا يَصْعَدُ مِنْ عَمَلِهِ شَيْءٌ».

Muhammad Bin yahya, from Ahmad Bin Muhammad, from Muhammad Bin Sinan, from Nazar Bin Qirwashi, from Is'haq Bin Ammar,

(It has been narrated) from Abu Abdullah^{asws} having said: 'A scholar came to a worshipper and said to him, 'How is your Salāt?' So he said, 'The like of me is been questioned about his Salāt, and I have been worshipping Allah^{azwj} since such and such (time)?' He said, 'So how is your weeping?' He said, 'I tend to weep until my tears flow upon me'. So the scholar said to him, 'So if you were to laugh while you are fearful (of Allah^{azwj}) it would be superior than your weeping while you are self-conceited (boastful). The self-conceited one, nothing from his deeds ascends (to Allah^{azwj})'.³⁶

6. عَنْهُ، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ، عَنْ أَحْمَدَ بْنِ أَبِي دَاوُدَ، عَنْ بَعْضِ أَصْحَابِنَا: عَنْ أَحَدِهِمَا عَلَيْهِ السَّلَامُ، قَالَ: «دَخَلَ رَجُلَانِ الْمَسْجِدَ: أَحَدُهُمَا عَابِدٌ، وَالْآخَرُ فَاسِقٌ، فَخَرَجَا مِنَ الْمَسْجِدِ وَالْفَاسِقُ صَدِيقٌ، وَالْعَابِدُ فَاسِقٌ، وَذَلِكَ أَنَّهُ يَدْخُلُ الْعَابِدُ الْمَسْجِدَ مُدِلًّا بِعِبَادَتِهِ يُدِلُّ بِهَا، فَتَكُونُ فِكْرَتُهُ فِي ذَلِكَ، وَتَكُونُ فِكْرَةُ الْفَاسِقِ فِي التَّنَدُّمِ عَلَى فِسْقِهِ، وَيَسْتَغْفِرُ اللَّهُ — عَزَّ وَجَلَّ — مِمَّا صَنَعَ مِنَ الذُّنُوبِ».

From him, from Ahmad Bin Muhammad, from Ahmad Bin Abu Dawood, from one of our companions,

(It has been narrated) from one of the two (5th or 6th Imam^{asws}) having said: 'Two men entered the Masjid. One of them was a worshipper and the other one an immoral one. So when they both exited from the Masjid, the immoral one was truthful and the worshipper was immoral, and that is because the worshipper entered into the Masjid with a feeling of self-importance with praising (and being boastful about) his worship. So his thinking happened to be in that (state), and the thinking of the immoral one happened to be in the remorse upon his immorality, and he sought the Forgiveness of Allah^{azwj} Mighty and Majestic from what he had done from the sins'.³⁷

7. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ مُحَمَّدَ بْنِ عِيسَى، عَنْ يُونُسَ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ الْحَجَّاجِ، قَالَ: قُلْتُ لِأَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ: الرَّجُلُ يَعْمَلُ الْعَمَلَ وَهُوَ خَائِفٌ مُشْفِقٌ، ثُمَّ يَعْمَلُ شَيْئًا مِنَ الْبِرِّ، فَيَدْخُلُهُ شِبْهُ الْعَجَبِ بِهِ، فَقَالَ: «هُوَ فِي حَالِهِ الْأَوَّلَى — وَهُوَ خَائِفٌ — أَحْسَنُ حَالًا مِنْهُ فِي حَالِ عَجَبِهِ».

Ali Bin Ibrahim, from Muhammad Bin Isa, from Yunus, from Abdul Rahman Bin Al Hajjaj who said,

'I said to Abu Abdullah^{asws}, 'The man does the (good) deed and he is fearful, worried. Then he does something from the righteousness, so something like the self-

importance enters into him due to it'. So he^{asws} said: 'His being in his first state while he was fearful is a better state than him being in a state of self-importance'.³⁸

8. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ مُحَمَّدِ بْنِ عَيْسَى بْنِ عُبَيْدٍ، عَنْ يُونُسَ، عَنْ بَعْضِ أَصْحَابِهِ: عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ، قَالَ: « قَالَ رَسُولُ اللَّهِ ﷺ: بَيْنَمَا مُوسَى عَلَيْهِ السَّلَامُ جَالِسٌ إِذْ أَقْبَلَ إِبْلِيسُ وَعَلَيْهِ بَرْنَسٌ ذُو أَلْوَانٍ، فَلَمَّا دَنَا مِنْ مُوسَى عَلَيْهِ السَّلَامُ خَلَعَ الْبَرْنَسَ، وَقَامَ إِلَى مُوسَى، فَسَلَّمَ عَلَيْهِ، فَقَالَ لَهُ مُوسَى: مَنْ أَنْتَ؟ فَقَالَ: أَنَا إِبْلِيسُ، قَالَ: أَنْتَ؟! فَلَا قَرَبَ اللَّهِ دَارَكَ، قَالَ: إِنِّي إِنَّمَا جِئْتُ لَأَسَلَّمَ عَلَيْكَ؛ لِمَكَانِكَ مِنَ اللَّهِ ». »

قَالَ: « فَقَالَ لَهُ مُوسَى عَلَيْهِ السَّلَامُ: فَمَا هَذَا الْبَرْنَسُ؟ قَالَ: بِهِ اخْتَطَفَ قُلُوبَ بَنِي آدَمَ، فَقَالَ مُوسَى: فَأَخْبِرْنِي بِالذَّنْبِ الَّذِي إِذَا أَذْنَبَهُ ابْنُ آدَمَ، اسْتَحْوَذَتْ عَلَيْهِ قَالَ: إِذَا أَعْجَبَتْهُ نَفْسُهُ، وَاسْتَكْثَرَ عَمَلُهُ، وَصَغُرَ فِي عَيْنِهِ ذَنْبُهُ ». »

وَقَالَ: « قَالَ اللَّهُ — عَزَّ وَجَلَّ — لِدَاوُدَ عَلَيْهِ السَّلَامُ: يَا دَاوُدُ، بَشِّرِ الْمُذْنِبِينَ، وَأَنْذِرِ الصَّادِقِينَ، قَالَ: كَيْفَ أَبَشِّرُ الْمُذْنِبِينَ وَأَنْذِرُ الصَّادِقِينَ؟ قَالَ: يَا دَاوُدُ، بَشِّرِ الْمُذْنِبِينَ أَنِّي أَقْبِلُ التَّوْبَةَ، وَأَعْفُو عَنِ الذَّنْبِ، وَأَنْذِرِ الصَّادِقِينَ أَلَّا يُعْجَبُوا بِأَعْمَالِهِمْ؛ فَإِنَّهُ لَيْسَ عَبْدٌ أَنْصِبَهُ لِلْحِسَابِ إِلَّا هَلَكَ ». »

Ali Bin Ibrahim, from Muhammad Bin Isa Bin Ubeyd, from Yunus, from one of his companions,

(It has been narrated) from Abu Abdullah^{asws} having said: 'Rasool-Allah^{saww} said: 'While Musa^{as} was seated, Iblees^{la} came over and upon him^{la} was a colourful hood. So when he^{la} approached Musa^{as}, removed the hood and stood by him^{as} and greeted upon him^{as}. So Musa^{as} said to him^{la}: 'Who are you^{la}? So he^{la} said, 'I^{la} am Iblees^{la}'. He^{as} said: 'You^{la}, May Allah^{azwj} not let your^{la} circling be close by'. He^{la} said, 'But rather, I^{la} came over to greet upon you^{as} due to your^{as} status from Allah^{azwj}'.

He^{asws} said: 'So Musa^{as} said to him: 'So what is this hood?' He^{la} said, 'By it I^{la} abduct the hearts of the children of Adam^{as}'. So Musa^{as} said: 'So tell me^{as} of the sin which, when the son of Adam^{as} commits it, he gets captured upon it'. He^{la} said, 'When his self astounds him and his deeds seem numerous and his sins seem small in his eyes'.

And he^{asws} said: 'Allah^{azwj} Mighty and Majestic Said to Dawood^{as}: "O Dawood^{as}! Give glad tidings to the sinners and warn the truthful!" He^{as} said: 'How do I^{as} give glad tidings to the sinners and warn the truthful?' He^{azwj} Said: "O Dawood^{as}! Give glad tidings to the sinners that I^{azwj} Accept the repentance and Pardon the sins, and warn the truthful that they should not be self-conceited with their deeds, for there is no servant who will be linked with it for the Reckoning except that he would be destroyed!"'.³⁹

126 - بَابُ حُبِّ الدُّنْيَا وَالْحِرْصِ عَلَيْهَا

Chapter 126 – Love of the world and the greed upon it

1. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنْ ابْنِ أَبِي عُمَيْرٍ، عَنْ دُرُوسْتِ بْنِ أَبِي مَنْصُورٍ، عَنْ رَجُلٍ، عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ؛ وَهَشَامٍ: عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ، قَالَ: «رَأْسُ كُلِّ خَطِيئَةٍ حُبُّ الدُّنْيَا».

Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Dorost Bin Abu Mansour, from a man,

(It has been narrated) from Abu Abdullah^{asws} and Hisham, from Abu Abdullah^{asws} having said: 'The head (the root) of all sins is love of the world'.⁴⁰

2. عَلِيٌّ، عَنْ أَبِيهِ، عَنْ ابْنِ فَضَّالٍ، عَنْ ابْنِ بُكَيْرٍ، عَنْ حَمَّادِ بْنِ بَشِيرٍ، قَالَ: سَمِعْتُ أَبَا عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ يَقُولُ: «مَا ذَنْبَانِ ضَارِيَانِ فِي غَنَمٍ قَدْ فَارَقَهَا رِعَاؤُهَا — أَحَدُهُمَا فِي أَوَّلِهَا، وَالْآخَرُ فِي آخِرِهَا — بَأْفَسَدَ فِيهَا مِنْ حُبِّ الْمَالِ وَالشَّرَفِ فِي دِينِ الْمُسْلِمِ».

Ali, from his father, from Ibn Fazzal, from Ibn Bukeyr, from Hammad Bin Bashir who said,

'I heard Abu Abdullah^{asws} saying: 'Two ferocious wolves among sheep who have separated from their shepherd, one of the two being among its front ones and the other among its back ones, are no more damaging among them than the love of the wealth and the honour (popularity) is in the Religion of the Muslim'.⁴¹

3. عَنْهُ، عَنْ أَبِيهِ، عَنْ عُثْمَانَ بْنِ عِيسَى، عَنْ أَبِي أَيُّوبَ، عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ: عَنْ أَبِي جَعْفَرٍ عَلَيْهِ السَّلَامُ، قَالَ: «مَا ذَنْبَانِ ضَارِيَانِ فِي غَنَمٍ لَيْسَ لَهَا رَاعٍ — هَذَا فِي أَوَّلِهَا، وَهَذَا فِي آخِرِهَا — بِأَسْرَعَ فِيهَا مِنْ حُبِّ الْمَالِ وَالشَّرَفِ فِي دِينِ الْمُؤْمِنِ».

From him, from his father, from Usman Bin Isa, from Abu Ayoub, from Muhammad Bin Muslim,

(It has been narrated) from Abu Ja'far^{asws} having said: 'Two ferocious wolves among sheep not have shepherd for them, this one among its front ones and this one among its back ones, would not be quicker among them (to devour them) than the love of the wealth and the honour (popularity) would be (devouring) in the Religion of the Momin'.⁴²

4. مُحَمَّدُ بْنُ يَحْيَى، عَنْ أَحْمَدَ بْنِ مُحَمَّدَ بْنِ عِيسَى، عَنْ مُحَمَّدِ بْنِ يَحْيَى الْخَزَّازِ، عَنْ غِيَاثِ بْنِ إِبْرَاهِيمَ: عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ، قَالَ: «إِنَّ الشَّيْطَانَ يُدِيرُ ابْنَ آدَمَ فِي كُلِّ شَيْءٍ، فَإِذَا أَعْيَاهُ، جَثَمَ لَهُ عِنْدَ الْمَالِ، فَأَخَذَ بِرَقَبَتِهِ».

Muhammad Bin yahya, from Ahmad Bin Muhammad Bin Isa, from Muhammad in Yahya Al Khazzaz, from Giyas Bin Ibrahim,

(It has been narrated) from Abu Abdullah^{asws} having said: 'The Satan^{la} revolves around the children of Adam^{as} with regards to everything. So when he^{la} gets tired of (waiting for) him, crouches to him by the wealth, so he^{la} seizes him by his neck'.⁴³

5. عَنْهُ، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ، عَنْ عَلِيِّ بْنِ النُّعْمَانِ، عَنْ أَبِي أُسَامَةَ زَيْدٍ: عَنْ أَبِي عَبْدِ اللَّهِ عليه السلام، قَالَ: « قَالَ رَسُولُ اللَّهِ ﷺ: مَنْ لَمْ يَتَعَزَّ بِعِزَاءِ اللَّهِ، تَقَطَّعَتْ نَفْسُهُ حَسَرَاتٍ عَلَى الدُّنْيَا؛ وَمَنْ أَتَبَعَ بَصَرَهُ مَا فِي أَيْدِي النَّاسِ، كَثُرَ هَمُّهُ، وَلَمْ يَشْفِ غَيْظُهُ؛ وَمَنْ لَمْ يَرِ اللَّهَ — عَزَّ وَجَلَّ — عَلَيْهِ نِعْمَةٌ إِلَّا فِي مَطْعَمٍ أَوْ مَشْرَبٍ أَوْ مَلْبَسٍ، فَقَدْ قَصَرَ عَمَلُهُ، وَدَنَا عَذَابُهُ. »

From him, from Ahmad Bin Muhammad, from Ali Bin Al Nu'man, from Abu Asama Zayd,

(It has been narrated) from Abu Abdullah^{asws} having said: 'Rasool-Allah^{saww} said: 'The one who does not get consoled by the Consolation of Allah^{azwj} the regret upon the world will cut off his self; and the one who purses with his vision what is in the hands of the people, his worries would be numerous and his anger would not subside; and the one who does not see the Bounties of Allah^{azwj} Mighty and Majestic upon him, except regarding the food and the drink or clothes, so his deeds would be deficient and his Punishment has approached'.⁴⁴

6. عِدَّةٌ مِنْ أَصْحَابِنَا، عَنْ أَحْمَدَ بْنِ أَبِي عَبْدِ اللَّهِ، عَنْ يَعْقُوبَ بْنِ يَزِيدَ، عَنْ زِيَادِ الْقِنْدِيِّ، عَنْ أَبِي وَكَيْعٍ، عَنْ أَبِي إِسْحَاقَ السَّبْعِيِّ، عَنِ الْحَارِثِ الْأَعْوَرِ: عَنْ أَمِيرِ الْمُؤْمِنِينَ عليه السلام، قَالَ: « قَالَ رَسُولُ اللَّهِ ﷺ: إِنَّ الدِّينَارَ وَالدرْهَمَ أَهْلَكَمَا مَنْ كَانَ قَبْلَهُمَا، وَهُمَا مُهْلِكَاكُمْ. »

A number of our companions, from Ahmad Bin Abu Abdullah, from Yaqoub Bin Zayd, from Ziyad Al Qindy, from Abu Wakie, from Abu Is'haq Al Sabie, from Al Haris Al Awr,

(It has been narrated) from Amir Al-Momineen^{asws} having said: 'Rasool-Allah^{saww} said: 'The Dinar and the Dirham both destroyed the ones who were before you, and they will both destroy you all (as well)'.⁴⁵

7. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ مُحَمَّدَ بْنِ عَيْسَى، عَنْ يَحْيَى بْنِ عَقْبَةَ الْأَزْدِيِّ: عَنْ أَبِي عَبْدِ اللَّهِ عليه السلام، قَالَ: « قَالَ أَبُو جَعْفَرٍ عليه السلام: مَثَلُ الْحَرِيصِ عَلَى الدُّنْيَا مَثَلُ دُوْدَةِ الْقَرْزِ، كُلَّمَا ازْدَادَتْ مِنَ الْقَرْزِ عَلَى نَفْسِهَا لَفًا، كَانَ أَبْعَدَ لَهَا مِنَ الْخُرُوجِ حَتَّى تَمُوتَ غَمًّا. »
وَقَالَ أَبُو عَبْدِ اللَّهِ عليه السلام: « أَغْنَى الْغِنَى مَنْ لَمْ يَكُنْ لِلْحَرَصِ أَسِيرًا. »
وَقَالَ: « لَا تَشْعُرُوا قُلُوبَكُمْ الشَّغَالِ بِمَا قَدْ فَاتَ؛ فَتَشْغَلُوا أَذْهَانَكُمْ عَنِ الْاسْتِعْدَادِ لِمَا لَمْ يَأْت. »

Ali Bin Ibrahim, from Muhammad Bin Isa, from Yahya Bin Uqba Al Azdy,

(It has been narrated) from Abu Abdullah^{asws} that 'Abu Ja'far^{asws} having said: An example of the greedy one upon the world is like an example of the silkworm. Every time it increases enveloping the silk upon itself it becomes even more remote from the exiting (from its cocoon) until it dies sadly'.

And Abu Abdullah^{asws} said: ‘The richest of the rich is the one who does not happen to be a prisoner of the greediness’.

And he^{asws} said: ‘Do not let your hearts be pre-occupied with what has been lost, for you will be pre-occupying your minds from the preparation for what has not yet come’.⁴⁶

8. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ وَعَلِيِّ بْنِ مُحَمَّدٍ جَمِيعًا، عَنْ الْقَاسِمِ بْنِ مُحَمَّدٍ، عَنْ سُلَيْمَانَ الْمَنْقَرِيِّ، عَنْ عَبْدِ الرَّزَّاقِ بْنِ هَمَّامٍ، عَنْ مُعَمَّرِ بْنِ رَاشِدٍ، عَنْ الزُّهْرِيِّ مُحَمَّدِ بْنِ مُسْلِمٍ بْنِ عُبَيْدِ اللَّهِ، قَالَ: سَأَلَ عَلِيُّ بْنُ الْحُسَيْنِ عليهما السلام: أَيُّ الْأَعْمَالِ أَفْضَلُ عِنْدَ اللَّهِ؟ قَالَ: « مَا مِنْ عَمَلٍ بَعْدَ مَعْرِفَةِ اللَّهِ — عَزَّ وَجَلَّ — وَمَعْرِفَةِ رَسُولِهِ صلوات الله عليه وآله أَفْضَلَ مِنْ بَغْضِ الدُّنْيَا؛ فَإِنَّ لِدُنْيَاكَ لَشُعْبًا كَثِيرًا، وَلِلْمَعَاصِي شُعْبٌ: فَأَوَّلُ مَا عُصِيَ اللَّهُ بِهِ الْكِبَرُ، مَعْصِيَةُ إِبْلِيسَ حِينَ (أَبَى وَاسْتَكْبَرَ وَكَانَ مِنَ الْكَافِرِينَ)

ثُمَّ الْحِرْصُ، وَهِيَ مَعْصِيَةُ آدَمَ وَحَوَّاءَ عليهما السلام حِينَ قَالَ اللَّهُ — عَزَّ وَجَلَّ — لَهُمَا: (فَكَلَا مِنْ حَيْثُ شِئْتُمَا وَلَا تَقْرَبَا هَذِهِ الشَّجَرَةَ فَتَكُونَا مِنَ الظَّالِمِينَ) فَأَخَذَا مَا لَاحَاجَةُ بِهِمَا إِلَيْهِ، فَدَخَلَ ذَلِكَ عَلَى ذُرِّيَّتِهِمَا إِلَى يَوْمِ الْقِيَامَةِ، وَذَلِكَ أَنْ أَكْثَرَ مَا يَطْلُبُ ابْنُ آدَمَ مَا لَا حَاجَةَ بِهِ إِلَيْهِ.

ثُمَّ الْحَسَدُ، وَهِيَ مَعْصِيَةُ ابْنِ آدَمَ حَيْثُ حَسَدَ أَخَاهُ، فَقَتَلَهُ، فَتَشَعَّبَ مِنْ ذَلِكَ: حُبُّ النِّسَاءِ، وَحُبُّ الدُّنْيَا، وَحُبُّ الرِّئَاسَةِ، وَحُبُّ الرَّاحَةِ، وَحُبُّ الْكَلَامِ، وَحُبُّ الْعُلُوِّ وَالثَّرْوَةِ؛ فَصَرَنَ سَبْعَ خَصَالٍ، فَاجْتَمَعْنَ كُلُّهُنَّ فِي حُبِّ الدُّنْيَا، فَقَالَتِ الْأَنْبِيَاءُ وَالْعُلَمَاءُ بَعْدَ مَعْرِفَةِ ذَلِكَ: حُبُّ الدُّنْيَا رَأْسُ كُلِّ خَطِيئَةٍ؛ وَالدُّنْيَا دُنْيَا: دُنْيَا بَلَاغٌ، وَدُنْيَا مَلْعُونَةٌ.»

Ali Bin Ibrahim, from his father, and Ali Bin Muhammad, altogether from Al Qasim Bin Muhammad, from Suleyman Al Minqary, from Abdul Razzaq Bin Hammam, from Moamar Bin Rashid, from Al Zuhry Muhammad Bin Muslim Bin Ubeydullah who said,

‘Ali^{asws} Bin Al-Husayn^{asws} was asked, ‘Which of the deeds is superior in the Presence of Allah^{azwj}?’ He^{asws} said: ‘There is no deed, after the recognition of Allah^{azwj} Mighty and Majestic and recognition of His^{azwj} Rasool^{saww} more superior than hatred of the world. There are many branches for that, and for the disobedience, there is one branch’.

So the first of what Allah^{azwj} was disobeyed with was the arrogance, being a disobedience of Iblees^{la}, where he^{la} refused (to prostrate) and was arrogant, and he^{la} was from the disbelievers’.

Then (it was) the greed, and it is the disobedience of Adam^{as} and Hawwa^{as} [7: 19] so eat from wherever you desire, but do not go near this tree, for then you will be of the unjust. So they^{as} both took what there was no need to it for them both. Thus, that entered into their^{as} offspring up to the Day of Judgement, and that is that most of what the son of Adam^{as} seeks is what there is no need to it for him.

Then (it was) the envy, and it is a disobedience of the son^{la} of Adam^{as} where he^{la} envied his^{la} brother^{as}, and he^{la} killed him^{as}. So there branched out from that, the love of women, and the love of the world, and love of the leadership, and love of the relaxation, and love of the speech, and love of the exaltedness and the wealth. Thus, these came to be seven traits, and they all gathered in the love of the world.

Thus the Prophets^{as} and the Scholars^{asws} said after recognition that: ‘The love of the world is the head of all sins, and the world is (two types of) world – a world of bare necessities and the condemned one’.⁴⁷

9. وَبِهَذَا الْإِسْنَادِ، عَنْ الْمُنْقَرِيِّ، عَنْ حَفْصِ بْنِ غِيَاثٍ: عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ، قَالَ: « فِي مُنَاجَاةِ مُوسَى عَلَيْهِ السَّلَامُ: يَا مُوسَى، إِنَّ الدُّنْيَا دَارُ عِقُوبَةٍ، عَاقِبَتْ فِيهَا آدَمَ عِنْدَ حَطِيئَتِهِ، وَجَعَلَتْهَا مَلْعُونَةً، مَلْعُونٌ مَا فِيهَا إِلَّا مَا كَانَ فِيهَا لِي؛ يَا مُوسَى، إِنَّ عِبَادِي الصَّالِحِينَ زَهَدُوا فِي الدُّنْيَا بِقَدْرِ عِلْمِهِمْ، وَسَاءَتْ الْخَلْقُ رَغَبُوا فِيهَا بِقَدْرِ جَهْلِهِمْ؛ وَمَا مِنْ أَحَدٍ عَظَّمَهَا فَقَرَّتْ عَيْنَاهُ فِيهَا، وَلَمْ يَحْقِرْهَا أَحَدٌ إِلَّا انْتَفَعَ بِهَا ». »

And by this chain, from Al Minqary, from Hafz Bin Giyas,

(It has been narrated) from Abu Abdullah^{asws} having said: ‘In the Manifesto of Musa^{as} (it was): “O Musa^{as}! The world is a house of Punishment. Adamas was Punished during his^{as} error, and I^{azwj} Made it to be Accursed. Accursed is whatever therein except for what there was in it (performed) for Me^{azwj}”.

O Musa^{as}! My^{azwj} righteous servant are being ascetic in the world in accordance to their knowledge, and the rest of the creatures are desiring with regards to it in accordance with their ignorance; and there is no one who magnifies it (the world) and his eyes would be delighted in it, and no one would belittle it except that he would benefit from it’.⁴⁸

10. مُحَمَّدُ بْنُ يَحْيَى، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ، عَنْ ابْنِ فَضَالٍ، عَنْ أَبِي جَمِيلَةَ، عَنْ مُحَمَّدٍ الْحَلَبِيِّ: عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ، قَالَ: « مَا ذُبَّانَ ضَارِيَانِ فِي غَنَمٍ قَدْ فَارَقَهَا رِعَاؤُهَا — وَاحِدٌ فِي أَوَّلِهَا، وَهَذَا فِي آخِرِهَا — بِأَفْسَدَ فِيهَا مِنْ حُبِّ الْمَالِ وَالشَّرَفِ فِي دِينِ الْمُسْلِمِ ». »

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Ibn Fazzal, from Abu Jameela, from Muhammad Al Halby,

(It has been narrated) from Abu Abdullah^{asws} having said: ‘Two ferocious wolves among sheep who have separated from their shepherd, one being among its front ones and one being among its back ones, are not more damaging among them than the love of the world and the fame would be regarding the Religion of the Muslim’.⁴⁹

11. عِدَّةٌ مِنْ أَصْحَابِنَا، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ خَالِدٍ، عَنْ مَنْصُورِ بْنِ الْعَبَّاسِ، عَنْ سَعِيدِ بْنِ جَنَاحٍ، عَنْ عُثْمَانَ بْنِ سَعِيدٍ، عَنْ عَبْدِ الْحَمِيدِ بْنِ عَلِيٍّ الْكُوفِيِّ، عَنْ مُهَاجِرٍ

الْأَسَدِي: عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ، قَالَ: «مَرَّ عِيسَى بْنُ مَرْيَمَ عَلَيْهِ السَّلَامُ عَلَى قَرْيَةٍ قَدْ مَاتَ أَهْلُهَا وَطَيْرُهَا وَدَوَابُّهَا، فَقَالَ: أَمَّا إِنَّهُمْ لَمْ يَمُوتُوا إِلَّا بِسَخَطِهِ، وَلَوْ مَاتُوا مُتَفَرِّقِينَ لَتَدَفَّنُوا. فَقَالَ الْحَوَارِيُّونَ: يَا رُوحَ اللَّهِ وَكَلِمَتُهُ، ادْعُ اللَّهَ أَنْ يُحْيِيَهُمْ لَنَا، فَيُخْبِرُونَا مَا كَانَتْ أَعْمَالُهُمْ؟ فَجَنَّتَبَهَا فَدَعَا عِيسَى عَلَيْهِ السَّلَامُ رَبَّهُ، فَنُودِيَ مِنَ الْجَوْ: أَنْ نَادَهُمْ، فَقَامَ عِيسَى عَلَيْهِ السَّلَامُ بِاللَّيْلِ عَلَى شَرْفٍ مِنَ الْأَرْضِ، فَقَالَ: يَا أَهْلَ هَذِهِ الْقَرْيَةِ، فَأَجَابَهُ مِنْهُمْ مُجِيبٌ: لَبَّيْكَ يَا رُوحَ اللَّهِ وَكَلِمَتُهُ، فَقَالَ: وَيَحْكُمُ، مَا كَانَتْ أَعْمَالُكُمْ؟ قَالَ: عِبَادَةُ الطَّاغُوتِ، وَحُبُّ الدُّنْيَا مَعَ خَوْفٍ قَلِيلٍ، وَأَمَلٍ بَعِيدٍ، وَغَفْلَةٍ فِي لَهْوٍ وَلَعِبٍ. فَقَالَ: كَيْفَ كَانَ حُكْمُكُمْ لِلدُّنْيَا؟ قَالَ: كَحُبِّ الصَّبِيِّ لَأُمِّهِ، إِذَا أَقْبَلَتْ عَلَيْنَا فَرَحْنَا وَسُرَرْنَا، وَإِذَا أَدْبَرَتْ عَنَّا بَكَيْنَا وَحَزْنَا.

قَالَ: كَيْفَ كَانَتْ عِبَادَتُكُمْ لِلطَّاغُوتِ؟ قَالَ: الطَّاعَةُ لِلْأَهْلِ الْمَعَاصِي. قَالَ: كَيْفَ كَانَ عَاقِبَةُ أَمْرِكُمْ؟ قَالَ: بَتْنَا لَيْلَةً فِي عَافِيَةٍ، وَأَصْبَحْنَا فِي الْهَآوِيَةِ، فَقَالَ: وَمَا الْهَآوِيَةُ؟ فَقَالَ: سَجِينٌ قَالَ: وَمَا سَجِينٌ؟ قَالَ: جِبَالٌ مِنْ جَمْرِ تُوَفَّدُ عَلَيْنَا إِلَى يَوْمِ الْقِيَامَةِ. قَالَ: فَمَا قُلْتُمْ، وَمَا قِيلَ لَكُمْ؟ قَالَ: قُلْنَا: رُدَّنَا إِلَى الدُّنْيَا فَنَزْهَدَ فِيهَا، قِيلَ لَنَا: كَذَبْتُمْ قَالَ: وَيَحْكُ، كَيْفَ لَمْ يُكَلِّمْنِي غَيْرُكَ مِنْ بَيْنِهِمْ؟ قَالَ: يَا رُوحَ اللَّهِ، إِنَّهُمْ مُلْحَمُونَ بِلِحَامٍ مِنْ نَارٍ بِأَيْدِي مَلَائِكَةِ غُلَاطٍ شَدَادٍ، وَإِنِّي كُنْتُ فِيهِمْ وَلَمْ أَكُنْ مِنْهُمْ، فَلَمَّا نَزَلَ الْعَذَابُ عَمَّنِي مَعَهُمْ، فَأَنَا مُعَلَّقٌ بِشَعْرَةٍ عَلَى شَفِيرِ جَهَنَّمَ لَا أَدْرِي أَكَبِّبُ فِيهَا، أَمْ أَنْجُو مِنْهَا؟ فَالْتَفَتَ عِيسَى عَلَيْهِ السَّلَامُ إِلَى الْحَوَارِيِّينَ، فَقَالَ: يَا أَوْلِيَاءَ اللَّهِ، أَكُلُّ الْخُبْزِ الْيَابِسِ بِالْمِلْحِ الْجَرِيشِ، وَالنَّوْمُ عَلَى الْمَزَابِلِ خَيْرٌ كَثِيرٌ مَعَ عَافِيَةِ الدُّنْيَا وَالْآخِرَةِ.»

A number of our companions, from Ahmad Bin Muhammad Bin Khalid, from Mansour Bin Al Abbas, from Saeed Bin Janah, from Usman Bin Saeed, from Abdul Hameed Bin Ali Al Kufy, from Muhajir Al Asady,

(It has been narrated) from Abu Abdullah^{asws} having said: 'Isa^{as} Bin Maryam^{as} passed by a town whose inhabitants had died, along with its birds and its animals. So he^{as} said: 'But they did not die except by Wrath (of Allah^{azwj}), and had they died separately, they would have buried each other'. So the disciples said, 'O Spirit of Allah^{azwj} and His^{azwj} Word! Supplicate to Allah^{azwj} that He^{azwj} should Revive them so they can inform us what their deeds were (that led them to this destruction), so that we can stay away from these'.

So Isa^{as} supplicated to his^{as} Lord^{azwj}, and there was a Call from the air: 'Call them!' So Isa^{as} stood at night upon a high ground and he^{as} said: 'O inhabitants of this town!' So one of them responded answering, 'O Spirit of Allah^{azwj} and His^{azwj} Word, here I am!' So he^{as} said: 'Woe be unto you all! What were your deeds?' He said, 'Worshipping the tyrants and love of the

world along with little fear, and has long hopes and neglectfully engaged in the 'لَهْوٌ وَلَعِبٌ' in useless and playful activities'.

So he^{as} said: 'How was your love for the world?' He said, 'Like the love of the child for its mother. Whenever it came upon us, we were happy and joyful, and when it was distant from us, we cried and grieved. He^{as} said: 'How was your worship for the tyrants?' He said, 'The obedience to the disobedient ones'. He^{as} said: 'How was your end of your affairs?' He said, 'We slept at night in good health and we woke up in the morning in the Abyss'. So he^{as} said: 'And what is the Abyss?' So he said, 'A prison' He^{as} said: 'And what is the prison?' He said, 'A mountain of burning coal inflamed upon us up to the Day of Judgment'.

He^{as} said: 'So what did you all say and what was said to you?' He said, 'We said, 'Return us to the world and we would be ascetic therein'. It was said to us, 'You are all lying'. He^{as} said: 'How come there did not speak to me^{as} anyone apart from you, in among them?' He said, 'O Spirit of Allah^{azwj}! They are being reined by the rein of Fire at the hands of intensely harsh Angels, and I was among them and did not happen to be from them. So when the Punishment descended, I was generalised with them, and I was attached to a branch upon the edge of Hell, not knowing whether I would be plunging into it or whether I would be Rescued from it'.

So Isa^{as} turned towards the disciples and he^{as} said: 'O friends of Allah^{azwj}! Eating the dry bread with the crushed salt, and sleeping upon the garbage is much better for the well-being in the world and the Hereafter'.⁵⁰

12. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنْ ابْنِ أَبِي عُمَيْرٍ، عَنْ هِشَامِ بْنِ سَالِمٍ، عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ، قَالَ: « مَا فَتَحَ اللَّهُ عَلَى عَبْدِ بَابًا مِنْ أَمْرِ الدُّنْيَا إِلَّا فَتَحَ اللَّهُ عَلَيْهِ مِنَ الْحَرَصِ مِثْلَهُ ». »

Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Hisham Bin Salim,

(It has been narrated) from Abu Abdullah^{asws} having said: 'Allah^{azwj} does not Open upon a servant, a door from the matters of the world except Allah^{azwj} Opens upon him, from the greed, the like of it'.⁵¹

13. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنْ الْقَاسِمِ بْنِ مُحَمَّدٍ، عَنْ الْمُنْقَرِيِّ، عَنْ حَفْصِ بْنِ غِيَاثٍ، عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ، قَالَ: « قَالَ عِيسَى بْنُ مَرْيَمَ صَلَوَاتُ اللَّهِ عَلَيْهِ: تَعْمَلُونَ لِلدُّنْيَا وَأَنْتُمْ تُرْزَقُونَ فِيهَا بِغَيْرِ عَمَلٍ، وَلَتَعْمَلُونَ لِلْآخِرَةِ وَأَنْتُمْ لَا تُرْزَقُونَ فِيهَا إِلَّا بِالْعَمَلِ، وَيَلْكُمْ عُلَمَاءُ سَوْءٍ، الْأَجْرَ تَأْخُذُونَ، وَالْعَمَلَ تَضِيعُونَ، يُوْشِكُ رَبُّ الْعَمَلِ أَنْ يَقْبَلَ عَمَلَهُ، وَيُوْشِكُ أَنْ يُخْرِجُوا مِنْ ضَيْقِ الدُّنْيَا إِلَى ظُلْمَةِ الْقَبْرِ، كَيْفَ يَكُونُ مِنْ أَهْلِ الْعِلْمِ مَنْ هُوَ فِي مَسِيرِهِ إِلَى آخِرَتِهِ وَهُوَ مُقْبِلٌ عَلَى دُنْيَاهُ، وَمَا يَضُرُّهُ أَحَبُّ إِلَيْهِ مِمَّا يَنْفَعُهُ؟! ». »

Ali Bin Ibrahim, from his father, from Al Qasim Bin Muhammad, from Al Minqary, from Hafs Bin Gias,

(It has been narrated) from Abu Abdullah^{asws} having said: 'Isa^{as} Bin Maryam^{as} said: 'You are working for the world although you are being Graced therein without (having to perform) a deed, and you are not working for the Hereafter although you will not be Graced therein except with (the

performance of) the deeds. Woe be unto you evil scholars! You are taking the recompense and wasting the deeds?

He is on the verge. Perhaps He^{azwj} would Accept his deed, and he is on the verge of exiting from the narrowness of the world to the darkness of the grave. How can one be of the learned who is on his way to the next life while he is holding to the world and what is harmful to him is more beloved to him than what is beneficial to him?'.⁵²

14. عَنْهُ، عَنْ أَبِيهِ، عَنْ مُحَمَّدِ بْنِ عَمْرٍو — فِيمَا أَعْلَمُ — عَنْ أَبِي عَلِيٍّ الْحَدَّاءِ، عَنْ حَرِيزٍ، عَنْ زُرَّارَةَ وَمُحَمَّدِ بْنِ مُسْلِمٍ: عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ، قَالَ: «أَبْعَدُ مَا يَكُونُ الْعَبْدُ مِنَ اللَّهِ — عَزَّ وَجَلَّ —: إِذَا لَمْ يَهْمَهُ إِلَّا بَطْنُهُ وَفَرْجُهُ».

From him, from Muhammad Bin Amro regarding what I know, from Abu Ali Al Haza'a, from Hareyz, from Zurara and Muhammad Bin Muslim,

(It has been narrated) from Abu Abdullah^{asws} having said: 'The furthest what the servant can be from Allah^{azwj} Mighty and Majestic is when he is not worried except for his belly and his private part'.⁵³

15. مُحَمَّدُ بْنُ يَحْيَى، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ، عَنْ ابْنِ مَجْبُوبٍ، عَنْ عَبْدِ اللَّهِ بْنِ سِنَانٍ وَعَبْدِ الْعَزِيزِ الْعَبْدِيِّ، عَنْ عَبْدِ اللَّهِ بْنِ أَبِي يَعْفُورٍ: عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ، قَالَ: «مَنْ أَصْبَحَ وَأَمْسَى وَالْدُنْيَا أَكْبَرُ هَمِّهِ، جَعَلَ اللَّهُ تَعَالَى الْفَقْرَ بَيْنَ عَيْنَيْهِ، وَشَتَّتْ أَمْرَهُ، وَلَمْ يَنْلُ مِنَ الدُّنْيَا إِلَّا مَا قُسِمَ لَهُ؛ وَمَنْ أَصْبَحَ وَأَمْسَى وَالْآخِرَةُ أَكْبَرُ هَمِّهِ، جَعَلَ اللَّهُ الْغِنَى فِي قَلْبِهِ، وَجَمَعَ لَهُ أَمْرَهُ».

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Ibn Mahboub, from Abdullah Bin Sinan and Abdul Aziz Al Abdy, from Abdullah Bin Abu Yafour,

(It has been narrated) from Abu Abdullah^{asws} having said: 'The one is such during the morning and evening that the world is his greatest worry, Allah^{azwj} the Exalted would Make the poverty to be in front of his eyes, and Scatter his affairs, and he would not attain from the world except for what Allah^{azwj} has Apportioned for him; but the one, during morning and evening is such that the Hereafter is the greatest of his worries, Allah^{azwj} would Make the richness to be in his heart, and Gather his affairs for him'.⁵⁴

16. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ مُحَمَّدِ بْنِ عَيْسَى، عَنْ يُونُسَ، عَنْ ابْنِ سِنَانٍ، عَنْ حَفْصِ بْنِ قُرْطٍ: عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ، قَالَ: «مَنْ كَثُرَ اشْتَبَاكُهُ بِالدُّنْيَا، كَانَ أَشَدَّ لِحَسْرَتِهِ عِنْدَ فِرَاقِهَا».

Ali Bin Ibrahim, from Muhammad Bin Isa, from Yunus, from Ibn Sinan, from Hafs Bin Qurt,

(It has been narrated) from Abu Abdullah^{asws} having said: 'The one who is more engaged with the world, his regret would be more intense during its separation' (from the world at death).⁵⁵

17. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنْ ابْنِ مَحْبُوبٍ، عَنْ عَبْدِ الْعَزِيزِ الْعَبْدِيِّ، عَنْ ابْنِ أَبِي يَعْفُورٍ، قَالَ: سَمِعْتُ أَبَا عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ يَقُولُ: «مَنْ تَعَلَّقَ قَلْبُهُ بِالدُّنْيَا تَعَلَّقَ قَلْبُهُ بِثَلَاثٍ خِصَالٍ: هُمْ لَا يَفْنَى، وَآمِلٌ لَا يَدْرُكُ، وَرَجَاءٌ لَا يُنَالُ».

Ali Bin Ibrahim, from his father, from Ibn Mahboub, from Abdul Aziz Al Abdy, from Ibn Abu Yafour who said,

‘I heard Abu Abdullah^{asws} saying: ‘The one who attaches his heart with the world, his heart would be attached with three traits – Worries which will not end, and work which will not be realised (completed), and the hopes which will not fulfil for him’.⁵⁶

127- بَابُ الطَّمَعِ

Chapter 127 – The Greed

1. عِدَّةٌ مِنْ أَصْحَابِنَا، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ خَالِدٍ، عَنْ عَلِيِّ بْنِ حَسَّانَ، عَمَّنْ حَدَّثَهُ: عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ، قَالَ: «مَا أَقْبَحَ بِالْمُؤْمِنِ أَنْ تَكُونَ لَهُ رَغْبَةٌ تَذِلُّهُ».

A number of our companions, from Ahmad Bin Muhammad Bin Khalid, from Ali Bin Hassan, from the one who narrated it,

(It has been narrated) from Abu Abdullah^{asws} having said: ‘How ugly it would be with the Momin if there happens to be a desire for him which disgraces him’.⁵⁷

2. عَنْهُ، عَنْ أَبِيهِ: عَمَّنْ ذَكَرَهُ بَلَغَ بِهِ أَبَا جَعْفَرٍ عَلَيْهِ السَّلَامُ، قَالَ: «بُئْسَ الْعَبْدُ عَبْدٌ لَهُ طَمَعٌ يَقُودُهُ، وَبُئْسَ الْعَبْدُ عَبْدٌ لَهُ رَغْبَةٌ تَذِلُّهُ».

From him, from his father, from the one who mentioned it to whom it reached,

(It has been narrated) from Abu Ja’far^{asws}: ‘The worst servant is a servant for whom there is greed driving him, and so also the is a servant for whom there is a desire disgracing him’.⁵⁸

3. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنْ الْقَاسِمِ بْنِ مُحَمَّدٍ، عَنِ الْمَنْقَرِيِّ، عَنْ عَبْدِ الرَّزَّاقِ، عَنْ مَعْمَرٍ، عَنِ الزُّهْرِيِّ، قَالَ: قَالَ عَلِيُّ بْنُ الْحُسَيْنِ عَلَيْهِ السَّلَامُ: «رَأَيْتُ الْخَيْرَ كُلَّهُ قَدْ اجْتَمَعَ فِي قِطْعِ الطَّمَعِ عَمَّا فِي أَيْدِي النَّاسِ».

Ali Bin Ibrahim, from his father, from Al Qasim Bin Muhammad, from Al Minqary, from Abdul Razzaq, from Ma’mar, from Al Zuhry who said,

‘Ali^{asws} Bin Al-Husayn^{asws} said: ‘I^{asws} see that the goodness, all of it has gathered in the cutting off of the greed from what is in the hands of the people’.⁵⁹

4. مُحَمَّدُ بْنُ يَحْيَى، عَنْ مُحَمَّدٍ بْنِ أَحْمَدَ، عَنْ بَعْضِ أَصْحَابِهِ، عَنْ عَلِيِّ بْنِ سُلَيْمَانَ بْنِ رُشَيْدٍ، عَنْ مُوسَى بْنِ سَلَامٍ، عَنْ سَعْدَانَ: عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ، قَالَ: قُلْتُ لَهُ: مَا الَّذِي يَثْبُتُ الْإِيمَانَ فِي الْعَبْدِ؟ قَالَ: «الْوَرَعُ». وَالَّذِي يُخْرِجُهُ مِنْهُ؟ قَالَ: «الطَّمَعُ».

Muhammad Bin Yahya, from Muhammad Bin Ahmad, from one of our companions, from Ali Bin Suleyman Bin Rusheyd, from Musa Bin Sallam, from Sa'dan,

(It has been narrated) from Abu Abdullah^{asws}, 'I said to him^{asws}, 'What is that which builds the Emān in the servant?' He^{asws} said: 'The piety' (restraint from the worldly attractions). (The narrator said), 'And what is that which exits him from it (the Emān)?' He^{asws} said: 'The greed'.⁶⁰

128 - بَابُ الْخُرْقِ

Chapter 128 – The Harshness (Awkwardness of Manners)

1. عِدَّةٌ مِنْ أَصْحَابِنَا، عَنْ أَحْمَدَ بْنِ أَبِي عَبْدِ اللَّهِ، عَنْ أَبِيهِ، عَنْ حَدَّثِهِ، عَنْ مُحَمَّدِ بْنِ عَبْدِ الرَّحْمَنِ بْنِ أَبِي لَيْلَى: عَنْ أَبِي جَعْفَرٍ عَلَيْهِ السَّلَامُ، قَالَ: «مَنْ قَسِمَ لَهُ الْخُرْقُ، حُجِبَ عَنْهُ الْإِيمَانُ».

A number of our companions, from Ahmad Bin Abu Abdullah, from his father, from the one who narrated it, from Muhammad Bin Abdul Rahman Bin Abu Layli,

(It has been narrated) from Abu Ja'far^{asws} having said: 'Whoever has a share of harshness (in his behaviour), the Emān is separated from him'.⁶¹

2. مُحَمَّدُ بْنُ يَحْيَى، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ عِيسَى، عَنْ عَلِيِّ بْنِ النُّعْمَانِ، عَنْ عَمْرِو بْنِ شَمْرٍ، عَنْ جَابِرٍ: عَنْ أَبِي جَعْفَرٍ عَلَيْهِ السَّلَامُ، قَالَ: «قَالَ رَسُولُ اللَّهِ ﷺ: لَوْ كَانَ الْخُرْقُ خَلْقًا يُرَى، مَا كَانَ شَيْءٌ مِمَّا خَلَقَ اللَّهُ أَقْبَحَ مِنْهُ».

Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from ali Bin Al Numan, from Amro Bin Shimr, from Jabir,

(It has been narrated) from Abu Ja'far^{asws} that Rasool-Allah^{saww} said: 'Had the harshness being a visible creature, there would not have been anything from what Allah^{azwj} has Created, uglier than it'.⁶²

129 - بَابُ سُوءِ الْخُلُقِ

Chapter 129 – The Evil Manners

1. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنْ ابْنِ أَبِي عُمَيْرٍ، عَنْ عَبْدِ اللَّهِ بْنِ سِنَانٍ: عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ، قَالَ: «إِنَّ سُوءَ الْخُلُقِ لَيُفْسِدُ الْعَمَلَ، كَمَا يَفْسِدُ الْخَلُّ الْعَسَلَ».

Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Abdullah Bin Sinan,

(It has been narrated) from Abu Abdullah^{asws} having said: 'The evil mannerism is a spoiler of the deed just as the vinegar spoils the honey'.⁶³

2. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنْ النَّوْفَلِيِّ، عَنْ السَّكُونِيِّ: عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ، قَالَ: «قَالَ النَّبِيُّ ﷺ: أَبَى اللَّهُ — عَزَّ وَجَلَّ — لِصَاحِبِ الْخُلُقِ السَّيِّئِ بِالتَّوْبَةِ، قِيلَ: وَكَيْفَ ذَلِكَ يَا رَسُولَ اللَّهِ؟ قَالَ: لِأَنَّهُ إِذَا تَابَ مِنْ ذَنْبٍ، وَقَعَ فِي ذَنْبٍ أَعْظَمَ مِنْهُ».

Ali Bin Ibrahim, from his father, from Al Nowfaly, from Al Sakuny,

(It has been narrated) from Abu Abdullah^{asws} having said: ‘The Prophet^{saww} said: ‘Allah^{azwj} Mighty and Majestic Refuses (to Accept) the repentance of the one of the evil manners with the repentance’. It was said, ‘And how is that so, O Rasool-Allah^{saww}?’ He^{saww} said: ‘Because, when he repents from a sin, he falls into a sin more grievous than it’.⁶⁴

3. عَدَّةٌ مِنْ أَصْحَابِنَا، عَنْ أَحْمَدَ بْنِ مُحَمَّدَ بْنِ خَالِدٍ، عَنْ إِسْمَاعِيلَ بْنِ مِهْرَانَ، عَنْ سَيْفِ بْنِ عَمِيرَةَ، عَمَّنْ ذَكَرَهُ: عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ، قَالَ: «إِنَّ سَوْءَ الْخَلْقِ لَيُفْسِدُ الْإِيمَانَ، كَمَا يَفْسِدُ الْخَلُّ الْعَسَلَ».

A number of our companions, from Ahmad Bin Muhammad Bin Khalid, from Ismail bin Mihran, from Sayf Bin Ameyra, from the one who mentioned it,

(It has been narrated) from Abu Abdullah^{asws} having said: ‘The evil mannerism is a spoiler of the Emān just as the vinegar spoils the honey’.⁶⁵

4. عَنْهُ، عَنْ مُحَمَّدَ بْنِ إِسْمَاعِيلَ بْنِ بَزِيعٍ، عَنْ عَبْدِ اللَّهِ بْنِ عُثْمَانَ، عَنْ الْحُسَيْنِ بْنِ مِهْرَانَ، عَنْ إِسْحَاقَ بْنِ غَالِبٍ: عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ، قَالَ: «مَنْ سَاءَ خَلْقُهُ، عَذَّبَ نَفْسَهُ».

From him, from Muhammad Bin Ismail Bin Bazie, from Abdullah Bin Usman, from Al Husayn Bin Mihran, from Is’haq Bin Ghalib,

(It has been narrated) from Abu Abdullah^{asws} having said: ‘The one who worsens his manners, punishes his own self’.⁶⁶

5. عَدَّةٌ مِنْ أَصْحَابِنَا، عَنْ سَهْلِ بْنِ زِيَادٍ، عَنْ مُحَمَّدَ بْنِ عَبْدِ الْحَمِيدِ، عَنْ يَحْيَى بْنِ عَمْرٍو، عَنْ عَبْدِ اللَّهِ بْنِ سِنَانَ، قَالَ: قَالَ أَبُو عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ: «أَوْحَى اللَّهُ — عَزَّ وَجَلَّ — إِلَى بَعْضِ أَنْبِيَائِهِ: الْخَلْقُ السَّيِّئُ يَفْسِدُ الْعَمَلَ، كَمَا يَفْسِدُ الْخَلُّ الْعَسَلَ».

A number of our companions, from Sahl Bin Ziyad, from Muhammad Bin Abdul Hameed, from Yahya Bin Amro, from Abdullah Bin Sinan who said,

‘Abu Abdullah^{asws} said: ‘Allah^{azwj} Mighty and Majestic Revealed unto one of His^{azwj} Prophets^{as}: “The evil mannerism spoils the deed just as the vinegar spoils the honey”’.⁶⁷

130 - بَابُ السَّفَهَةِ

Chater 130 – The Foolishness

1. عَدَّةٌ مِنْ أَصْحَابِنَا، عَنْ أَحْمَدَ بْنِ مُحَمَّدَ بْنِ خَالِدٍ، عَنْ شَرِيفِ بْنِ سَابِقٍ، عَنْ الْفَضْلِ بْنِ أَبِي قُرَّةٍ: عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ، قَالَ: «إِنَّ السَّفَهَةَ خَلَقَ لِئِيمٍ، يَسْتَطِيعُ عَلَى مَنْ هُوَ دُونَهُ، وَيَخْضَعُ لِمَنْ هُوَ فَوْقَهُ».

A number of our companions, from Ahmad Bin Khalid, from Shareef Bin Sabiq, from Al Fazl Bin Abu Gurra,

(It has been narrated) from Abu Abdullah^{asws} having said: ‘The foolishness is a lowly mannerism. He would extend (himself) upon the one who is below him, and he would succumb to the one who is above him’.⁶⁸

2. مُحَمَّدُ بْنُ يَحْيَى، عَنْ أَحْمَدَ بْنِ مُحَمَّدَ بْنِ عِيسَى، عَنْ بَعْضِ أَصْحَابِهِ، عَنْ أَبِي الْمَغْرَاءِ، عَنْ الْحَلْبِيِّ: عَنْ أَبِي عَبْدِ اللَّهِ عليه السلام، قَالَ: «لَا تَسْفَهُوا؛ فَإِنْ أَثْمَتَكُمْ لَيْسُوا بِسَفَهَاءَ».

وَقَالَ أَبُو عَبْدِ اللَّهِ عليه السلام: «مَنْ كَافَأَ السَّفِيهَ بِالسَّفَاهَةِ، فَقَدْ رَضِيَ بِمَا أَتَى إِلَيْهِ حَيْثُ احْتَذَى مِثْلَهُ».

Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from one of his companions, from Abu Al Magra, from Al Halby,

(It has been narrated) from Abu Abdullah^{asws} having said: 'Do not be foolish for your Imams^{asws} were not foolish ones'.

And Abu Abdullah^{asws} said: 'The one who matches the foolishness with the foolishness, so he has been pleased with what came to him when he behaved similar to him'.⁶⁹

3. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنْ ابْنِ مَحْبُوبٍ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ الْحَجَّاجِ: عَنْ أَبِي الْحَسَنِ مُوسَى عليه السلام فِي رَجُلَيْنِ يَتَسَابَّانِ، فَقَالَ: «الْبَادِيُ مِنْهُمَا أَظْلَمُ، وَوَزَرُهُ وَوَزَرُ صَاحِبِهِ عَلَيْهِ مَا لَمْ يَتَعَدَّ الْمَظْلُومُ».

Ali Bin Ibrahim, from his father, from Ibn Mahboub, from Abdul Rahman Bin Al Hajjaj,

(It has been narrated) from Abu Al-Hassan Musa^{asws} regarding two men insulting (each other). So he^{asws} said: 'The initiator is more unjust from the two, and his burden (of sin) and the burden of his companion would be upon him for as long as the oppressed one does not transgress'.⁷⁰

4. عِدَّةٌ مِنْ أَصْحَابِنَا، عَنْ سَهْلِ بْنِ زِيَادٍ، عَنْ صَفْوَانَ بْنِ يَحْيَى، عَنْ عِيصِ بْنِ الْقَاسِمِ: عَنْ أَبِي عَبْدِ اللَّهِ عليه السلام، قَالَ: «إِنْ أَبْغَضَ خَلْقَ اللَّهِ عَبْدٌ اتَّقَى النَّاسَ لِسَانَهُ».

A number of our companions, from Sahl Bin Ziiyad, from Safwan, from Ays Bin Al Qasim,

(It has been narrated) from Abu Abdullah^{asws} having said: 'The most hateful of the creatures of Allah^{azwj} is a servant who, the people fear his tongue'.⁷¹

131 - بَابُ الْبَدَاءِ

Chapter 131 – The Obscenities

1. مُحَمَّدُ بْنُ يَحْيَى، عَنْ أَحْمَدَ بْنِ مُحَمَّدَ بْنِ عِيسَى، عَنْ ابْنِ فَضَّالٍ، عَنْ أَبِي الْمَغْرَاءِ، عَنْ أَبِي بَصِيرٍ: عَنْ أَبِي عَبْدِ اللَّهِ عليه السلام، قَالَ: «مِنْ عَلَامَاتِ شَرِّكَ الشَّيْطَانِ — الَّذِي لَا يُشَكُّ فِيهِ — أَنْ يَكُونَ فَحَاشًا لِأَيَّالِي مَا قَالَ، وَلَمَّا قِيلَ فِيهِ».

Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Ibn Fazzal, from Abu Al Magra, from Abu Baseer,

(It has been narrated) from Abu Abdullah^{asws} having said: ‘From the signs of association of the Satan^{la} in which there is no doubt is the one would become immoral, not caring what he says nor what is said regarding him’.⁷²

2. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنْ ابْنِ أَبِي عُمَيْرٍ، عَنْ عَبْدِ اللَّهِ بْنِ سِنَانٍ: عَنْ أَبِي عَبْدِ اللَّهِ عَاشِيًا، قَالَ: « قَالَ رَسُولُ اللَّهِ ﷺ: إِذَا رَأَيْتُمُ الرَّجُلَ لَا يُبَالِي مَا قَالُ، وَلَمَّا قِيلَ لَهُ، فَإِنَّهُ لَغِيَّةٌ أَوْ شَرِكٌ شَيْطَانٍ ».

Ali Bin Ibrahim, from his father, from Ibn Abu Umeir, from Abdullah Bin Sinan,

(It has been narrated) from Abu Abdullah^{asws} having said: ‘Rasool-Allah^{saww} said: ‘Whenever you see the man who does not care what he says nor what is said for him, so he is either a straying one of an associate of Satan^{la}’.⁷³

3. عِدَّةٌ مِنْ أَصْحَابِنَا، عَنْ أَحْمَدَ بْنِ مُحَمَّدَ بْنِ خَالِدٍ، عَنْ عُثْمَانَ بْنِ عِيسَى، عَنْ عُمَرَ بْنِ أُذَيْنَةَ، عَنْ أَبَانَ بْنِ أَبِي عِيَّاشٍ، عَنْ سُلَيْمِ بْنِ قَيْسٍ: عَنْ أَمِيرِ الْمُؤْمِنِينَ عَاشِيًا، قَالَ: « قَالَ رَسُولُ اللَّهِ ﷺ: إِنَّ اللَّهَ حَرَّمَ الْجَنَّةَ عَلَى كُلِّ فَحَّاشٍ بَذِيءٍ، قَلِيلِ الْحَيَاءِ، لَا يُبَالِي مَا قَالُ، وَلَمَّا قِيلَ لَهُ: فَإِنَّكَ إِنْ فَتَشْتَهُ لَمْ تَجِدْهُ إِلَّا لَغِيَّةٌ أَوْ شَرِكٌ شَيْطَانٍ فَقِيلَ: يَا رَسُولَ اللَّهِ، وَفِي النَّاسِ شَرِكٌ شَيْطَانٍ؟ فَقَالَ رَسُولُ اللَّهِ ﷺ: أَمَا تَقْرَأُ قَوْلَ اللَّهِ عَزَّ وَجَلَّ: (وَسَارِكُهُمْ فِي الْأَمْوَالِ وَالْأَوْلَادِ) ؟ » قَالَ: وَسَأَلَ رَجُلٌ فَقِيهًا: هَلْ فِي النَّاسِ مَنْ لَا يُبَالِي مَا قِيلَ لَهُ؟ قَالَ: « مَنْ تَعَرَّضَ لِلنَّاسِ يَشْتُمُهُمْ وَهُوَ يَعْلَمُ أَنَّهُمْ لَا يَتْرُكُونَهُ، فَذَلِكَ الَّذِي لَا يُبَالِي مَا قَالُ، وَلَمَّا قِيلَ فِيهِ ».

A number of our companions, from Ahmad Bin Muhammad Bin Khalid, from Usman Bin Isa, from Umar Bin Azina, from Aban Bin Abu Ayyash, from Suleym Bin Qays,

(It has been narrated) from Amir Al-Momineen^{asws} having said: ‘Rasool-Allah^{saww} said: ‘Allah^{azwj} has Prohibited the Paradise upon every immoral one, obscene one, little of shame, nor caring what he says nor what is said for him, If you inquire, you will not find him to be except as a strayed one or an associate of the Satan^{la}’.

So it was said, ‘O Rasool-Allah^{saww}, and among the people are associates of Satan^{la}?’ So Rasool-Allah^{saww} said: ‘Have you not read the Words of Allah^{azwj} Mighty and Majestic [17: 64] and shares with them in wealth and the children?’

He (the narrator) said, ‘And a man asked a Scholar^{asws}, ‘Is there among the people, the one who does not care what is said for him?’ He^{asws} said: ‘The one who exposes the obscenities to the people and he knows that they would not be leaving him. So that is the one who does not care what he says and what is said regarding him’.⁷⁴

4. مُحَمَّدُ بْنُ يَحْيَى، عَنْ أَحْمَدَ بْنِ مُحَمَّدَ بْنِ عِيسَى، عَنْ عَلِيِّ بْنِ الْحَكَمِ، عَنْ أَبِي جَمِيلَةَ يَرْفَعُهُ: عَنْ أَبِي جَعْفَرٍ عَاشِيًا، قَالَ: « إِنَّ اللَّهَ يُبْعِضُ الْفَاحِشَ الْمُتَفَحِّشَ ».

Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Ali Bin Al Hakam, from Abu Jameela, raising it,

(It has been narrated) from Abu Ja'far^{asws} having said: 'Allah^{azwj} Hates the obscene immoral one'.⁷⁵

5. أَبُو عَلِيٍّ الْأَشْعَرِيُّ، عَنْ مُحَمَّدِ بْنِ سَالِمٍ، عَنْ أَحْمَدَ بْنِ النَّضْرِ، عَنْ عَمْرِو بْنِ نُعْمَانَ الْجُعْفِيِّ، قَالَ: كَانَ لِأَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ صَدِيقٌ لَا يَكَادُ يَفَارِقُهُ إِذَا ذَهَبَ مَكَانًا، فَبَيْنَمَا هُوَ يَمْشِي مَعَهُ فِي الْحَذَائِنِ، وَمَعَهُ غُلَامٌ لَهُ سِنْدِي يَمْشِي خَلْفَهُمَا، إِذَا تَفَتَّ الرَّجُلُ يَرِيدُ غُلَامَهُ — ثَلَاثَ مَرَّاتٍ — فَلَمْ يَرَهُ، فَلَمَّا نَظَرَ فِي الرَّابِعَةِ، قَالَ: يَا ابْنَ الْفَاعِلَةِ، أَيْنَ كُنْتَ؟ قَالَ: فَرَفَعَ أَبُو عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ يَدَهُ، فَصَكَ بِهَا جِهَةَ نَفْسِهِ، ثُمَّ قَالَ: «سُبْحَانَ اللَّهِ! تَقْذِفُ أُمَّهُ؟! قَدْ كُنْتُ أَرَى أَنَّ لَكَ وَرْعًا، فَإِذَا لَيْسَ لَكَ وَرْعٌ». فَقَالَ: جُعِلْتُ فِدَاكَ، إِنَّ أُمَّهُ سِنْدِيَّةٌ مُشْرِكَةٌ، فَقَالَ: «أَمَا عَلِمْتَ أَنَّ لِكُلِّ أُمَةٍ نِكَاحًا؟ تَنْحَ عَنِّي» قَالَ: فَمَا رَأَيْتُهُ يَمْشِي مَعَهُ حَتَّى فَرَّقَ الْمَوْتُ بَيْنَهُمَا.

وَفِي رِوَايَةٍ أُخْرَى: «إِنَّ لِكُلِّ أُمَةٍ نِكَاحًا يَحْتَجِرُونَ بِهِ مِنَ الزِّنِّ».

Abu Ali Al Ashary, from Muhammad Bin Salim, from Ahmad Bin Nazar, from Amro Bin Nu'man Al Ju'fy who said,

'There used to be a friend for Abu Abdullah^{asws} who was almost never separate from him^{asws} whenever he^{asws} went to a place. So while he was walking with him^{asws} among the shoemakers, and with him was a Sindy slave of his walking behind him, when the man turned around intending his slave, three times, but did not see him. So when he looked during the fourth (time), he said, 'O son of the adulteress! Where were you?'

He (the narrator) said, 'So Abu Abdullah^{asws} raised his^{asws} hand and hit his^{asws} own forehead with it, then said: 'Glory be to Allah^{azwj}! You slander his mother, and I^{asws} used to view the piety being for you, but there is no piety for you'. So he said, 'May I be sacrificed for you^{asws}! His mother was a Sindy woman, a Polytheist'. So he^{asws} said: 'But don't you know that for every community there is a (form of) marriage? Stay away from me^{asws}'.

He (the narrator) said: 'So I did not see him^{asws} walking with him until the death separated the two of them'.

And in another report, '(He^{asws} said): 'For every community there is a (form of) marriage by which they are being withheld from the adultery'.⁷⁶

6. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنْ ابْنِ أَبِي عُمَيْرٍ، عَنْ ابْنِ أُذَيْنَةَ، عَنْ زُرَّارَةَ: عَنْ أَبِي جَعْفَرٍ عَلَيْهِ السَّلَامُ، قَالَ: «قَالَ رَسُولُ اللَّهِ ﷺ: إِنَّ الْفَحْشَ لَوْ كَانَ مَثَلًا، لَكَانَ مَثَلُ سَوْءٍ».

Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Ibn Azina, from Zurara,

(It has been narrated) from Abu Ja'far^{asws} having said: 'Rasool-Allah^{saww} said: 'If the immorality had a resemblance, its resemblance would be evil'.⁷⁷

7. مُحَمَّدُ بْنُ يَحْيَى، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ عِيسَى، عَنْ ابْنِ مَحْبُوبٍ، عَنْ عَمْرِو بْنِ يَزِيدَ: عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ، قَالَ: «كَانَ فِي بَنِي إِسْرَائِيلَ رَجُلٌ، فَدَعَا اللَّهُ أَنْ يَرْزُقَهُ غُلَامًا

— ثَلَاثَ سِنِينَ — فَلَمَّا رَأَى أَنَّ اللَّهَ لَا يُجِيبُهُ، قَالَ: يَا رَبِّ، أَبْعِيدْ أُنَا مِنْكَ، فَلَا تَسْمَعْ بِي، أَمْ قَرِيبٌ أَنْتَ مِنِّي، فَلَا تُجِيبُنِي؟ « قَالَ: « فَاتَّاهُ آتٌ فِي مَنَامِهِ، فَقَالَ: إِنَّكَ تَدْعُو اللَّهَ — عَزَّ وَجَلَّ — مُنْذُ ثَلَاثِ سِنِينَ بِلِسَانٍ بَذِيءٍ، وَقَلْبٍ عَاتٍ غَيْرِ تَقِيٍّ، وَنِيَّةٍ غَيْرِ صَادِقَةٍ، فَاقْلَعْ عَنْ بَذَائِكَ، وَلِيَتَّقِ اللَّهُ قَلْبَكَ، وَلِتَحْسُنْ نِيَّتَكَ ». قَالَ: « فَفَعَلَ الرَّجُلُ ذَلِكَ، ثُمَّ دَعَا اللَّهَ، فَوُلِدَ لَهُ غُلَامٌ ».

Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Ibn Mahboub, from Umar Bin Yazeed,

(It has been narrated) from Abu Abdullah^{asws} having said: ‘There was a man among the Children of Israel who supplicated to Allah^{azwj} for three years that He^{azwj} should Grace him with a son. So when he saw that Allah^{azwj} is not Answering him, said, ‘O Lord^{azwj}! Am I so remote from You^{azwj}, so You^{azwj} are not Hearing me, or are You^{azwj} close to me, but You^{azwj} are not Answering me?’

He^{asws} said: ‘So a comer came to him in his dream and he said, ‘You have been supplicating to Allah^{azwj} Mighty and Majestic since the last three years by an obscene tongue and an arrogant heart, nor fearful, and an intention without sincerity. So remove yourself from your obscenities, and fear Allah^{azwj} in your heart, and improve your intention’.

He^{asws} said: ‘So the man did that, then supplicated to Allah^{azwj}, and a son was born unto him’.⁷⁸

8. عِدَّةٌ مِنْ أَصْحَابِنَا، عَنْ أَحْمَدَ بْنِ مُحَمَّدَ بْنِ خَالِدٍ، عَنْ عَثْمَانَ بْنِ عِيسَى، عَنْ سَمَاعَةَ: عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ، قَالَ: « قَالَ رَسُولُ اللَّهِ ﷺ: إِنَّ مِنْ شَرِّ عِبَادِ اللَّهِ مَنْ تَكَرَّرَ مُجَالَسَتُهُ لِفُحْشِهِ ».

A number of our companions, from Ahmad Bin Muhammad Bin Khalid, from Usman Bin Isa, from Sama’at,

(It has been narrated) from Abu Abdullah^{asws} having said: ‘Rasool-Allah^{saww} said: ‘From the most evil of the servants of Allah^{azwj} is the one who is disliked being seated with due to his immoralities (obscenities)’.⁷⁹

9. عِدَّةٌ مِنْ أَصْحَابِنَا، عَنْ سَهْلِ بْنِ زِيَادٍ، عَنْ ابْنِ مَحْبُوبٍ، عَنْ ابْنِ رِثَابٍ، عَنْ أَبِي عُبَيْدَةَ: عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ، قَالَ: « الْبَذَاءُ مِنَ الْجَفَاءِ، وَالْجَفَاءُ فِي النَّارِ ».

A number of our companions, from Sahl Bin Ziyad, from Ibn Mahboub, from Ibn Raib, from Abu Ubeyda,

(It has been narrated) from Abu Abdullah^{asws} having said: ‘The obscenities is from the disloyalties, and the disloyal one would be in the Fire’.⁸⁰

10. مُحَمَّدُ بْنُ يَحْيَى، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ، عَنْ مُحَمَّدِ بْنِ سِنَانٍ، عَنْ ابْنِ مُسْكَانٍ، عَنْ الْحَسَنِ الصَّقِيلِ، قَالَ: قَالَ أَبُو عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ: « إِنَّ الْفُحْشَ وَالْبَذَاءَ وَالسَّلَاطَةَ مِنَ النَّفَاقِ ».

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Muhammad Bin Sinan, from Ibn Muskan, from Al Hassan al Sayqal who said,

‘Abu Abdullah^{asws} said: ‘The immorality, and the obscenity, and the insolence are from the hypocrisy’.⁸¹

11. عَنْهُ، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ، عَنْ عَلِيِّ بْنِ النُّعْمَانِ، عَنْ عَمْرِو بْنِ شَمْرٍ، عَنْ جَابِرٍ: عَنْ أَبِي جَعْفَرٍ عَلَيْهِ السَّلَامُ، قَالَ: « قَالَ رَسُولُ اللَّهِ ﷺ: إِنَّ اللَّهَ يُبْغِضُ الْفَاحِشَ الْبَذِيَّ، وَالسَّائِلَ الْمُلْحَفَ ».

From him, from Ahmad Bin Muhammad, from Ali Bin Al Numan, from Amro Bin Shimr, from Jabir,

(It has been narrated) from Abu Ja’far^{asws} having said: ‘Rasool-Allah^{saww} said: ‘Allah^{azwj} Hates the immoral one, the obscene one, and the insistent beggar’.⁸²

12. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنْ ابْنِ أَبِي عُمَيْرٍ، عَنْ ابْنِ أُذَيْنَةَ، عَنْ زُرَّارَةَ: عَنْ أَبِي جَعْفَرٍ عَلَيْهِ السَّلَامُ، قَالَ: « قَالَ رَسُولُ اللَّهِ ﷺ: لِعَائِشَةَ: يَا عَائِشَةُ، إِنَّ الْفُحْشَ لَوْ كَانَ مِثْلًا، لَكَانَ مِثَالَ سُوءٍ ».

Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Ibn Azina, from Zurara,

(It has been narrated) from Abu Ja’far^{asws} having said: ‘Rasool-Allah^{saww} said to Ayesha: ‘O Ayesha! The immorality, had there been an image for it, it would be an evil image’.⁸³

13. الْحُسَيْنُ بْنُ مُحَمَّدٍ، عَنْ مُعَلَّى بْنِ مُحَمَّدٍ، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ، عَنْ بَعْضِ رَجَالِهِ، قَالَ: قَالَ: « مَنْ فَحَشَ عَلَى أَخِيهِ الْمُسْلِمِ، نَزَعَ اللَّهُ مِنْهُ بَرَكَهَ رِزْقِهِ، وَوَكَّلَهُ إِلَى نَفْسِهِ، وَأَفْسَدَ عَلَيْهِ مَعِيشَتَهُ ».

Al Husayn Bin Muhammad, from Moalla Bin Muhammad, from Ahmad Bin Muhammad, from one of his men who said,

‘The one who is obscene upon his Muslim brother, Allah^{azwj} would Remove the Blessings of his sustenance from him, and Allocate him to his own self, and Spoil his life upon him’.⁸⁴

14. عَنْهُ، عَنْ مُعَلَّى، عَنْ أَحْمَدَ بْنِ غَسَّانَ، عَنْ سَمَاعَةَ، قَالَ: دَخَلْتُ عَلَى أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ، فَقَالَ لِي — مُبْتَدَأً: « يَا سَمَاعَةُ، مَا هَذَا الَّذِي كَانَ بَيْنَكَ وَبَيْنَ جَمَّالِكَ؟ إِيَّاكَ أَنْ تَكُونَ فَحَاشًا، أَوْ صَحَابًا، أَوْ لَعَانًا ». فَقُلْتُ: وَاللَّهِ، لَقَدْ كَانَ ذَلِكَ أَنَّهُ ظَلَمَنِي، فَقَالَ: « إِنْ كَانَ ظَلَمَكَ، لَقَدْ أَرَيْتَ عَلَيْهِ؛ إِنَّ هَذَا لَيْسَ مِنْ فِعَالِي، وَلَا أَمْرُ بِهِ شِيعَتِي، اسْتَغْفِرُ رَبَّكَ وَلَا تُعَدِّ » قُلْتُ: أَسْتَغْفِرُ اللَّهَ، وَلَا أَعُودُ.

From him, from Moalla, from Ahmad Bin Gassan, from Sama’at who said, ‘I went over to Abu Abdullah^{asws}, so he^{asws} said to me initiating: O Sama’at! What is this which is between you and your camelier?’ Beware of becoming immoral, or vociferous, or cursing!’ So I said, ‘By Allah^{azwj}! That was so because he had been unjust to me’. So he^{asws} said: ‘If he has been unjust to you, so you have profited upon him. This is not from my^{asws} deeds

nor do I^{asws} order my^{asws} Shias with it. Seek Forgiveness of your Lord^{azwj} and do not repeat'. I said, 'I seek Forgiveness of Allah^{azwj} and I shall not repeat''.⁸⁵

132 - بَابُ مَنْ يُتَّقَى شَرُّهُ

Chapter 132 – The one whose evil is feared

1. عِدَّةٌ مِنْ أَصْحَابِنَا، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ خَالِدٍ، عَنْ عُثْمَانَ بْنِ عِيسَى، عَنْ سَمَاعَةَ، عَنْ أَبِي بَصِيرٍ: عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ، قَالَ: «إِنَّ النَّبِيَّ ﷺ بَيْنَا هُوَ ذَاتَ يَوْمٍ عِنْدَ عَائِشَةَ إِذَا اسْتَأْذَنَ عَلَيْهِ رَجُلٌ، فَقَالَ رَسُولُ اللَّهِ ﷺ: بَنَسَ أَخُو الْعَشِيرَةِ، فَقَامَتِ عَائِشَةُ، فَدَخَلَتْ الْبَيْتَ، وَأَذَنَ رَسُولُ اللَّهِ ﷺ لِلرَّجُلِ، فَلَمَّا دَخَلَ أَقْبَلَ عَلَيْهِ رَسُولُ اللَّهِ ﷺ بِوَجْهِهِ، وَيَبْشُرُهُ إِلَيْهِ يُحَدِّثُهُ، حَتَّى إِذَا فَرَغَ وَخَرَجَ مِنْ عِنْدِهِ، قَالَتْ عَائِشَةُ: يَا رَسُولَ اللَّهِ، بَيْنَا أَنْتَ تَذْكُرُ هَذَا الرَّجُلَ بِمَا ذَكَرْتَهُ بِهِ إِذْ أَقْبَلْتَ عَلَيْهِ بِوَجْهِكَ وَبَشَرْتَهُ؟ فَقَالَ رَسُولُ اللَّهِ ﷺ: عِنْدَ ذَلِكَ: إِنَّ مِنْ شَرِّ عِبَادِ اللَّهِ مَنْ تَكَرَّرَ مُجَالَسَتُهُ لِفَحْشَتِهِ».

A number of our companions, from Ahmad Bin Muhammad Bin Khalid, from Usman Bin Isa, from Sama'at, from Abu Baseer,

(It has been narrated) from Abu Abdullah^{asws} having said: 'One day while the Prophet^{saww} was with Ayesha, a man sought permission to see him^{saww}. So Rasool-Allah^{saww} said: 'The worst brother of the clan'. So she entered into the house and Rasool-Allah^{saww} gave permission to the man. So when he entered, he^{saww} turned towards him with his^{saww} face and was cheerful to him, discussing with him until when he finished and went out from his^{saww} presence, Ayesha said, 'O Rasool-Allah^{saww}! While you^{saww} mentioned this man what you^{saww} mentioned with, then you^{saww} turned towards him with your^{saww} face and were cheerful?' So Rasool-Allah^{saww} said during that: 'From the most evil of the servants of Allah^{azwj} is the one whose sitting is disliked due to his obscenities'.⁸⁶

2. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنْ النَّوْفَلِيِّ، عَنْ السَّكُونِيِّ: عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ، قَالَ: «قَالَ رَسُولُ اللَّهِ ﷺ: شَرُّ النَّاسِ عِنْدَ اللَّهِ يَوْمَ الْقِيَامَةِ الَّذِينَ يُكْرَمُونَ اتِّقَاءَ شَرِّهِمْ».

Ali Bin Ibrahim, from his father, from Al Nowfaly, from Al Sakuny,

(It has been narrated) from Abu Abdullah^{asws} having said: 'Rasool-Allah^{saww} said: 'The most evil of the people in the Presence of Allah^{azwj} on the Day of Judgment will be those who were honoured (in the world) out of fear of their evil'.⁸⁷

3. عَنْهُ، عَنْ مُحَمَّدٍ بْنِ عِيسَى بْنِ عُبَيْدٍ، عَنْ يُونُسَ، عَنْ عَبْدِ اللَّهِ بْنِ سِنَانٍ، قَالَ: قَالَ أَبُو عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ: «مَنْ خَافَ النَّاسُ لِسَانَهُ، فَهُوَ فِي النَّارِ».

From him, from Muhammad Bin Isa Bin Ubeyd, from Yunus, from Abdullah Bin Sinan who said,

'Abu Abdullah^{asws} said: 'The one whom the people fear his tongue, so he would be in the Fire'.⁸⁸

4. عِدَّةٌ مِنْ أَصْحَابِنَا، عَنْ سَهْلِ بْنِ زِيَادٍ، عَنْ ابْنِ مَحْبُوبٍ، عَنْ ابْنِ رِثَابٍ، عَنْ أَبِي حَمْزَةَ، عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ، قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «شَرُّ النَّاسِ يَوْمَ الْقِيَامَةِ الَّذِينَ يُكْرَمُونَ اتِّقَاءَ شَرِّهِمْ».

A number of our companions, from Sahl Bin Ziyad, from Ibn Mahboub, from Ibn Raib, from Abu Hamza, from Jabir Bin Abdullah having said:

‘Rasool-Allah^{saww} said: ‘The most evil of the people on the Day of Judgment will be those who were being honoured (in the world) out of fear of their evil’.⁸⁹

133- بَابُ الْبَغْيِ

Chapter 133 –The Transgression

1. عِدَّةٌ مِنْ أَصْحَابِنَا، عَنْ سَهْلِ بْنِ زِيَادٍ، عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ الْأَشْعَرِيِّ، عَنْ ابْنِ الْقَدَاحِ: عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ، قَالَ: «قَالَ رَسُولُ اللَّهِ ﷺ: إِنْ أَعْجَلَ الشَّرَّ عِقَابُهُ الْبَغْيُ».

A number of our companions, from Sahl Bin Ziyad, from Ja'far Bin Muhammad Al Ashary, from Ibn Qaddah,

(It has been narrated) from Abu Abdullah^{asws} having said: ‘Rasool-Allah^{saww} said: ‘The quickest of the Punishment of the evil, is for the transgression’.⁹⁰

2. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنْ النَّوْفَلِيِّ، عَنْ السَّكُونِيِّ: عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ، قَالَ: «يَقُولُ إِبْلِيسُ لِحُنُودِهِ: أَلْقُوا بَيْنَهُمُ الْحَسَدَ وَالْبَغْيَ؛ فَإِنَّهُمَا يَعْدِلَانِ عِنْدَ اللَّهِ الشَّرَّكَ».

Ali Bin Ibrahim, from his father, from Al Nowfaly, from Al Sakuny,

(It has been narrated) from Abu Abdullah^{asws} having said: ‘Iblees^{la} is saying to his^{la} army, ‘Cast the envy and the transgression to be between them (the people), for both of these equate to the association (Shirk) in the Presence of Allah^{azwj}’.⁹¹

3. عَلِيُّ، عَنْ أَبِيهِ، عَنْ حَمَّادٍ، عَنْ حَرِيزٍ، عَنْ مِسْمَعِ أَبِي سَيَّارٍ: أَنَّ أَبَا عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ كَتَبَ إِلَيْهِ فِي كِتَابٍ: «انْظُرْ أَنْ لَا تَكَلِّمَنَّ بِكَلِمَةٍ بَغْيٍ أَبَدًا وَإِنْ أَعْجَبَتْكَ نَفْسُكَ وَعَشِيرَتُكَ».

Ali, from his father, from Hammad, from Hareyz,

(It has been narrated) from Misma'a Abu Sayyar that Abu Abdullah^{asws} wrote to him in a letter: ‘Look (be careful) that you do not speak with a transgressing word, ever, and even if it astounds yourself and your clan’.⁹²

4. عَلِيُّ، عَنْ أَبِيهِ، عَنْ ابْنِ مَحْبُوبٍ، عَنْ ابْنِ رِثَابٍ وَيَعْقُوبَ السَّرَّاجَ جَمِيعًا: عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ، قَالَ: «قَالَ أَمِيرُ الْمُؤْمِنِينَ عَلَيْهِ السَّلَامُ: أَيُّهَا النَّاسُ، إِنَّ الْبَغْيَ يَقُودُ أَصْحَابَهُ إِلَى النَّارِ، وَإِنْ أَوَّلَ مَنْ بَغَى عَلَى اللَّهِ عَنَاقُ بَنَتِ آدَمَ، فَأَوَّلُ قَتِيلٍ قَتَلَهُ اللَّهُ عَنَاقُ، وَكَانَ مَجْلِسُهَا جَرِيئًا فِي حَرِيبٍ، وَكَانَ لَهَا عِشْرُونَ إِصْبَعًا فِي كُلِّ إِصْبَعٍ ظَفْرَانِ مِثْلَ الْمَنْجَلَيْنِ، فَسَلَطَ اللَّهُ

عَلَيْهَا أَسَدًا كَالْفِيلِ، وَذَنْبًا كَالْبَعِيرِ، وَنَسْرًا مِثْلَ الْبَغْلِ، فَقَتَلْنَهَا وَقَدْ قَتَلَ اللَّهُ الْجَبَابِرَةَ عَلَى أَفْضَلِ أَحْوَالِهِمْ وَأَمِنْ مَا كَانُوا».

Ali, from his father, from Ibn Mahboub, from Ibn Raib and Yaqoub Al Sarraj, altogether,

(It has been narrated) from Abu Abdullah^{asws} having said: ‘Amir Al-Momineen^{asws} said: ‘O you people! The transgressor will be guiding his companions to the Fire, and that the first one who trasngressed against Allah^{azwj} was Anaaq daughter of Adam^{as}. Thus, the first one whom Allah^{azwj} Killed was Anaaq; and when sitting she would occupy one acre. and she had twenty fingers for her, in every finger there being two nails similar to a scythe. So Allah^{azwj} Made a lion like (the size of the elephant, and a wolf like (the size of a) camel, and an eagle like (the size of the) mule to kill her. So they killed her, and Allah^{azwj} has Killed the tyrants upon the best of their states, and (when they were) as safe as they could have been’.⁹³

134 - بَابُ الْفَخْرِ وَالْكِبَرِ

Chapter 134 – The Pride and the Arrogance

1. مُحَمَّدٌ بْنُ يَحْيَى، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ عَيْسَى، عَنِ الْحُسَيْنِ بْنِ مَحْبُوبٍ، عَنْ هِشَامِ بْنِ سَالِمٍ، عَنْ أَبِي حَمَزَةَ الثَّمَالِيِّ، قَالَ: قَالَ عَلِيُّ بْنُ الْحُسَيْنِ عَلَيْهِ السَّلَامُ: «عَجَبًا لِلْمُتَكَبِّرِ الْفَخُورِ الَّذِي كَانَ بِالْأَمْسِ نُطْفَةً، ثُمَّ هُوَ غَدًا جَيْفَةً».

Muhammad Bin Yahya, from Ahmad bin Muhammad Bin Isa, from Al Hassan Bin Mahboub, from Hisham Bin Salim, from Abu Hamza Al Sumaly who said,

‘Ali^{asws} Bin Al-Husayn^{asws} having said: ‘I^{asws} wonder at the arrogant one, the proud one, the one who was a seed yesterday, then tomorrow he would be a carcass’.⁹⁴

2. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنِ النَّوْفَلِيِّ، عَنِ السَّكُونِيِّ، عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ، قَالَ: «قَالَ رَسُولُ اللَّهِ ﷺ: آفَةُ الْحَسَبِ الْاِفْتِخَارُ وَالْعُجْبُ».

Ali Bin Ibrahim, from his father, from Al Nowfaly, from Al Sakuny,

(It has been narrated) from Abu Abdullah^{asws} having said: ‘Rasool-Allah^{saww} said: ‘The calamity of the lineage is the pride and the self-important’.⁹⁵

3. أَبُو عَلِيٍّ الْأَشْعَرِيُّ، عَنْ مُحَمَّدَ بْنِ عَبْدِ الْجَبَّارِ، عَنْ مُحَمَّدَ بْنِ إِسْمَاعِيلَ، عَنْ حَنَّانٍ، عَنْ عُقْبَةَ بْنِ بَشِيرٍ الْأَسَدِيِّ، قَالَ: قُلْتُ لِأَبِي جَعْفَرٍ عَلَيْهِ السَّلَامُ: أَنَا عُقْبَةُ بْنُ بَشِيرٍ الْأَسَدِيِّ، وَأَنَا فِي الْحَسَبِ الضَّخْمِ مِنْ قَوْمِي، قَالَ: فَقَالَ: «مَا تَمْنُ عَلَيْنَا بِحَسَبِكَ؟ إِنَّ اللَّهَ رَفَعَ بِالْإِيمَانِ مَنْ كَانَ النَّاسُ يُسَمُّونَهُ وَضِيعًا إِذَا كَانَ مُؤْمِنًا، وَوَضَعَ بِالْكَفْرِ مَنْ كَانَ النَّاسُ يُسَمُّونَهُ شَرِيفًا إِذَا كَانَ كَافِرًا؛ فَلَيْسَ لِأَحَدٍ فَضْلٌ عَلَى أَحَدٍ إِلَّا بِالتَّقْوَى».

Abu Ali Al Ashary, from Muhammad Bin Abdul Jabbar, from Muhammad Bin Ismail, from Hanan, from Uqba Bin Bashir Al Asady who said,

‘I said to Abu Ja’far^{asws}, ‘I am Uqba Bin Bashir Al-Asady and I am in the marvellous lineage from my people’. So he^{asws} said: ‘There is no wish for us^{asws} with your lineage. Allah^{azwj} Raised by the Emān the ones whom the people had named as ignoble, when he was a Momin; and He^{azwj} Ignobled by the disbelief the one whom the people had named as noble, when he was a disbeliever. So there is no merit for anyone upon anyone except by the piety’.⁹⁶

4. عِدَّةٌ مِنْ أَصْحَابِنَا، عَنْ أَحْمَدَ بْنِ مُحَمَّدَ بْنِ خَالِدٍ، عَنْ عُثْمَانَ بْنِ عِيسَى، عَنْ عِيسَى بْنِ الصَّحَّاحِ، قَالَ: قَالَ أَبُو جَعْفَرٍ عَلَيْهِ السَّلَامُ: «عَجَبًا لِلْمُخْتَالِ الْفَخُورِ، وَإِنَّمَا خُلِقَ مِنْ نُطْفَةٍ، ثُمَّ يَعُودُ جِيفَةً، وَهُوَ فِيمَا بَيْنَ ذَلِكَ لَا يَدْرِي مَا يُصْنَعُ بِهِ».

A number of our companions, from Ahmad Bin Muhammad Bin Khalid, from Usman Bin Isa, from Isa Bin Al Zahhak who said,

‘Abu Ja’far^{asws} said: ‘I^{asws} wonder at the boastful, the proud, and rather he was Created from a seed, then he would return to be a carcass, and he is, during what is between that, not knowing what would be done with him’.⁹⁷

5. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنِ النَّوْفَلِيِّ، عَنِ السَّكُونِيِّ، عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ، قَالَ: «أَتَى رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ رَجُلٌ، فَقَالَ: يَا رَسُولَ اللَّهِ، أَنَا فُلَانُ بْنُ فُلَانٍ — حَتَّى عَدَّ تِسْعَةً — فَقَالَ لَهُ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: أَمَا إِنَّكَ عَاشِرُهُمْ فِي النَّارِ».

Ali Bin Ibrahim, from his father, from Al Nowfaly, from Al Sakuny,

(It has been narrated) from Abu Abdullah^{asws} having said: ‘A man came over to Rasool-Allah^{saww} and he said, ‘O Rasool-Allah^{saww}! I am so and so, son of so and so’, to the extent that he counted nine (forefathers). So Rasool-Allah^{saww} said to him: ‘But you are the tenth of them to be in the Fire’.⁹⁸

6. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنِ النَّوْفَلِيِّ، عَنِ السَّكُونِيِّ، عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ، قَالَ: «قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: آفَةُ الْحَسَبِ الْاِفْتِخَارُ».

Ali Bin Ibrahim, from his father, from Al Nowfaly, from Al Sakuny,

(It has been narrated) from Abu Abdullah^{asws} having said: ‘Rasool-Allah^{saww} said: ‘A Calamity of the lineage, is the pride’.⁹⁹

135 - بَابُ الْقَسْوَةِ

Chapter 135 – The Ruthlessness (Hardheadedness)

1. عِدَّةٌ مِنْ أَصْحَابِنَا، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ، عَنْ عَمْرِو بْنِ عُثْمَانَ، عَنْ عَلِيِّ بْنِ عِيسَى، رَفَعَهُ، قَالَ: «فِيمَا نَاجَى اللَّهُ — عَزَّ وَجَلَّ — بِهِ مُوسَى عَلَيْهِ السَّلَامُ: يَا مُوسَى، لَا تُطَوِّلْ فِي الدُّنْيَا أَمْلَكَ؛ فَيَقْسُو قَلْبُكَ، وَالْقَاسِي الْقَلْبَ مِنِّي بَعِيدٌ».

A number of our companions, from Ahmad Bin Muhammad, from Amro Bin Usman, from Ali Bin Isa, raising it,

‘He^{asws} said: ‘Among what Allah^{azwj} Mighty and Majestic Whispered to Musa^{as} with, was: “O Musa^{as}! Do not have lengthy expectancies in the world

for it would harden your heart, and the one of a cruel heart is remote from Me^{azwj}, 100

2. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنْ مُحَمَّدِ بْنِ حَفْصٍ، عَنْ إِسْمَاعِيلَ بْنِ دُبَيْسٍ، عَنْ مَنْ ذَكَرَهُ: عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ، قَالَ: « إِذَا خَلَقَ اللَّهُ الْعَبْدَ فِي أَصْلِ الْخَلْقَةِ كَافِرًا، لَمْ يَمُتْ حَتَّى يَحْبِبَ اللَّهُ إِلَيْهِ الشَّرَّ، فَيَقْرُبَ مِنْهُ، فَايْتَلَاهُ بِالْكِبَرِ وَالْجَبَرِيَّةِ، فَقَسَا قَلْبُهُ، وَسَاءَ خَلْقُهُ، وَغُلِظَ وَجْهُهُ، وَظَهَرَ فُحْشُهُ، وَقَلَّ حَيَاؤُهُ، وَكُشِفَ اللَّهُ سِتْرَهُ، وَرَكِبَ الْمَحَارِمَ فَلَمْ يَنْزِعْ عَنْهَا، ثُمَّ رَكِبَ مَعَاصِيَ اللَّهِ، وَأَبْغَضَ طَاعَتَهُ، وَوَتَّبَعَ عَلَى النَّاسِ، لَا يَشْبَعُ مِنَ الْخُصُومَاتِ؛ فَاسْأَلُوا اللَّهَ الْعَافِيَةَ وَاطْلُبُوهَا مِنْهُ ». »

Ali Bin Ibrahim, from his father, from Muhammad Bin Hafs, from Ismail Bin Dubey, from the one who mentioned it,

(It has been narrated) from Abu Abdullah^{asws} having said: ‘When Allah^{azwj} Creates the servant in the origin of the creation as a disbeliever, he will not die until Allah^{azwj} Causes him to love the evil, so he goes near it. Thus, He^{azwj} Tests him with the arrogance and the tyranny, so his heart becomes ruthless, and his mannerisms become evil, and his face becomes harsh, and he manifests his immoralities, and his shame becomes little, and Allah^{azwj} Uncovers his veil, and he indulges in the Prohibitions, and he is not removed from it.

Then he indulges in disobeying Allah^{azwj} and hates being obedient to him, and leaps upon the people not satiating from the disputes. Thus, you must ask Allah^{azwj} to Grant you health and seek it from Him^{azwj}. 101

3. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنْ النَّوْفَلِيِّ، عَنْ السَّكُونِيِّ: عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ، قَالَ: « قَالَ أَمِيرُ الْمُؤْمِنِينَ عَلَيْهِ السَّلَامُ: لَمَتَانِ: لَمَةٌ مِنَ الشَّيْطَانِ، وَلَمَةٌ مِنَ الْمَلِكِ؛ فَلَمَةُ الْمَلِكِ الرِّقَّةُ وَالْفَهْمُ، وَلَمَةُ الشَّيْطَانِ السَّهْوُ وَالْقَسْوَةُ ». »

Ali Bin Ibrahim, from his father, from Al Nowfaly, from Al Sakuny,

(It has been narrated) from Abu Abdullah^{asws} having said: ‘Amir Al-Momineen^{asws} said: ‘There are two slaps – a slap from the Satan^{la} and a slap from the Angel. So the slap of the Angel is the tenderness and the understanding, and a slap of the Satan^{la} is the forgetfulness and the ruthlessness’. 102

136 - بَابُ الظُّلْمِ

Chapter 136 – The Injustice

1. عِدَّةٌ مِنْ أَصْحَابِنَا، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ خَالِدٍ، عَنْ أَبِيهِ، عَنْ هَارُونَ بْنِ الْجَهْمِ، عَنْ الْمُفَضَّلِ بْنِ صَالِحٍ، عَنْ سَعْدِ بْنِ طَرِيفٍ: عَنْ أَبِي جَعْفَرٍ عَلَيْهِ السَّلَامُ، قَالَ: « الظُّلْمُ ثَلَاثَةٌ: ظَلَمَ يَغْفِرُهُ اللَّهُ، وَظَلَمَ لَا يَغْفِرُهُ اللَّهُ، وَظَلَمَ لَا يَدْعُهُ اللَّهُ؛ فَأَمَّا الظُّلْمُ الَّذِي لَا يَغْفِرُهُ، فَالشَّرْكُ؛

وَأَمَّا الظُّلْمُ الَّذِي يَغْفِرُهُ، فَظَلَمَ الرَّجُلُ نَفْسَهُ فِيمَا بَيْنَهُ وَبَيْنَ اللَّهِ؛ وَأَمَّا الظُّلْمُ الَّذِي لَا يَدْعُهُ، فَالْمُدَايَنَةُ بَيْنَ الْعِبَادِ.»

A number of our companions, from Ahmad Bin Muhammad Bin Khalid, from his father, from Haroun Bin Al Jahm, from Al Mufazzal Bin Salih, from Sa'ad Bin Tareyf,

(It has been narrated) from Abu Ja'far^{asws} having said: 'The injustices are three – An injustice which Allah^{azwj} Forgives, and an injustice which Allah^{azwj} does not Forgive, and an injustice which Allah^{azwj} does not Leave (Unpunished). So, as for the injustice which He^{azwj} does not Forgive, so it is the association (Shirk); and as for the injustice which He^{azwj} does Forgive, so it is the injustice of the man to himself (sin) in what is between him and Allah^{azwj}; and as for the injustice which He^{azwj} does not Leave (Unpunished), so it is the claims between the servants'.¹⁰³

2. عَنْهُ، عَنِ الْحَجَّالِ، عَنْ غَالِبِ بْنِ مُحَمَّدٍ، عَمَّنْ ذَكَرَهُ: عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ فِي قَوْلِ اللَّهِ عَزَّ وَجَلَّ: (إِنَّ رَبَّكَ لَبِالْمِرْصَادِ) قَالَ: «قَنْطَرَةٌ عَلَى الصَّرَاطِ لَا يَجُوزُهَا عَبْدٌ بِمَظْلَمَةٍ».

From him, from Al Hajjal, from Ghalib Bin Muhammad, from the one who mentioned it,

(It has been narrated) from Abu Abdullah^{asws} regarding the Words of Allah^{azwj} Mighty and Majestic [89: 14] Most surely your Lord is Awaiting. He^{asws} said: '(It is) an archway upon the Bridge not passable by a servant who had been unjust (to others)'.¹⁰⁴

3. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنْ ابْنِ أَبِي عُمَيْرٍ، عَنْ وَهْبِ بْنِ عَبْدِ رَبِّهِ وَعَبِيدِ اللَّهِ الطَّوِيلِ، عَنْ شَيْخٍ مِنَ النَّخَعِ، قَالَ: قُلْتُ لِأَبِي جَعْفَرٍ عَلَيْهِ السَّلَامُ: إِنِّي لَمْ أَزَلْ وَالِيًا مُنْذُ زَمَنِ الْحِجَاجِ إِلَى يَوْمِي هَذَا، فَهَلْ لِي مِنْ تَوْبَةٍ؟ قَالَ: فَسَكَتَ، ثُمَّ أَعَدَّتْ عَلَيْهِ، فَقَالَ: «لَا، حَتَّى تُؤَدِّيَ إِلَى كُلِّ ذِي حَقٍّ حَقَّهُ».

Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Wahab Bin Abd Rabbih, and Ubeydullan Al Taweel, from a Sheykh from Al Nakha'a who said,

'I said to Abu Ja'far^{asws}: 'I have not ceased to be a governor since the era of Al-Hajjaj up to this day of mine. So, is there a repentance for me?' So he^{asws} remained silent. Then I repeated unto him^{asws}, so he^{asws} said: 'No, until you repay to every rightful one, his right'.¹⁰⁵

4. مُحَمَّدُ بْنُ يَحْيَى، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ عِيسَى، عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ، عَنْ إِبْرَاهِيمَ بْنِ عَبْدِ الْحَمِيدِ، عَنِ الْوَلِيدِ بْنِ صَبِيحٍ: عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ، قَالَ: «مَا مِنْ مَظْلَمَةٍ أَشَدَّ مِنْ مَظْلَمَةٍ لَا يَجِدُ صَاحِبَهَا عَلَيْهَا عَوْنًا إِلَّا اللَّهُ عَزَّ وَجَلَّ».

Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Al Husayn Bin Saeed, from Ibrahim Bin Abdul Hameed, from Al Waled Bin Sabeeh,

(It has been narrated) from Abu Abdullah^{asws} having said: 'There is none from an injustice more difficult than an injustice (which) its owner cannot find assistance upon except for Allah^{azwj} Mighty and Majestic'.¹⁰⁶

5. عِدَّةٌ مِنْ أَصْحَابِنَا، عَنْ أَحْمَدَ بْنِ أَبِي عَبْدِ اللَّهِ، عَنْ إِسْمَاعِيلَ بْنِ مِهْرَانَ، عَنْ دُرُسْتِ بْنِ أَبِي مَنْصُورٍ، عَنْ عِيسَى بْنِ بَشِيرٍ، عَنْ أَبِي حَمَزَةَ الثَّمَالِيِّ: عَنْ أَبِي جَعْفَرٍ عَلَيْهِ السَّلَامُ، قَالَ: «لَمَّا حَضَرَ عَلِيٌّ بْنُ الْحُسَيْنِ عَلَيْهِ السَّلَامُ الْوَفَاةَ، ضَمَّنِي إِلَى صَدْرِهِ، ثُمَّ قَالَ: يَا بُنَيَّ، أَوْصِيكَ بِمَا أَوْصَانِي بِهِ أَبِي عَلَيْهِ السَّلَامُ حِينَ حَضَرَتْهُ الْوَفَاةُ، وَبِمَا ذَكَرَ أَنَّ أَبَاهُ عَلَيْهِ السَّلَامُ أَوْصَاهُ بِهِ عَلَيْهِ السَّلَامُ، قَالَ: يَا بُنَيَّ، إِيَّاكَ وَظَلَمَ مَنْ لَا يَجِدُ عَلَيْكَ نَاصِرًا إِلَّا اللَّهَ».

A number of our companions, from Ahmad Bin Abu Abdullah, from Ismail Bin Mihran, from Dorost Bin Abu Mansour, from Isa Bin Bashir, from Abu Hamza Al Sumaly,

(It has been narrated) from Abu Ja'far^{asws} having said; 'When the death presented itself to Ali^{asws} Bin Al-Husayn^{asws}, he pressed me^{asws} to his^{asws} chest, then said: 'O my^{asws} son^{asws}! I^{asws} hereby bequeath to you^{asws} with what my^{asws} father^{asws} bequeathed to me^{asws} when the death presented itself to him^{asws}, and with what he^{asws} mentioned that his^{asws} father^{asws} bequeathed to him^{asws} with'.

He^{asws} said: 'O my^{asws} son^{asws}! Beware of an injustice (which) one cannot find a helper against you^{asws} except for Allah^{azwj}'.¹⁰⁷

6. عَنْهُ، عَنْ أَبِيهِ، عَنْ هَارُونَ بْنِ الْجَهْمِ، عَنْ حَفْصِ بْنِ عُمَرَ: عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ، قَالَ: «قَالَ أَمِيرُ الْمُؤْمِنِينَ صَلَوَاتُ اللَّهِ عَلَيْهِ: مَنْ خَافَ الْقِصَاصَ، كَفَّ عَنْ ظُلْمِ النَّاسِ».

From him, from his father, from Haroun Bin Al Jahm, from Hafs Bin Umar,

(It has been narrated) from Abu Abdullah^{asws} having said: 'Amir Al-Momineen^{asws} said: 'The one who fears the retaliation should refrain from oppressing the people'.¹⁰⁸

7. أَبُو عَلِيٍّ الْأَشْعَرِيُّ، عَنْ مُحَمَّدِ بْنِ عَبْدِ الْجَبَّارِ، عَنْ صَفْوَانَ، عَنْ إِسْحَاقَ بْنِ عَمَّارٍ، قَالَ: قَالَ أَبُو عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ: «مَنْ أَصْبَحَ لَا يَنْوِي ظُلْمَ أَحَدٍ، غَفَرَ اللَّهُ لَهُ مَا أَذْنَبَ ذَلِكَ الْيَوْمَ مَا لَمْ يَسْفِكْ دَمًا، أَوْ يَأْكُلْ مَالَ يَتِيمٍ حَرَامًا».

Abu Ali Al Ashary, from Muhammad Bin Abdul Jabbar, from Safwan, from Is'haq Bin Ammar who said,

'Abu Abdullah^{asws} said: 'The one who wakes up in the morning not intending to be unjust to anyone, Allah^{azwj} would Forgive him whatever he sins during that day for as long as he does not spill blood or consumes the wealth of an orphan unlawfully'.¹⁰⁹

8. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنْ النَّوْفَلِيِّ، عَنْ السَّكُونِيِّ: عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ، قَالَ: «قَالَ رَسُولُ اللَّهِ ﷺ: مَنْ أَصْبَحَ لَا يَهْمُ بِظُلْمِ أَحَدٍ، غَفَرَ اللَّهُ مَا اجْتَرَمَ».

Ali bin Ibrahim, from his father, from Al Nowfaly, from Al Sakuny,

(It has been narrated) from Abu Abdullah^{asws} having said: ‘Rasool-Allah^{saww} said: ‘The one who wakes up in the morning not thinking of being unjust to anyone, Allah^{azwj} would Forgive him whatever sins he commits’.¹¹⁰

9. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنْ ابْنِ أَبِي عُمَيْرٍ، عَنْ هِشَامِ بْنِ سَالِمٍ: عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ، قَالَ: «مَنْ ظَلَمَ مَظْلَمَةً، أَخَذَ بِهَا فِي نَفْسِهِ، أَوْ فِي مَالِهِ، أَوْ فِي وَلَدِهِ».

Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Hisham Bin Salim,

(It has been narrated) from Abu Abdullah^{asws} having said: ‘The one who commits an injustice would be seized by it regarding his self, or regarding his wealth, or regarding his children’.¹¹¹

10. ابْنُ أَبِي عُمَيْرٍ، عَنْ بَعْضِ أَصْحَابِهِ: عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ، قَالَ: «قَالَ رَسُولُ اللَّهِ ﷺ: اتَّقُوا الظُّلْمَ؛ فَإِنَّهُ ظُلُمَاتٌ يَوْمَ الْقِيَامَةِ».

Ibn Abu Umeyr, from one of his companions,

(It has been narrated) from Abu Abdullah^{asws} having said: ‘Rasool-Allah^{saww} said: ‘Fear the injustice, for it would be a darkness on the Day of Judgement’.¹¹²

11. مُحَمَّدُ بْنُ يَحْيَى، عَنْ أَحْمَدَ بْنِ مُحَمَّدَ بْنِ عِيسَى، عَنْ مُحَمَّدَ بْنِ عِيسَى، عَنْ مَنْصُورٍ، عَنْ هِشَامِ بْنِ سَالِمٍ: عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ، قَالَ: «قَالَ رَسُولُ اللَّهِ ﷺ: اتَّقُوا الظُّلْمَ؛ فَإِنَّهُ ظُلُمَاتٌ يَوْمَ الْقِيَامَةِ».

Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Muhammad Bin Isa, from Mansour, from Hisham Bin Salim,

(It has been narrated) from Abu Abdullah^{asws} having said: ‘Rasool-Allah^{saww} said: ‘Fear the injustice for it would be a darkness on the Day of Judgment’.¹¹³

12. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنْ ابْنِ أَبِي عُمَيْرٍ، عَنْ عُمَرَ بْنِ أُذَيْنَةَ، عَنْ زُرَّارَةَ: عَنْ أَبِي جَعْفَرٍ عَلَيْهِ السَّلَامُ، قَالَ: «مَا مِنْ أَحَدٍ يَظْلِمُ بِمَظْلَمَةٍ إِلَّا أَخَذَهُ اللَّهُ بِهَا فِي نَفْسِهِ وَمَالِهِ، وَأَمَّا الظُّلْمُ الَّذِي بَيْنَهُ وَبَيْنَ اللَّهِ، فَإِذَا تَابَ غَفَرَ اللَّهُ لَهُ».

Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Umar Bin Azina, from Zurara,

(It has been narrated) from Abu Ja'far^{asws} having said: ‘There is no one being unjust with an injustice except that Allah^{azwj} would Seize him with it regarding his self or his wealth. As for the injustice which is between him and Allah^{azwj}, so when one repents, Allah^{azwj} Forgives him’.¹¹⁴

13. عِدَّةٌ مِنْ أَصْحَابِنَا، عَنْ أَحْمَدَ بْنِ مُحَمَّدَ بْنِ خَالِدٍ، عَنْ ابْنِ أَبِي نَجْرَانَ، عَنْ عَمَّارِ بْنِ حَكِيمٍ، عَنْ عَبْدِ الْأَعْلَى مَوْلَى آلِ سَامٍ، قَالَ: قَالَ أَبُو عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ — مُبْتَدَأً: «مَنْ ظَلَمَ سَلَطَ اللَّهُ عَلَيْهِ مَنْ يَظْلِمُهُ أَوْ عَلَى عَقِبِهِ أَوْ عَلَى عَقَبِ عَقِبِهِ».

فَيَسْلُطُ اللَّهُ عَلَى عَقِبِهِ، أَوْ عَلَى عَقِبِ عَقِبِهِ؟ فَقَالَ: «إِنَّ اللَّهَ — عَزَّ وَجَلَّ — يَقُولُ: (وَلْيَخْشَ الَّذِينَ لَوْ تَرَكُوا مِنْ خَلْفِهِمْ ذُرِّيَّةً ضِعَافًا خَافُوا عَلَيْهِمْ فَلْيَتَّقُوا اللَّهَ وَلْيَقُولُوا قَوْلًا سَدِيدًا)».

A number of our companions, from Ahmad Bin Muhammad Bin Khalid, from Ibn Abu Najran, from Ammar Bin Hakeym, from Abdul A'ala, a slave of the family of Saam who said,

'Abu Abdullah^{asws} said initiating: 'The one who is unjust, Allah^{azwj} would Overcome him with the one who would oppress him (or upon his offspring), or upon the offspring of his offspring'.

I said, 'He commits injustice and Allah^{azwj} Overcomes upon his offspring or upon the offspring of his offspring?' So he^{asws} said: 'Allah^{azwj} Mighty and Majestic is Saying: [4: 9] And let those fear who, should they leave behind them weakly offspring, would fear on their account, so let them fear Allah, and let them speak right words'.¹¹⁵

14. عَنْهُ، عَنْ ابْنِ مَحْبُوبٍ، عَنْ إِسْحَاقَ بْنِ عَمَّارٍ: عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ، قَالَ: «إِنَّ اللَّهَ — عَزَّ وَجَلَّ — أَوْحَى إِلَى نَبِيِّ مِنْ أَنْبِيَائِهِ فِي مَمْلَكَةِ جَبَّارٍ مِنَ الْجَبَّارِينَ: أَنْ أَتِ هَذَا الْجَبَّارَ، فَقُلْ لَهُ: إِنِّي لَمْ أَسْتَعْمَلْكَ عَلَى سَفْكَ الدِّمَاءِ وَاتِّخَاذِ الْأَمْوَالِ، وَإِنَّمَا اسْتَعْمَلْتُكَ لَتَكْفٍ عَنِّي أَصْوَاتُ الْمَظْلُومِينَ؛ فَإِنِّي لَمْ أَدَعْ ظَلَمَتَهُمْ وَإِنْ كَانُوا كُفَّارًا».

From him, from Ibn Mahboub, from Is'haq Bin Ammar,

(It has been narrated) from Abu Abdullah^{asws} having said: 'Allah^{azwj} Mighty and Majestic Revealed upon a Prophet^{as} from His^{azwj} Prophets^{as} in a kingdom of a tyrant from the tyrants: "Go to this tyrant, so say to him, 'I^{azwj} did not Utilise you upon shedding the blood and seizing the wealth, and rather I^{azwj} Utilised you to restrain from Me^{azwj} the voices of the oppressed, for I^{azwj} will not Leave their injustices (Unpunished), and even though they (the oppressed) may be disbelievers'.¹¹⁶

15. الْحُسَيْنُ بْنُ مُحَمَّدٍ، عَنْ مُعَلَّى بْنِ مُحَمَّدٍ، عَنِ الْحَسَنِ بْنِ عَلِيٍّ الْوَشَّاءِ، عَنْ عَلِيِّ بْنِ أَبِي حَمْزَةَ، عَنْ أَبِي بَصِيرٍ، قَالَ: سَمِعْتُ أَبَا عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ يَقُولُ: «مَنْ أَكَلَ مَالَ أَخِيهِ ظُلْمًا وَلَمْ يَرُدَّهُ إِلَيْهِ، أَكَلَ حَذْوَةَ مِنَ النَّارِ يَوْمَ الْقِيَامَةِ».

Al Husayn Bin Muhammad, from Moalla Bin Muhammad, from Al Hassan Bin Ali Al Washha, from Ali Bin Abu Hamza, from Abu Baseer who said,

'I heard Abu Abdullah^{asws} saying, 'The one who consumes the wealth of his brother unjustly and does not return it to him would eat an ember of Fire on the Day of Judgement'.¹¹⁷

16. مُحَمَّدُ بْنُ يَحْيَى، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ، عَنْ مُحَمَّدِ بْنِ سَنَانَ، عَنْ طَلْحَةَ بْنِ زَيْدٍ: عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ، قَالَ: «الْعَامِلُ بِالظُّلْمِ، وَالْمُعِينُ لَهُ، وَالرَّاضِي بِهِ، شُرَكَاءُ ثَلَاثَتِهِمْ».

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Muhammad Bin Sinan, from Talha Bin Zayd,

(It has been narrated) from Abu Abdullah^{asws} having said: 'The one who acts with injustice, and the one who supports him, and the one who is pleased (agrees) with him are associates, all three of them'.¹¹⁸

17. عِدَّةٌ مِنْ أَصْحَابِنَا، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ، عَنْ عَلِيِّ بْنِ الْحَكَمِ، عَنْ هِشَامِ بْنِ سَالِمٍ، قَالَ: سَمِعْتُ أَبَا عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ يَقُولُ: «إِنَّ الْعَبْدَ لَيَكُونُ مَظْلُومًا، فَمَا يَزَالُ يَدْعُو حَتَّى يَكُونَ ظَالِمًا».

A number of our companions, from Ahmad Bin Muhammad, from Ali Bin Al Hakam, from Hisham Bin Salim who said,

'I heard Abu Abdullah^{asws} saying: 'The servant who happens to be oppressed, so he does not cease to supplicate until he (himself) becomes unjust' (for excessively supplicating against him).¹¹⁹

18. عِدَّةٌ مِنْ أَصْحَابِنَا، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ خَالِدٍ، عَنْ أَبِيهِ، عَنْ أَبِي نَهْشَلٍ، عَنْ عَبْدِ اللَّهِ بْنِ سِنَانَ: عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ، قَالَ: قَالَ: «مَنْ عَذَرَ ظَالِمًا بِظُلْمِهِ، سَلَّطَ اللَّهُ عَلَيْهِ مَنْ يَظْلِمُهُ، فَإِنْ دَعَا لَمْ يَسْتَجِبْ لَهُ، وَلَمْ يَأْخُذْهُ اللَّهُ عَلَى ظُلَامَتِهِ».

A number of our companions, from Ahmad Bin Muhammad Bin Khalid, from his father, from Abu Nahshal, from Abdullah Bin Sinan,

(It has been narrated) from Abu Abdullah^{asws} having said: 'Whoever gives justification for an unjust one of his injustice, Allah^{azwj} would Cause him to be overcome by the one who would oppress him, so if he supplicates, it would not be Answered for him, and Allah^{azwj} will not Recompense him upon his being oppressed'.¹²⁰

19. عَنْهُ، عَنْ مُحَمَّدٍ بْنِ عِيسَى، عَنْ إِبْرَاهِيمَ بْنِ عَبْدِ الْحَمِيدِ، عَنْ عَلِيِّ بْنِ أَبِي حَمَزَةَ، عَنْ أَبِي بَصِيرٍ: عَنْ أَبِي جَعْفَرٍ عَلَيْهِ السَّلَامُ، قَالَ: قَالَ: «مَا انتَصَرَ اللَّهُ مِنْ ظَالِمٍ إِلَّا بِظَالِمٍ، وَذَلِكَ قَوْلُهُ عَزَّ وَجَلَّ: (وَكَذَلِكَ نُؤَلِّي بَعْضَ الظَّالِمِينَ بَعْضًا)».

From him, from Muhammad Bin Isa, from Ibrahim Bin Abdul Hameed, from Ali Bin Abu Hamza, from Abu Baseer,

(It has been narrated) from Abu Ja'far^{asws} having said: 'Allah^{azwj} does not Cause an oppressor to be conquered except by an oppressor, and these are the Words of the Mighty and Majestic [6: 129] And thus do We make some of the unjust to befriend others'.¹²¹

20. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنْ النَّوْفَلِيِّ، عَنْ السَّكُونِيِّ: عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ، قَالَ: «قَالَ رَسُولُ اللَّهِ ﷺ: مَنْ ظَلَمَ أَحَدًا فَمَاتَ، فَلَيْسَتْغْفِرَ اللَّهُ لَهُ؛ فَإِنَّهُ كَفَّارَةٌ لَهُ».

Ali Bin Ibrahim, from his father, from Al Nowfaly, from Al Sakuny,

(It has been narrated) from Abu Abdullah^{asws} having said: 'Rasool-Allah^{saww} said: 'The one who is unjust to anyone, so he dies, then let him seek Forgiveness of Allah^{azwj} for him, for it would be an expiation for him (for having been unjust)'.¹²²

21. أَحْمَدُ بْنُ مُحَمَّدٍ الْكُوفِيُّ، عَنْ إِبْرَاهِيمَ بْنِ الْحُسَيْنِ، عَنْ مُحَمَّدِ بْنِ خَلْفٍ، عَنْ مُوسَى بْنِ إِبْرَاهِيمَ الْمَرْوَزِيِّ: عَنْ أَبِي الْحَسَنِ مُوسَى عَلَيْهِ السَّلَامُ، قَالَ: « قَالَ رَسُولُ اللَّهِ ﷺ: مَنْ أَصْبَحَ وَهُوَ لَا يَهْمُ بِظُلْمِ أَحَدٍ، غَفَرَ اللَّهُ لَهُ مَا اجْتَرَمَ ».

Ahmad Bin Muhammad Al Kufi, from Ibrahim Bin Al Husayn, from Muhammad Bin Khalaf, from Musa Bin Ibrahim Al Marouzy,

(It has been narrated) from Abu Al-Hassan Musa^{asws} having said: ‘Rasool-Allah^{saww} said: ‘The one who wakes up in the morning and he does not think of being unjust to anyone, Allah^{azwj} would Forgive him what he had sinned’.¹²³

22. مُحَمَّدُ بْنُ يَحْيَى، عَنْ أَحْمَدَ بْنِ مُحَمَّدَ بْنِ عِيسَى، عَنْ الْحَسَنِ بْنِ مَحْبُوبٍ، عَنْ عَلِيِّ بْنِ أَبِي حَمَزَةَ، عَنْ أَبِي بصيرٍ، قَالَ: دَخَلَ رَجُلَانِ عَلَى أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ فِي مَدَارَاةٍ بَيْنَهُمَا وَمُعَامَلَةٍ، فَلَمَّا أَنْ سَمِعَ كَلَامَهُمَا، قَالَ: « أَمَا إِنَّهُ مَا ظَفَرَ أَحَدٌ بِخَيْرٍ مِنْ ظَفَرٍ بِالظُّلْمِ، أَمَا إِنَّ الْمَظْلُومَ يَأْخُذُ مِنْ دَيْنِ الظَّالِمِ أَكْثَرَ مِمَّا يَأْخُذُ الظَّالِمُ مِنْ مَالِ الْمَظْلُومِ ». ثُمَّ قَالَ: « مَنْ يَفْعَلِ الشَّرَّ بِالنَّاسِ، فَلَا يُنْكِرِ الشَّرَّ إِذَا فَعَلَ بِهِ، أَمَا إِنَّهُ إِنَّمَا يَحْصِدُ ابْنُ آدَمَ مَا يَزْرَعُ، وَلَيْسَ يَحْصِدُ أَحَدٌ مِنَ الْمَرْءِ حُلُوءًا، وَلَئِنْ الْحُلُوءَ مَرًّا » فَاصْطَلَحَ الرَّجُلَانِ قَبْلَ أَنْ يَقُومَا.

Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Al Hassan Bin Mahboub, from Ali Bin Abu Hamza, from Abu Baseer who said,

‘Two men came over to Abu Abdullah^{asws} regarding management issues and dealings between the two of them. So when he^{asws} heard both their speeches, said: ‘But no one would achieve success with goodness from a success achieved by the injustice. But, the oppressed one takes from the Religion of the unjust one more than what the unjust one takes from the wealth of the oppressed one’.

Then he^{asws} said: ‘The one who does evil with the people should not deny the evil when it is done with him. But he, the son of Adam^{as}, rather tends to reap what he sows, and no one has harvested sweetness from the bitterness, nor a bitterness from the sweetness’. So the two men reconciled before they arose’.¹²⁴

23. عِدَّةٌ مِنْ أَصْحَابِنَا، عَنْ سَهْلِ بْنِ زِيَادٍ، عَنْ عَلِيِّ بْنِ أَسْبَاطٍ، عَمَّنْ ذَكَرَهُ: عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ، قَالَ: « قَالَ رَسُولُ اللَّهِ ﷺ: مَنْ خَافَ الْقِصَاصَ، كَفَّ عَنْ ظُلْمِ النَّاسِ ».

A number of our companions, from Sahl Bin Ziyad, from Ali Bin Asbaat, from the one who mentioned it,

(It has been narrated) from Abu Abdullah^{asws} having said: ‘Rasool-Allah^{saww} said: ‘The one who fears the retaliation should refrain from oppressing the people’.¹²⁵

137- بَابُ اتِّبَاعِ الْهَوَى

Chapter 137 – Following the personal desires

1. مُحَمَّدُ بْنُ يَحْيَى، عَنْ أَحْمَدَ بْنِ مُحَمَّدَ بْنِ عِيسَى، عَنْ ابْنِ مَجْبُوبٍ، عَنْ أَبِي مُحَمَّدٍ الْوَابِشِيِّ، قَالَ: سَمِعْتُ أَبَا عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ يَقُولُ: «لَحْذَرُوا أَهْوَاءَكُمْ كَمَا تَحْذَرُونَ أَعْدَاءَكُمْ، فَلَيْسَ شَيْءٌ أَعْدَى لِلرَّجَالِ مِنْ اتِّبَاعِ أَهْوَائِهِمْ، وَحَصَائِدِ أَلْسِنَتِهِمْ»

Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Ibn Mahboub, from Abu Muhammad Al Wabishi who said,

‘I heard Abu Abdullah^{asws} saying: ‘Be cautious of your personal desires just as you are being cautious of your enemies, for there is nothing more inimical to the men than their following of their own personal desires and the harvest of their tongues’.¹²⁶

2. عِدَّةٌ مِنْ أَصْحَابِنَا، عَنْ أَحْمَدَ بْنِ مُحَمَّدَ بْنِ خَالِدٍ، عَنْ أَبِيهِ، عَنْ عَبْدِ اللَّهِ بْنِ الْقَاسِمِ، عَنْ أَبِي حَمْزَةَ: عَنْ أَبِي جَعْفَرٍ عَلَيْهِ السَّلَامُ، قَالَ: «قَالَ رَسُولُ اللَّهِ ﷺ: يَقُولُ اللَّهُ عَزَّ وَجَلَّ: وَعِزَّتِي وَجَلَالِي وَعَظَمَتِي وَكِبَرِيَّائِي وَنُورِي وَعُلُوِّي وَارْتِفَاعُ مَكَانِي، لَأَيُوثِرُ عَبْدٌ هَوَاهُ عَلَى هَوَايَ إِلَّا شَتَّتُ عَلَيْهِ أَمْرَهُ، وَلَيْسَتْ عَلَيْهِ دُنْيَاهُ، وَشَغَلَتْ قَلْبَهُ بِهَا، وَلَمْ أُؤْتَهُ مِنْهَا إِلَّا مَا قَدَرْتُ لَهُ؛ وَعِزَّتِي وَجَلَالِي وَعَظَمَتِي وَنُورِي وَعُلُوِّي وَارْتِفَاعُ مَكَانِي، لَأَيُوثِرُ عَبْدٌ هَوَايَ عَلَى هَوَاهُ إِلَّا اسْتَحَفَّظْتُهُ مَلَائِكَتِي، وَكَفَلْتُ السَّمَاوَاتِ وَالْأَرْضِينَ رِزْقَهُ، وَكُنْتُ لَهُ مِنْ وَرَاءِ تِجَارَةِ كُلِّ تَاجِرٍ، وَأَتَتْهُ الدُّنْيَا وَهِيَ رَاغِمَةٌ».

A number of our companions, from Ahmad Bin Muhammad Bin Khalid, from his father, from Abdullah Bin Al Qasim, from Abu Hamza,

(It has been narrated) from Abu Ja'far^{asws} having said: ‘Rasool-Allah^{saww} said: ‘Allah^{azwj} Mighty and Majestic is Saying: “By My^{azwj} Honour, and My^{azwj} Majesty, and My^{azwj} Magnificence, and My^{azwj} Greatness, and My^{azwj} Light, and My^{azwj} Exaltedness, and the Loftiness of My^{azwj} Position! A servant would not prefer his own personal desires over My^{azwj} Desires except that I^{azwj} will Scatter his affairs over him and Clothe his world upon him, and pre-occupy his heart with it, and would not Give him from it except what I^{azwj} have Ordained for him.

And by My^{azwj} Honour, and My^{azwj} Majesty, and My^{azwj} Magnificence, and My^{azwj} Light, and My^{azwj} Exaltedness, and the Loftiness of My^{azwj} Position! No servant would prefer My^{azwj} Desires above his own personal desires except that I^{azwj} Make My^{azwj} Angels to guard him, and the skies and the earth would guarantee his sustenance, and I^{saww} would Back him from behind every trade with every trader, and the world would come to him and it (world) would be subdued’.¹²⁷

3. الْحُسَيْنُ بْنُ مُحَمَّدٍ، عَنْ مُعَلَّى بْنِ مُحَمَّدٍ، عَنِ الْوَشَّاءِ، عَنْ عَاصِمِ بْنِ حُمَيْدٍ، عَنْ أَبِي حَمْزَةَ، عَنْ يَحْيَى بْنِ عَقِيلٍ، قَالَ: قَالَ أَمِيرُ الْمُؤْمِنِينَ عَلَيْهِ السَّلَامُ: «إِنَّمَا أَخَافُ عَلَيْكُمْ اثْنَتَيْنِ: اتِّبَاعَ الْهَوَى وَطُولَ الْأَمَلِ؛ أَمَّا اتِّبَاعُ الْهَوَى، فَإِنَّهُ يَصُدُّ عَنِ الْحَقِّ؛ وَأَمَّا طُولُ الْأَمَلِ، فَيُنْسِي الْآخِرَةَ».

Al Husayn Bin Muhammad, from Moalla Bin Muhammad, from Al Washha, from Aasim Bin Humejd, from Abu Hamza, from Yahya Bin Uqeyl who said,

‘Amir Al-Momineen^{asws} said: ‘But rather, I^{asws} fear two (things) upon you – following of personal desires and long-term works. As for following the personal desires, so it blocks from the truth, and as for the long-term works, so it makes you forget the Hereafter’.¹²⁸

4. عِدَّةٌ مِنْ أَصْحَابِنَا، عَنْ سَهْلِ بْنِ زِيَادٍ، عَنْ مُحَمَّدِ بْنِ الْحَسَنِ بْنِ شَمُونٍ، عَنْ عَبْدِ اللَّهِ بْنِ عَبْدِ الرَّحْمَنِ الْأَصَمِّ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ الْحَجَّاجِ، قَالَ: قَالَ لِي أَبُو الْحَسَنِ عَلَيْهِ السَّلَامُ: « أَتَقِ الْمُرْتَقَى السَّهْلَ إِذَا كَانَ مُنْحَدِرُهُ وَعَرَا » قَالَ: « وَكَانَ أَبُو عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ يَقُولُ: لَا تَدْعِ النَّفْسَ وَهَوَاهَا ؛ فَإِنَّ هَوَاهَا فِي رَدَاهَا، وَتَرَكُ النَّفْسَ وَمَا تَهْوَى أَذَاهَا، وَكَفَّ النَّفْسَ عَمَّا تَهْوَى دَوَاهَا ».

A number of our companions, from Sahl Bin Ziyad, from Muhammad Bin Al Hassan Bin Shamoun, from Abdullah Bin Abdul Rahman Al Asammī, from Abdul Rahman Bin Al Hajjaj who said,

‘Abu Al-Hassan^{asws} said to me: ‘Fear the easy climb up when there was a bumpy slope down’.

He^{asws} said: ‘And Abu Abdullah^{asws} was saying: ‘Do not leave the soul and its desires unguarded; its desires are to destroy it. Leaving the soul with its desires unguarded is hurting the soul, however, guarding the soul against its desires is medicine for its illness’.¹²⁹

138 - بَابُ الْمَكْرِ وَالْغَدْرِ وَالْخَدِيعَةِ

Chapter 138 – The Plotting and the Treachery and the Deception

1. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنْ ابْنِ أَبِي عُمَيْرٍ، عَنْ هِشَامِ بْنِ سَالِمٍ رَفَعَهُ، قَالَ: قَالَ أَمِيرُ الْمُؤْمِنِينَ عَلَيْهِ السَّلَامُ: « لَوْ لَأَنَّ الْمَكْرَ وَالْخَدِيعَةَ فِي النَّارِ، لَكُنْتُ أَمَكَّرَ النَّاسِ ».

Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Hisham Bin Salim, raising it who said,

‘Amir Al-Momineen^{asws} said: ‘Had it not been that the plotting and the deception would be in the Fire, I^{asws} would have been the most skilful in evil planning’.¹³⁰

2. عَلِيُّ، عَنْ أَبِيهِ، عَنِ النَّوْفَلِيِّ، عَنِ السَّكُونِيِّ: عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ، قَالَ: « قَالَ رَسُولُ اللَّهِ ﷺ: يَجِيءُ كُلُّ غَادِرٍ يَوْمَ الْقِيَامَةِ بِإِمَامٍ مَائِلٍ شِدْقُهُ حَتَّى يَدْخُلَ النَّارَ، وَيَجِيءُ كُلُّ نَاكِثٍ بِيَعَةِ إِمَامٍ أَحْذَمٍ حَتَّى يَدْخُلَ النَّارَ ».

Ali, from his father, from Al Nowfaly, from Al Sakuny,

(It has been narrated) from Abu Abdullah^{asws} having said: ‘Rasool-Allah^{saww} said: ‘Every treacherous one would come on the Day of Judgment with an imam (leader), with a lopsided mouth until he enters the Fire; and

every breaker of the allegiance to an Imam^{asws} would come as a leper (mutilated) until he enters the Fire'.¹³¹

3. عَنْهُ، عَنْ أَبِيهِ، عَنِ النَّوْفَلِيِّ، عَنِ السَّكُونِيِّ: عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ، قَالَ: « قَالَ رَسُولُ اللَّهِ ﷺ: لَيْسَ مِنَّا مَنْ مَكَرَ مُسْلِمًا ».

From him, from his father, from Al Nowfaly, from Al Sakuny,

(It has been narrated) from Abu Abdullah^{asws} having said: 'Rasool-Allah^{saww} said: 'He is not from us^{saww} the one who plots against a Muslim'.¹³²

4. مُحَمَّدُ بْنُ يَحْيَى، عَنْ أَحْمَدَ بْنِ مُحَمَّدَ بْنِ عِيسَى، عَنْ مُحَمَّدِ بْنِ يَحْيَى، عَنْ طَلْحَةَ بْنِ زَيْدٍ: عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ، قَالَ: سَأَلْتُهُ عَنْ قَرَيْتَيْنِ مِنْ أَهْلِ الْحَرْبِ لِكُلِّ وَاحِدَةٍ مِنْهُمَا مَلِكٌ عَلَى حِدَةٍ، اقْتَتَلُوا ثُمَّ اصْطَلَحُوا، ثُمَّ إِنَّ أَحَدَ الْمَلِكَيْنِ غَدَرَ بِصَاحِبِهِ، فَجَاءَ إِلَى الْمُسْلِمِينَ، فَصَالَحَهُمْ عَلَى أَنْ يَغْزَوْا مَعَهُمْ تِلْكَ الْمَدِينَةَ؟ فَقَالَ أَبُو عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ: « لَا يَنْبَغِي لِلْمُسْلِمِينَ أَنْ يَغْدُرُوا، وَلَا يَأْمُرُوا بِالْغَدْرِ، وَلَا يَقَاتِلُوا مَعَ الَّذِينَ غَدَرُوا، وَلَكِنَّهُمْ يَقَاتِلُونَ الْمَشْرِكِينَ حَيْثُ وَجَدُوهُمْ، وَلَا يَجُوزُ عَلَيْهِمْ مَا عَاهَدَ عَلَيْهِ الْكُفَّارُ ».

Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Muhammad Bin Yahya, from Talha Bin Zayd,

(It has been narrated) from Abu Abdullah^{asws}, said, 'I asked him^{asws} about two towns from the people of war, for each of them being a king upon a border. They fought then they reconciled. Then one of the two kings betrayed his companion, so he came over to the Muslims and reconciled with them upon that he would carry out a military expedition along with them for that city (of the other king)'.

So Abu Abdullah^{asws} said: 'It is not befitting for the Muslims that they should be treacherous, nor should they be instructing others with the treachery, nor should they be fighting alongside those who are treacherous. But, they should be fighting against the Polytheists wherever they find them, nor is it allowed upon them what the disbelievers pact upon them'.¹³³

5. عِدَّةٌ مِنْ أَصْحَابِنَا، عَنْ أَحْمَدَ بْنِ مُحَمَّدَ بْنِ خَالِدٍ، عَنْ مُحَمَّدِ بْنِ الْحَسَنِ بْنِ شَمُونٍ، عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو بْنِ الْأَشْعَثِ، عَنْ عَبْدِ اللَّهِ بْنِ حَمَّادٍ الْأَنْصَارِيِّ، عَنْ يَحْيَى بْنِ عَبْدِ اللَّهِ بْنِ الْحَسَنِ: عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ، قَالَ: « قَالَ رَسُولُ اللَّهِ ﷺ: يَجِيءُ كُلُّ غَادِرٍ بِإِمَامٍ يَوْمَ الْقِيَامَةِ مَائِلًا شِدْقُهُ حَتَّى يَدْخُلَ النَّارَ ».

A number of our companions, from Ahmad Bin Muhammad Bin Khalid, from Muhammad Bin Al Hassan, from Muhammad Bin Al Hassan Bin Shamoun, from Abdullah Bin Amro Bin Al Ash'as, from Abdullah Bin Hammad Al Ansary, from Yahya Bin Abdullah Bin Al Hassan,

(It has been narrated) from Abu Abdullah^{asws} having said: 'Rasool-Allah^{saww} said: 'Every treacherous one would come with an imam on the Day of Judgment, with a lopsided mouth until he enters the Fire'.¹³⁴

6. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنْ عَلِيِّ بْنِ أَصْبَاطٍ، عَنْ عَمِّهِ يَعْقُوبَ بْنِ سَالِمٍ، عَنْ أَبِي الْحَسَنِ الْعَبْدِيِّ، عَنْ سَعْدِ بْنِ طَرِيفٍ، عَنْ الْأَصْبَغِ بْنِ نُبَاتَةَ، قَالَ: قَالَ أَمِيرُ الْمُؤْمِنِينَ عَلَيْهِ السَّلَامُ ذَاتَ يَوْمٍ — وَهُوَ يَخْطُبُ عَلَى الْمَنْبَرِ بِالْكُوفَةِ —: « يَا أَيُّهَا النَّاسُ، لَوْ لَأَكْرَاهِيَةِ الْغَدْرِ، كُنْتُ مِنْ أَذْهَى النَّاسِ، أَلَا إِنَّ لِكُلِّ غَدْرَةٍ فَجْرَةٌ، وَلِكُلِّ فَجْرَةٍ كَفْرَةٌ، أَلَا وَإِنَّ الْغَدْرَ وَالْفُجُورَ وَالْخِيَانَةَ فِي النَّارِ ».

Ali Bin Ibrahim, from his father, from Ali Bin Asbaat, from his uncle Yaqoub Bin Salim, from Abu Al Hassan Al Abady, from Sa'd Bin Tareyf, from Al Asbagh Bin Nubata who said,

'Amir Al-Momineen^{asws} said one day, and he^{asws} was addressing upon the Pulpit at Al-Kufa: 'O you people! Had it not been for my^{asws} abhorrence of the treachery, I^{asws} would have been the craftiest of the people. Indeed! For every treachery there is an immorality, and for every immorality there is disbelief. Indeed! And the treachery, and the immorality, and the betrayal would be in the Fire'.¹³⁵

139 - بَابُ الْكَذِبِ

Chapter 139 – The Lies

1. مُحَمَّدُ بْنُ يَحْيَى، عَنْ أَحْمَدَ بْنِ مُحَمَّدَ بْنِ عِيسَى، عَنْ عَلِيِّ بْنِ الْحَكَمِ، عَنْ إِسْحَاقَ بْنِ عَمَّارٍ، عَنْ أَبِي النُّعْمَانِ، قَالَ: قَالَ أَبُو جَعْفَرٍ عَلَيْهِ السَّلَامُ: « يَا أَبَا النُّعْمَانِ، لَا تَكْذِبْ عَلَيْنَا كَذِبَةً؛ فَتُسَلَبَ الْحَنِيفِيَّةَ، وَلَا تَطْلُبَنَّ أَنْ تَكُونَ رَأْسًا؛ فَتَكُونَ ذَنْبًا، وَلَا تَسْتَأْكِلِ النَّاسَ بِنَا؛ فَتَفْتَقِرَ، فَإِنَّكَ مَوْقُوفٌ لَا مَحَالَةَ وَ مَسْئُولٌ، فَإِنْ صَدَقْتَ صَدَقْنَاكَ، وَإِنْ كَذَبْتَ كَذَّبْنَاكَ ».

Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Ali Bin Al Hakam, from Is'haq Bin Ammar, from Abu Al Nu'man who said,

'Abu Ja'far^{asws} said: 'O Abu Al-Nu'man! Do not lie against us^{asws} (or) your true Religion would be Confiscated, and do not seek to become a leader for it would happen to be a sin, and do not devour (earn from) the people through us^{asws}, for you would be poor, for you would be Paused inevitably and Questioned. So if you were truthful we^{asws} would ratify you, and if you lie, we^{asws} would belie you'.¹³⁶

2. عِدَّةٌ مِنْ أَصْحَابِنَا، عَنْ أَحْمَدَ بْنِ مُحَمَّدَ بْنِ خَالِدٍ، عَنْ إِسْمَاعِيلَ بْنِ مِهْرَانَ، عَنْ سَيْفِ بْنِ عَمِيرَةَ، عَنْ حَدَّثِهِ: عَنْ أَبِي جَعْفَرٍ عَلَيْهِ السَّلَامُ، قَالَ: « كَانَ عَلِيُّ بْنُ الْحُسَيْنِ — صَلَوَاتُ اللَّهِ عَلَيْهِمَا — يَقُولُ لَوْلَدَهُ: اتَّقُوا الْكَذِبَ الصَّغِيرَ مِنْهُ وَالْكَبِيرَ فِي كُلِّ جَدٍّ وَهَزَلٍ؛ فَإِنَّ الرَّجُلَ إِذَا كَذَبَ فِي الصَّغِيرِ اجْتَرَى عَلَى الْكَبِيرِ، أَمَا عَلِمْتُمْ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: مَا يَزَالُ الْعَبْدُ يَصْدُقُ حَتَّى يَكْتَبَهُ اللَّهُ صَدِيقًا، وَمَا يَزَالُ الْعَبْدُ يَكْذِبُ حَتَّى يَكْتَبَهُ اللَّهُ كَذَابًا ».

A number of our companions, from Ahmad Bin Muhammad Bin Khalid, from Ismail Bin Mihran, from Sayf Bin Ameyra, from the one who narrated it,

(It has been narrated) from Abu Ja'far^{asws} having said: 'Ali^{asws} Bin Al-Husayn^{asws} was saying to his^{asws} children: 'Fear the lies, the small ones from it and the big ones during every serious and laughable matters, for the man, when he lies during the small (matter) becomes audacious upon the big (lies). Do you not know that Rasool-Allah^{saww} said: '(So long as) the servant does not cease to speak the truth until Allah^{azwj} Writes him as a truthful, and (so long as) the servant does not cease to lie until Allah^{azwj} Writes him as a liar'.¹³⁷

3. عَنْهُ، عَنْ عُثْمَانَ بْنِ عِيسَى، عَنْ ابْنِ مُسْكَانٍ، عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ، عَنْ أَبِي جَعْفَرٍ عَلَيْهِ السَّلَامُ، قَالَ: «إِنَّ اللَّهَ — عَزَّ وَجَلَّ — جَعَلَ لِلشَّرِّ أَقْفَالًا، وَجَعَلَ مِفَاتِيحَ تِلْكَ الْأَقْفَالِ الشَّرَّابُ، وَالْكَذِبُ شَرٌّ مِنَ الشَّرَّابِ».

From him, from Usman Bin Isa, from Ibn Muskan, from Muhammad Bin Muslim,

(It has been narrated) from Abu Ja'far^{asws} having said: 'Allah^{azwj} Mighty and Majestic made locks to be for the evil, and Made keys to be for those locks being the (intoxicating) drink, and the lying is more evil than the (intoxicating) drink'.¹³⁸ 4. ذَكَرَهُ، عَنْ مُحَمَّدِ بْنِ عَبْدِ الرَّحْمَنِ بْنِ أَبِي لَيْلَى، عَنْ أَبِيهِ: عَنْ أَبِي جَعْفَرٍ عَلَيْهِ السَّلَامُ، قَالَ: «إِنَّ الْكَذِبَ هُوَ خَرَابُ الْإِيمَانِ».

From him, from his father, from the one who mentioned it, from Muhammad Bin Abdul Rahman Bin Abu Layli, from his father,

(It has been narrated) from Abu Ja'far^{asws} having said: 'The lie, it is the ruination of the Emān'.¹³⁹

5. الْحُسَيْنُ بْنُ مُحَمَّدٍ، عَنْ مُعَلَّى بْنِ مُحَمَّدٍ؛ وَعَلِيِّ بْنِ مُحَمَّدٍ، عَنْ صَالِحِ بْنِ أَبِي حَمَادٍ جَمِيعًا، عَنِ الْوَشَاءِ، عَنْ أَحْمَدَ بْنِ عَائِدٍ، عَنْ أَبِي حَدِيجَةَ: عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ، قَالَ: «الْكَذِبُ عَلَى اللَّهِ وَعَلَى رَسُولِهِ ﷺ مِنَ الْكِبَائِرِ».

Al Husayn Bin Muhammad, from Moalla Bin Muhammad and Ali Bin Muhammad, from Salih Bin Abu Hammad, altogether from Al Washha, from Ahmad Bin A'iz, from Abu Khadeeja,

(It has been narrated) from Abu Abdullah^{asws} having said: 'The lying upon Allah^{azwj} and upon His^{azwj} Rasool^{saww} is from the major sins'.¹⁴⁰

6. مُحَمَّدُ بْنُ يَحْيَى، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ عِيسَى، عَنْ عَلِيِّ بْنِ الْحَكَمِ، عَنْ أَبَانَ الْأَحْمَرِ، عَنْ فَضِيلِ بْنِ يَسَارٍ: عَنْ أَبِي جَعْفَرٍ عَلَيْهِ السَّلَامُ، قَالَ: «إِنَّ أَوَّلَ مَنْ يُكَذِّبُ الْكَذَّابَ اللَّهُ عَزَّ وَجَلَّ، ثُمَّ الْمَلَكَانِ اللَّذَانِ مَعَهُ، ثُمَّ هُوَ يَعْلَمُ أَنَّهُ كَاذِبٌ».

Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Ali Bin Al Hakam, from Aban Al Ahmar, from Fuzayl Bin Yasaar,

(It has been narrated) from Abu Ja'far^{asws} having said: 'The first one to belie the liar is Allah^{azwj} Mighty and Majestic. Then it is the two (Recording) Angels who are with him. Then he (himself) knows that he is a liar'.¹⁴¹

7. عَلِيُّ بْنُ الْحَكَمِ، عَنْ أَبَانَ، عَنْ عُمَرَ بْنِ يَزِيدَ، قَالَ: سَمِعْتُ أَبَا عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ يَقُولُ: «إِنَّ الْكَذَّابَ يَهْلِكُ بِالْبَيِّنَاتِ، وَيَهْلِكُ أَتْبَاعُهُ بِالشَّبَهَاتِ».

Ali Bin Al Hakam, from Aban, from Umar Bin Yazeed who said, 'I heard Abu Abdullah^{asws} saying: 'The liar gets destroyed by the evidences and his followers get destroyed by the doubts'.¹⁴²

8. مُحَمَّدُ بْنُ يَحْيَى، عَنْ أَحْمَدَ بْنِ مُحَمَّدَ بْنِ عِيسَى، عَنْ ابْنِ أَبِي نَجْرَانَ، عَنْ مُعَاوِيَةَ بْنِ وَهَبٍ، قَالَ: سَمِعْتُ أَبَا عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ يَقُولُ: «إِنَّ آيَةَ الْكَذَّابِ بَأَن يُخْبِرَكَ خَبَرَ السَّمَاءِ وَالْأَرْضِ، وَالْمَشْرِقِ وَالْمَغْرِبِ؛ فَإِذَا سَأَلْتَهُ عَنْ حَرَامِ اللَّهِ وَحَلَالِهِ، لَمْ يَكُنْ عِنْدَهُ شَيْءٌ».

Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Ibn Abu Najran, from Muawiyah Bin Wahab who said,

'I heard Abu Abdullah^{asws} saying: 'A sign of the liar is that he would inform you with the news of the sky and the earth, and the east and the west. So when you ask him about the Prohibitions of Allah^{azwj} and His^{azwj} Permissible, there would not happen to be anything with him'.¹⁴³

9. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنْ ابْنِ أَبِي عُمَيْرٍ، عَنْ مَنْصُورِ بْنِ يُونُسَ، عَنْ أَبِي بَصِيرٍ، قَالَ: سَمِعْتُ أَبَا عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ يَقُولُ: «إِنَّ الْكَذِبَةَ لَتَقْطُرُ الصَّائِمَ». قُلْتُ: وَأَيْنَا لَا يَكُونُ ذَلِكَ مِنْهُ؟ قَالَ: «لَيْسَ حَيْثُ ذَهَبْتَ، إِنَّمَا ذَلِكَ الْكَذِبُ عَلَى اللَّهِ، وَعَلَى رَسُولِهِ، وَعَلَى الْأَئِمَّةِ صَلَوَاتُ اللَّهِ عَلَيْهِ وَعَلَيْهِمْ».

Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Mansour Bin Yunus, from Abu Baseer who said,

'I heard Abu Abdullah^{asws} saying: 'The lie would break the Fast of the Fasting one'. I said, 'And which of us does not happen to have that from him?' He^{asws} said: 'It is not where you are going with it (Understanding it). But rather, that is the lie upon Allah^{azwj} and upon His^{azwj} Rasool^{saww} and upon the Imams^{asws}'.¹⁴⁴

10. مُحَمَّدُ بْنُ يَحْيَى، عَنْ أَحْمَدَ بْنِ مُحَمَّدَ بْنِ عِيسَى، عَنْ بَعْضِ أَصْحَابِهِ رَفَعَهُ إِلَى أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ، قَالَ: ذُكِرَ الْحَائِكُ لِأَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ أَنَّهُ مَلْعُونٌ، فَقَالَ: «إِنَّمَا ذَاكَ الَّذِي يَحْكُمُ الْكَذِبَ عَلَى اللَّهِ، وَعَلَى رَسُولِهِ ﷺ».

Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from one of his companions,

(It has been narrated) raising it to Abu Abdullah^{asws}, 'The weaver mentioned to Abu Abdullah^{asws}, that he is an accursed one'. So he^{asws} said: 'But rather that is the one who weaves the lie upon Allah^{azwj} and upon His^{azwj} Rasool^{saww}'.¹⁴⁵

11. عِدَّةٌ مِنْ أَصْحَابِنَا، عَنْ أَحْمَدَ بْنِ أَبِي عَبْدِ اللَّهِ، عَنْ أَبِيهِ، عَنْ الْقَاسِمِ بْنِ عُرْوَةَ، عَنْ عَبْدِ الْحَمِيدِ الطَّائِيِّ، عَنْ الْأَصْبَغِ بْنِ نُبَاتَةَ، قَالَ: قَالَ أَمِيرُ الْمُؤْمِنِينَ عَلَيْهِ السَّلَامُ: «لَا يَجِدُ عَبْدٌ طَعْمَ الْإِيمَانِ حَتَّى يَتْرُكَ الْكَذِبَ هَزْلَهُ وَجَدَّهُ».

A number of our companions, from Ahmad Bin Abu Abdullah, from his father, from Al Qasim Bin Urwa, from Abdul Hameed Al Ta'iy, from Al Asbagh Bin Nubata who said,

‘Amir Al-Momineen^{asws} said: ‘A servant cannot find the taste of the Emān until he leaves the lies, its vain ones and its serious ones’.¹⁴⁶

12. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنْ ابْنِ أَبِي عُمَيْرٍ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ الْحَجَّاجِ، قَالَ: قُلْتُ لِأَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ: الْكَذَّابُ هُوَ الَّذِي يَكْذِبُ فِي الشَّيْءِ؟ قَالَ: «لَا، مَا مِنْ أَحَدٍ إِلَّا يَكُونُ ذَلِكَ مِنْهُ، وَلَكِنَّ الْمَطْبُوعَ عَلَى الْكَذِبِ».

Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Abdul Rahman Bin Al Hajjaj who said,

‘I said to Abu Abdullah^{asws}, ‘The liar, he is the one who lies regarding something?’ There is no one except that would happen from him, but (it is the) one with the tendency for the lying’.¹⁴⁷

13. عِدَّةٌ مِنْ أَصْحَابِنَا، عَنْ أَحْمَدَ بْنِ أَبِي عَبْدِ اللَّهِ، عَنْ الْحَسَنِ بْنِ ظَرِيفٍ، عَنْ أَبِيهِ، عَنْ ذَكَرَهُ: عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ، قَالَ: «قَالَ عِيسَى بْنُ مَرْيَمَ عَلَيْهِ السَّلَامُ: مَنْ كَثُرَ كَذِبُهُ ذَهَبَ بِهِأُوهُ».

A number of our companions, from Ahmad Bin Abu Abdullah, from Al Hassan Bin Zareyf, from his father, from the one who mentioned it,

(It has been narrated) from Abu Abdullah^{asws} having said: ‘Isa^{as} Bin Maryam^{as}: ‘The one who frequently lies, his radiance goes away’.¹⁴⁸

14. عَنْهُ، عَنْ عَمْرِو بْنِ عُثْمَانَ، عَنْ مُحَمَّدِ بْنِ سَالِمٍ رَفَعَهُ، قَالَ: قَالَ أَمِيرُ الْمُؤْمِنِينَ عَلَيْهِ السَّلَامُ: «يَنْبَغِي لِلرَّجُلِ الْمُسْلِمِ أَنْ يَجْتَنِبَ مُوَاخَاةَ الْكَذَّابِ؛ فَإِنَّهُ يَكْذِبُ حَتَّى يَجِيءَ بِالصِّدْقِ فَلَا يُصَدِّقُ».

From him, from Amro Bin Usman, from Muhammad Bin Salim, raising it, said,

‘Amir Al-Momineen^{asws} said: ‘It is befitting for the Muslim man that he keeps aside from the brotherhood of the liar, for he would lie to the extent that he would come with the truth but he would not be ratified’.¹⁴⁹

15. عَنْهُ، عَنْ ابْنِ فَضَّالٍ، عَنْ إِبْرَاهِيمَ بْنِ مُحَمَّدٍ الْأَشْعَرِيِّ، عَنْ عُبَيْدِ بْنِ زُرَّارَةَ، قَالَ: سَمِعْتُ أَبَا عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ يَقُولُ: «إِنْ مِمَّا أَعَانَ اللَّهُ بِهِ عَلَى الْكَذَّابِينَ النَّسِيَانُ».

From him, from Ibn Fazzal, from Ibrahim Bin Muhammad Al Ashary, from Ubeyd Bin Zurara who said,

‘I heard Abu Abdullah^{asws} saying: ‘From what Allah^{azwj} Assists with against the liars is the forgetfulness’.¹⁵⁰

16. مُحَمَّدُ بْنُ يَحْيَى، عَنْ أَحْمَدَ بْنِ مُحَمَّدَ بْنِ عِيسَى، عَنْ أَبِي يَحْيَى الْوَاسِطِيِّ، عَنْ بَعْضِ أَصْحَابِنَا: عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ، قَالَ: «الْكَلَامُ ثَلَاثَةٌ: صِدْقٌ، وَكَذِبٌ، وَإِصْلَاحٌ بَيْنَ النَّاسِ».

قَالَ: قِيلَ لَهُ: جُعِلَتْ فِدَاكَ مَا الْإِصْلَاحُ بَيْنَ النَّاسِ؟
قَالَ: «تَسْمَعُ مِنَ الرَّجُلِ كَلَامًا يَبْلُغُهُ، فَتُخَبِّثُ نَفْسَهُ، فَتَلْقَاهُ، فَتَقُولُ: سَمِعْتُ مِنْ فُلَانٍ
قَالَ فِيكَ مِنَ الْخَيْرِ كَذَا وَكَذَا، خِلَافَ مَا سَمِعْتَ مِنْهُ».

Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Abu Yahya Al Wasity, from one of our companions,

(It has been narrated) from Abu Abdullah^{asws} having said: ‘The speech are three (types) – a truth, and a lie, and a reconciliation between the people’.

He (the narrator) said, ‘It was said to him^{asws}, ‘May I be sacrificed for you^{asws}! What is the reconciliation between the people?’ He^{asws} said: ‘You hear speech from the man, had it reached him (the other one), it would have made him feel bad. Then you meet him, so you are saying, ‘I heard from so and so saying regarding you, such and such from the goodness’, opposite to what you had actually heard from him’.¹⁵¹

17. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنْ أَحْمَدَ بْنِ مُحَمَّدَ بْنِ أَبِي نَصْرِ، عَنْ حَمَّادِ بْنِ عُثْمَانَ، عَنْ الْحَسَنِ الصَّقَلِيِّ، قَالَ: قُلْتُ لِأَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ: إِنَّا قَدْ رَوَيْنَا عَنْ أَبِي جَعْفَرٍ عَلَيْهِ السَّلَامُ فِي قَوْلِ يُوسُفَ عَلَيْهِ السَّلَامُ: (أَيُّهَا الْعَبْرَاءُ إِنَّكُمْ لَسَارِقُونَ) ؟ فَقَالَ: «وَاللَّهِ، مَا سَرَقُوا، وَمَا كَذَبَ». وَقَالَ إِبْرَاهِيمُ عَلَيْهِ السَّلَامُ: (بَلْ فَعَلَهُ كَبِيرُهُمْ هَذَا فَسْتَلَوْهُمْ إِنْ كَانُوا يَنْطِقُونَ) ؟ فَقَالَ: «وَاللَّهِ، مَا فَعَلُوا، وَمَا كَذَبَ». قَالَ: فَقَالَ أَبُو عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ: «مَا عِنْدَكُمْ فِيهَا يَا صِقْلُ؟». قَالَ: قُلْتُ: مَا عِنْدَنَا فِيهَا إِلَّا التَّسْلِيمُ. قَالَ: فَقَالَ: «إِنَّ اللَّهَ أَحَبُّ أَثْنَيْنِ وَأَبْغَضُ أَثْنَيْنِ: أَحَبُّ الْخَطَرِ فِيمَا بَيْنَ الصَّفَيْنِ، وَأَحَبُّ الْكَذِبِ فِي الْإِصْلَاحِ، وَأَبْغَضُ الْخَطَرِ فِي الطَّرَقَاتِ، وَأَبْغَضُ الْكَذِبِ فِي غَيْرِ الْإِصْلَاحِ؛ إِنَّ إِبْرَاهِيمَ عَلَيْهِ السَّلَامُ إِنَّمَا قَالَ: (بَلْ فَعَلَهُ كَبِيرُهُمْ هَذَا) إِرَادَةَ الْإِصْلَاحِ، وَدَلَالَةً عَلَى أَنَّهُمْ لَا يَفْعَلُونَ، وَقَالَ يُوسُفُ عَلَيْهِ السَّلَامُ إِرَادَةَ الْإِصْلَاحِ».

Ali Bin Ibrahim, from his father, from Ahmad Bin Muhammad Bin Abu Nasr, from Hammad Bin Usman, from Al Hassan Al Sayqal who said,

‘I said to Abu Abdullah^{asws}, ‘We have been reporting from Abu Ja’far^{asws} regarding the words of Yusuf^{as} [12: 70] O caravan! You are stealing’, and he^{asws} said: ‘By Allah^{azwj}! They were not stealing and he^{as} did not lie (either). And Ibrahim^{as} said: [21: 63] But (has) the chief of them has done this, therefore ask them, if they can speak. By Allah^{azwj}! They (idols) had not done it, and he^{as} did not lie’.

He (the narrator) said, ‘So Abu Abdullah^{asws} said: ‘What is with you all regarding it, O Sayqal?’ So I said, ‘There is nothing with us except for the submission’. So he^{asws} said: ‘Allah^{azwj} Loves two (things) and hates two. He^{azwj} Loves the danger in what is between the two swords and Loves the lie

regarding the reconciliation; and Hates the danger in the roads and Hates the lie regarding other than the reconciliation.

Ibrahim^{as}, rather, said: '[21: 63] But (has) the chief of them has done this, intending the reconciliation, and evidenced upon that they had not done it; and Yusuf^{as} intended the reconciliation'.¹⁵²

18. عَنْهُ، عَنْ أَبِيهِ، عَنْ صَفْوَانَ، عَنْ أَبِي مَخْلَدٍ السَّرَّاجِ، عَنْ عَيْسَى بْنِ حَسَّانَ، قَالَ: سَمِعْتُ أَبَا عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ يَقُولُ: «كُلُّ كَذِبٍ مَسْئُولٌ عَنْهُ صَاحِبُهُ يَوْمًا إِلَّا كَذِبًا فِي ثَلَاثَةِ رَجُلٍ كَانَتْ فِي حَرْبِهِ، فَهُوَ مَوْضُوعٌ عَنْهُ؛ أَوْ رَجُلٌ أَصْلَحَ بَيْنَ اثْنَيْنِ يَلْقَى هَذَا بَغِيرَ مَا يَلْقَى بِهِ هَذَا، يُرِيدُ بِذَلِكَ الْإِصْلَاحَ مَا بَيْنَهُمَا؛ أَوْ رَجُلٌ وَعَدَ أَهْلَهُ شَيْئًا وَهُوَ لَا يُرِيدُ أَنْ يَتِمَّ لَهُمْ». «.

From him, from his father, from Safwan, from Abu Makhlad, from Isa Bin Hassan who said,

'I heard Abu Abdullah^{asws} saying: 'Every lie, its owner would be Questioned about it one day except for the lie regarding three (matters) – A man plans regarding his battle (in times of war) so it would be dropped from him; or a man who reconciles between two, saying to this one with other than what this had one had been said with, intending the reconciliation with that what is between the two; or a man who promises his family something and he does not intend to complete for them'.¹⁵³

19. عِدَّةٌ مِنْ أَصْحَابِنَا، عَنْ أَحْمَدَ بْنِ مُحَمَّدَ بْنِ خَالِدٍ، عَنْ أَبِيهِ، عَنْ عَبْدِ اللَّهِ بْنِ الْمُغِيرَةِ، عَنْ مُعَاوِيَةَ بْنِ عَمَّارٍ: عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ، قَالَ: «الْمُصْلِحُ لَيْسَ بِكَذَّابٍ».

A number of our companions, from Ahmad Bin Muhammad Bin Khalid, from his father, from Abdullah Bin Al Mugheira, from Muawiya Bin Ammar,

(It has been narrated) from Abu Abdullah^{asws} having said: 'The reconciler is not a liar (even if he does lie)'.¹⁵⁴

20. مُحَمَّدُ بْنُ يَحْيَى، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ، عَنْ عَلِيِّ بْنِ الْحَكَمِ، عَنْ عَبْدِ اللَّهِ بْنِ يَحْيَى الْكَاهِلِيِّ، عَنْ مُحَمَّدَ بْنِ مَالِكٍ، عَنْ عَبْدِ الْأَعْلَى مَوْلَى آلِ سَامٍ، قَالَ: حَدَّثَنِي أَبُو عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ بِحَدِيثٍ، فَقُلْتُ لَهُ: جُعِلَتْ فِدَاكَ أَلَيْسَ زَعَمْتَ لِي السَّاعَةَ كَذَا وَكَذَا؟ فَقَالَ: «لَا». فَعَظَّمْتُ ذَلِكَ عَلَيَّ، فَقُلْتُ: بَلَى وَاللَّهِ، زَعَمْتَ، فَقَالَ: «لَا وَاللَّهِ، مَا زَعَمْتُهُ». قَالَ: فَعَظَّمْتُ عَلَيَّ، فَقُلْتُ: جُعِلَتْ فِدَاكَ، بَلَى وَاللَّهِ قَدْ قُلْتُهُ، قَالَ: «نَعَمْ قَدْ قُلْتُهُ، أَمَا عَلِمْتَ أَنَّ كُلَّ زَعَمٍ فِي الْقُرْآنِ كَذِبٌ؟».

Muhammad Bin Yahya, from Ahmad bin Muhammad, from Ali Bin Al hakam, from Abdullah Bin Yahya Al Kahily, from Muhammad Bin Malik, from Abdul A'ala, a slave of the family of Saam who said,

'Abu Abdullah^{asws} narrated to me with a Hadeeth, so I said to him^{asws}, 'May I be sacrificed for you^{asws}! Did you^{asws} not have a (Z'am) to me at such and such a time?' So he^{asws} said: 'No'. So that was grievous upon me, so I said, 'Yes, by Allah^{azwj}, you^{asws} did had a (Z'am)'. So he^{asws} said: 'No, by Allah^{azwj} I^{asws} did not had such a (Z'am) about you. So it was grievous upon me, so I

said, 'May I be sacrificed for you^{asws}! Yes, you^{asws} did say it'. He^{asws} said: 'Yes, I^{asws} had said it. But, do you not know that all (Z'am) in the Quran signify lies?'.¹⁵⁵

21. عِدَّةٌ مِنْ أَصْحَابِنَا، عَنْ سَهْلِ بْنِ زِيَادٍ، عَنْ عَلِيِّ بْنِ أَصْبَاطٍ، عَنْ أَبِي إِسْحَاقَ الْخُرَاسَانِيِّ، قَالَ: كَانَ أَمِيرُ الْمُؤْمِنِينَ صَلَوَاتُ اللَّهِ عَلَيْهِ: « يَقُولُ إِيَّاكُمْ وَالْكَذِبَ ؛ فَإِنَّ كُلَّ رَاجٍ طَالِبٌ، وَكُلُّ خَائِفٍ هَارِبٌ ».

A number of our companions, from Sahl Bin Ziyad, from Ali Bin Asbaat, from Abu Is'haq Al Khurasany who said,

'Amir Al-Momineen^{asws} was saying: 'Beware of the lie, for every hopeful one seeks, and every fearful one flees'.¹⁵⁶

22. أَبُو عَلِيٍّ الْأَشْعَرِيُّ، عَنْ مُحَمَّدِ بْنِ عَبْدِ الْجَبَّارِ، عَنْ الْحَجَّالِ، عَنْ ثَعْلَبَةَ، عَنْ مَعْمَرِ بْنِ عُمَرَ، عَنْ عَطَاءٍ: عَنْ أَبِي عَبْدِ اللَّهِ عَائِلًا، قَالَ: « قَالَ رَسُولُ اللَّهِ ﷺ: لَا كَذِبَ عَلَى مُصْلِحٍ » ثُمَّ تَلَا: (أَيُّهَا الْعِيزُ إِنَّكُمْ لَسَارِقُونَ) ثُمَّ قَالَ: « وَاللَّهِ، مَا سَرَقُوا، وَمَا كَذَبَ » ثُمَّ تَلَا: (بَلْ فَعَلَهُ كَيْدُ لَهُمْ هَذَا فَسَتَلُوهُمُ أَنْ كَانُوا يَنْطِقُونَ) ثُمَّ قَالَ: « وَاللَّهِ، مَا فَعَلُوهُ، وَمَا كَذَبَ ».

Abu Ali Al Ashary, from Muhammad Bin Abdul Jabbar, from Al Hajjal, from Sa'alba, from Ma'mar Bin Amro, from Ata'a,

(It has been narrated) from Abu Abdullah^{asws} having said: 'Rasool-Allah^{saww} said: 'There is no lie upon the reconciler'. Then he^{asws} recited [12: 70] O caravan! You are stealing, then said: 'By Allah^{azwj}! They were not stealing, and he^{as} did not lie'. Then he^{asws} recited [21: 63] But (has) the chief of them has done this, therefore ask them, if they can speak. Then said: 'By Allah^{azwj}! They had not done it and he^{as} did not lie'.¹⁵⁷

Notes

- [illegible]

[illegible]

116 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 136 H 14
117 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 136 H 15
118 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 136 H 16
119 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 136 H 17
120 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 136 H 18
121 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 136 H 19
122 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 136 H 20
123 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 136 H 21
124 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 136 H 22
125 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 136 H 23
126 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 137 H 1
127 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 137 H 2
128 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 137 H 3
129 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 137 H 4
130 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 138 H 1
131 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 138 H 2
132 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 138 H 3
133 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 138 H 4
134 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 138 H 5
135 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 138 H 6
136 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 139 H 1
137 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 139 H 2
138 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 139 H 3
139 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 139 H 4
140 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 139 H 5
141 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 139 H 6
142 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 139 H 7
143 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 139 H 8
144 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 139 H 9
145 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 139 H 10
146 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 139 H 11
147 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 139 H 12
148 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 139 H 13
149 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 139 H 14
150 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 139 H 15
151 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 139 H 16
152 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 139 H 17
153 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 139 H 18
154 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 139 H 19
155 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 139 H 20
156 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 139 H 21
157 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 139 H 22

كِتَابُ الْإِيمَانِ وَالْكَفْرِ

THE BOOK OF BELIEF (Emān) AND DISBELIEF (Kufr) (11)

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ، وَصَلَّى اللَّهُ عَلَي سَيِّدِنَا مُحَمَّدٍ وَآلِهِ الطَّاهِرِينَ، وَسَلَّم تَسْلِيمًا.

In the Name of Allah^{azwj} the Beneficent, the Merciful. The Praise is for Allah^{azwj} Lord^{azwj} of the Worlds, and Blessing be upon our Chief Muhammad^{saww} and his^{saww} Purified Progeny^{asws}, and greetings with abundant greetings.

140- بَابُ ذِي اللِّسَانَيْنِ

Chapter 140 – The Two-tongued (Duplicity)

1. مُحَمَّدُ بْنُ يَحْيَى، عَنْ أَحْمَدَ بْنِ مُحَمَّدَ بْنِ عِيسَى، عَنْ مُحَمَّدِ بْنِ سِنَانٍ، عَنْ عَوْنِ الْقَلَانَسِيِّ، عَنْ ابْنِ أَبِي يَعْفُورٍ: عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ، قَالَ: «مَنْ لَقِيَ الْمُسْلِمِينَ بِوَجْهَيْنِ وَلِسَانَيْنِ، جَاءَ يَوْمَ الْقِيَامَةِ وَلَهُ لِسَانَانِ مِنْ نَارٍ».

Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Muhammad Bin Sinan, from Awn Al Qalanasy, from Ibn Abu Yafour,

(It has been narrated) from Abu Abdullah^{asws} having said: ‘The one who meets the Muslims by two faces and two tongues would come on the Day of Judgment and for him would be two tongues of Fire’.¹

2. عِدَّةٌ مِنْ أَصْحَابِنَا، عَنْ أَحْمَدَ بْنِ مُحَمَّدَ بْنِ خَالِدٍ، عَنْ عَثْمَانَ بْنِ عِيسَى، عَنْ عَبْدِ اللَّهِ بْنِ مُسْكَانٍ، عَنْ أَبِي شَيْبَةَ الزُّهْرِيِّ: عَنْ أَبِي جَعْفَرٍ عَلَيْهِ السَّلَامُ، قَالَ: «بُئْسَ الْعَبْدُ عَبْدٌ يَكُونُ ذَا وَجْهَيْنِ وَذَا لِسَانَيْنِ، يُطْرِي أَخَاهُ شَاهِدًا، وَيَأْكُلُهُ غَائِبًا؛ إِنْ أُعْطِيَ حَسَدَهُ، وَإِنْ ابْتُلِيَ خَذَلَهُ».

A number of our companions, from Ahmad Bin Muhammad Bin Khalid, from Usman Bin Isa, from Abu Shayba, from Al Zuhry,

(It has been narrated) from Abu Ja’far^{asws} having said: ‘The worst servant is a servant who happens to be with two faces and with two tongues, flattering his brother when present and devouring (backbiting) him when absent. If his brother (in Eman) is given (a Bounty) he envies him, and if his brother (in Eman) is afflicted, abandons him’.²

3. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنْ عَلِيِّ بْنِ أَصْبَاطٍ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ حَمَّادٍ رَفَعَهُ، قَالَ: «قَالَ اللَّهُ — تَبَارَكَ وَتَعَالَى — لِعِيسَى بْنِ مَرْيَمَ عَلَيْهِ السَّلَامُ: يَا عِيسَى، لَيْكُنْ لِسَانُكَ فِي السِّرِّ وَالْعَلَانِيَةِ لِسَانًا وَاحِدًا، وَكَذَلِكَ قَلْبُكَ، إِنِّي أَحْذَرُكَ نَفْسَكَ، وَكَفَى بِي خَبِيرًا، لَا يَصْلُحُ

لِسَانَانِ فِي فَمٍ وَاحِدٍ، وَلَاسِيفَانِ فِي غِمْدٍ وَاحِدٍ، وَلَقَلْبَانِ فِي صَدْرٍ وَاحِدٍ، وَكَذَلِكَ الْأَذْهَانُ
«.

Ali Bin Ibrahim, from his father, from Ali Bin Asbaat, from Abdul Rashman Bin Hammad, raising it, said,

‘Allah^{azwj} blessed and High Said to Isa^{as} Ibn Maryam^{as}: “O Isa^{as}! Let your^{as} tongue during the privacy and the public be one tongue, and similar to that, your heart. I^{azwj} Caution you^{as} of yourself^{as} and suffice with Me^{azwj} as an All-Knowing. It is not correct for there to be two tongues in one mouth, nor two swords in one sheath, nor two hearts in one chest, and similar to that are the minds’.³

141- بَابُ الْهَجْرَةِ

Chapter 141 – The Desertion

1. الْحُسَيْنُ بْنُ مُحَمَّدٍ، عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ، عَنِ الْقَاسِمِ بْنِ الرَّبِيعِ؛ وَعِدَّةٌ مِنْ أَصْحَابِنَا، عَنْ أَحْمَدَ بْنِ مُحَمَّدَ بْنِ خَالِدٍ رَفَعَهُ، قَالَ: فِي وَصِيَّةِ الْمُفَضَّلِ: سَمِعْتُ أَبَا عَبْدِ اللَّهِ عليه السلام يَقُولُ: «لَا يَفْتَرِقُ رَحْلَانِ عَلَى الْهَجْرَانِ إِلَّا اسْتَوْحَبَ أَحَدُهُمَا الْبَرَاءَةَ وَاللَّعْنَةَ، فَقَالَ لَهُ مُعْتَبَرٌ: جَعَلَنِي اللَّهُ فِدَاكَ، هَذَا الظَّالِمُ، فَمَلَبَأَلُ. وَرَبِّمَا اسْتَحَقَّ ذَلِكَ كِلَاهُمَا» الْمَظْلُومُ؟

قَالَ: «لَأَنَّهُ لَا يَدْعُو أَخَاهُ إِلَى صِلَتِهِ، وَلَا يَتَغَامَسُ لَهُ عَنْ كَلَامِهِ، سَمِعْتُ أَبِي عليه السلام يَقُولُ: إِذَا تَنَازَعَ اثْنَانِ، فَعَارَزَ أَحَدُهُمَا الْآخَرَ، فَلْيَرْجِعِ الْمَظْلُومُ إِلَى صَاحِبِهِ حَتَّى يَقُولَ لِصَاحِبِهِ: أَيُّ أَخِي أَنَا الظَّالِمُ، حَتَّى يَقْطَعَ الْهَجْرَانِ بَيْنَهُ وَبَيْنَ صَاحِبِهِ؛ فَإِنَّ اللَّهَ — تَبَارَكَ وَتَعَالَى — حَكَمَ عَدْلٌ، يَأْخُذُ لِلْمَظْلُومِ مِنَ الظَّالِمِ».

Al Husayn Bin Muhammad, from Ja'far Bin Muhammad, from Al Qasim Bin Al Rabie, and a number of our companions, from Ahmad Bin Muhammad Bin Khalid, raising it, said,

‘In a bequest of Al-Mufazzal, I heard Abu Abdullah^{asws} saying: ‘No two men would separate upon the desertion except upon one of the two would Obligate the disowning and the cursing, and sometimes both of them deserve that’.

So Mo'tab said to him^{asws}, ‘May I be sacrificed for you^{asws}! This is the unjust one, so what is the matter with the oppressed one?’ He^{asws} said: ‘Because he did not leave his brother to good relations nor did he overlook from his speech. I^{asws} heard my^{asws} father^{asws} saying: ‘When two (people) dispute, so one overpowers the other, so let the oppressed return to his companion until he is saying to his companion, ‘Yes, my brother, I am the unjust’, until he cuts-off the fleeing between him and his companion, for Allah^{azwj} Blessed and High Judges justly. He^{azwj} Seizes for the oppressed, from the oppressor’.⁴

2. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ ؛ وَ مُحَمَّدٌ بْنُ إِسْمَاعِيلَ، عَنْ الْفَضْلِ بْنِ شَاذَانَ، عَنْ ابْنِ أَبِي عُمَيْرٍ، عَنْ هِشَامِ بْنِ الْحَكَمِ: عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ، قَالَ: « قَالَ رَسُولُ اللَّهِ ﷺ: لَا هَجْرَةَ فَوْقَ ثَلَاثٍ ».

Ali Bin Ibrahim, from his father and Muhammad Bin Ismail, from Al Fazl Bin Shazaan, from Ibn Abu Umeyr, from Hisham Bin Al Hakam,

(It has been narrated) from Abu Abdullah^{asws} having said: ‘Rasool-Allah^{saww} said: ‘There should be no desertion (ceasing of relationship) for more than three (days)’.⁵

3. حُمَيْدُ بْنُ زِيَادٍ، عَنِ الْحَسَنِ بْنِ مُحَمَّدٍ بْنِ سَمَاعَةَ، عَنْ وَهَيْبِ بْنِ حَفْصٍ، عَنْ أَبِي بَصِيرٍ، قَالَ: سَأَلْتُ أَبَا عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ عَنِ الرَّجُلِ يَصْرِمُ ذَوِي قَرَابَتِهِ مِمَّنْ لَا يَعْرِفُ الْحَقَّ، قَالَ: « لَا يَنْبَغِي لَهُ أَنْ يَصْرِمَهُ ».

Humeyd Bin Ziyad, from Al Hassan Bin Muhammad Bin Sama’at, from Wuheyb Bin Hafs, from Abu Baseer who said,

‘I asked Abu Abdullah^{asws} about the man forsakes his relatives, from the ones who do not recognise the Truth. He^{asws} said: ‘It is not befitting for him that he abandon them’.⁶

4. عِدَّةٌ مِنْ أَصْحَابِنَا، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ، عَنْ عَلِيِّ بْنِ حَدِيدٍ، عَنْ عَمِّهِ مُرَازِمِ بْنِ حَكِيمٍ، قَالَ: كَانَ عِنْدَ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ رَجُلٌ مِنْ أَصْحَابِنَا يَلْقَبُ شَلْقَانَ، وَكَانَ قَدْ صَبِرَهُ فِي نَفَقَتِهِ، وَكَانَ سَيِّئَ الْخُلُقِ، فَهَجَرَهُ، فَقَالَ لِي يَوْمًا: « يَا مُرَازِمُ وَ تَكَلَّمُ عِيسَى؟ » فَقُلْتُ: نَعَمْ، فَقَالَ: « أَصَبْتَ، لَأَخِيرَ فِي الْمُهَاجَرَةِ ».

A number of our companions, from Ahmad Bin Muhammad, from Ali Bin Hadeed, from his uncle Murazim Bin Hakeem who said,

‘It was so that in the presence of Abu Abdullah^{asws} was a man from our companions titled as Shalqaan, and he^{asws} had made him to be in charge regarding his^{asws} finances, and he was of the evil manners, but he had deserted him^{asws}. So he^{asws} said to me one day: ‘O murazim, and do you speak to Isa (Shalqaan)?’ So I said, ‘Yes’. So he^{asws} said: ‘You are correct. There is no goodness in the desertion’.⁷

5. مُحَمَّدُ بْنُ يَحْيَى، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ، عَنْ مُحَمَّدِ بْنِ سِنَانٍ، عَنْ أَبِي سَعِيدٍ الْقَمَاطِ، عَنْ دَاوُدَ بْنِ كَثِيرٍ، قَالَ: سَمِعْتُ أَبَا عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ يَقُولُ: « قَالَ أَبِي عَلَيْهِ السَّلَامُ: أَيْمًا مُسْلِمِينَ تَهَاجَرَا، فَمَكْنَا ثَلَاثًا لَا يَصْطَلِحَانِ إِلَّا كَانَا خَارِجِينَ مِنَ الْإِسْلَامِ، وَلَمْ يَكُنْ بَيْنَهُمَا وَلَايَةٌ، فَأَيُّهُمَا سَبَقَ إِلَى كَلَامِ أَخِيهِ، كَانَ السَّابِقَ إِلَى الْجَنَّةِ يَوْمَ الْحِسَابِ ».

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Muhammad Bin Sinan, from Abu Saeed Al Qammat, from Dawood Bin Kaseer who said,

‘I heard Abu Abdullah^{asws} saying: ‘My^{asws} father^{asws} said: ‘Rasool-Allah^{saww} said: ‘Whichever two Muslims desert each other, and they remain so for three (days) not reconciling, except that they both would have exited from Al-Islam, there would be no Wilayah between the two. So whichever of

the two preceded to speak to his brother, he would precede him to the Paradise on the Day of the Reckoning'.⁸

6. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنْ ابْنِ أَبِي عُمَيْرٍ، عَنْ ابْنِ أُذَيْنَةَ، عَنْ زُرَّارَةَ: عَنْ أَبِي جَعْفَرٍ عَلَيْهِ السَّلَامُ، قَالَ: «إِنَّ الشَّيْطَانَ يُغْرِي بَيْنَ الْمُؤْمِنِينَ مَا لَمْ يَرْجِعْ أَحَدُهُمْ عَنْ دِينِهِ، فَإِذَا فَعَلُوا ذَلِكَ اسْتَلْقَى عَلَى قَفَاهُ وَتَمَدَّدَ، ثُمَّ قَالَ: فُزْتُ؛ فَرَحِمَ اللَّهُ أَمْرًا أَلْفَ بَيْنٍ وَلِيَيْنَ لَنَا، يَا مَعْشَرَ الْمُؤْمِنِينَ، تَأَلَّفُوا وَتَعَاطَفُوا».

Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Ibn Azina, from Zurara,

(It has been narrated) from Abu Ja'far^{asws} having said: 'The Satan^{la} tempts the Momineen for as long as one of them does not return from his Religion. So when he does that, he^{la} lies down upon his^{la} back and stretches, then says, 'I^{la} have succeeded'. So May Allah^{azwj} have Mercy on the person who unites between two friends of our^{asws}. O group of Momineen! Be united and sympathetic (to each other)!'⁹

7. الْحُسَيْنُ بْنُ مُحَمَّدٍ، عَنْ عَلِيِّ بْنِ مُحَمَّدٍ بْنِ سَعْدٍ، عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ، عَنْ مُحَمَّدِ بْنِ مَحْفُوظٍ، عَنْ عَلِيِّ بْنِ النُّعْمَانِ، عَنْ ابْنِ مُسْكَانَ، عَنْ أَبِي بَصِيرٍ: عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ، قَالَ: «لَا يَزَالُ إِبْلِيسُ فَرَحًا مَا اهْتَجَرَ الْمُسْلِمَانِ؛ فَإِذَا التَّقْيَا اصْطَلَكْتَ رُكْبَتَاهُ، وَتَخَلَّعَتْ أَوْصَالُهُ، وَنَادَى: يَا وَيْلَهُ، مَا لَقِيَ مِنَ الثُّبُورِ».

Al Husayn Bin Muhammad, from Ali Bin Muhammad Bin Saeed, from Muhammad Bin Muslim, from Muhammad Bin Mahfouz, from Ali Bin Al Nu'man, from Ibn Muskan, from Abu Baseer,

(It has been narrated) from Abu Abdullah^{asws} having said: 'Iblees^{la} does not cease to be joyful for as long as the two Muslims desert each other. So when they meet (reconcile), his^{la} knees tremble and his^{la} joints creak, and he^{la} calls out, 'O Woe, what I^{la} face from the doom!'.¹⁰

142- بَابُ قَطِيعَةِ الرَّحِمِ

Chapter 142 – Severing the relationships

1. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنْ ابْنِ أَبِي عُمَيْرٍ، عَنْ عُمَرَ بْنِ أُذَيْنَةَ، عَنْ مِسْمَعِ بْنِ عَبْدِ الْمَلِكِ: عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ، قَالَ: «قَالَ رَسُولُ اللَّهِ ﷺ فِي حَدِيثٍ: أَلَا إِنَّ فِي التَّبَاغُضِ الْحَالِقَةَ، لَأَعْنِي حَالِقَةَ الشَّعْرِ، وَلَكِنْ حَالِقَةَ الدِّينِ».

Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Umar Bin Azina, from Misma'a Bin Abdul Malik,

(It has been narrated) from Abu Abdullah^{asws} having said: 'Rasool-Allah^{saww} said in a Hadeeth: 'Indeed! In the hatred there is bareness. I^{saww} do not mean bareness of the hair, but bareness of the Religion'.¹¹

2. عِدَّةٌ مِنْ أَصْحَابِنَا، عَنْ أَحْمَدَ بْنِ مُحَمَّدَ بْنِ خَالِدٍ، عَنْ مُحَمَّدَ بْنِ عَلِيٍّ، عَنْ مُحَمَّدِ بْنِ الْفُضَيْلِ، عَنْ حُذَيْفَةَ بْنِ مَنْصُورٍ، قَالَ: قَالَ أَبُو عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ: « اتَّقُوا الْحَالِقَةَ ؛ فَإِنَّهَا تُمِيتُ الرِّجَالَ » قُلْتُ: وَمَا الْحَالِقَةُ؟ قَالَ: « قَطِيعَةُ الرَّحِمِ ».

our companions, from Ahmad Bin Muhammad Bin Khalid, from Muhammad Bin Ali, from Muhammad Bin Al Fuzayl, from Huzeyfa Bin Mansour who said,

‘Abu Abdullah^{asws} said: ‘Fear the bareness, for it causes the men to die’. I said, ‘And what is the bareness?’ He^{asws} said: ‘Severing the relationships’.¹²

3. مُحَمَّدُ بْنُ يَحْيَى، عَنْ أَحْمَدَ بْنِ مُحَمَّدَ بْنِ عِيسَى، عَنْ عُثْمَانَ بْنِ عِيسَى، عَنْ بَعْضِ أَصْحَابِنَا: عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ، قَالَ: قُلْتُ لَهُ: إِنَّ إِخْوَتِي وَبَنِي عَمِّي قَدْ ضَيَّقُوا عَلَيَّ الدَّارَ، وَالْجَاوِزِي مِنْهَا إِلَى بَيْتٍ، وَلَوْ تَكَلَّمْتُ أَخَذْتُ مَا فِي أَيْدِيهِمْ؟ قَالَ: فَقَالَ لِي: « اصْبِرْ ؛ فَإِنَّ اللَّهَ سَيَجْعَلُ لَكَ فَرَجًا ». قَالَ: فَانْصَرَفْتُ، وَوَفَعَ الْوَبَاءُ فِي سَنَةِ إِحْدَى وَثَلَاثِينَ وَمِائَةً، فَمَاتُوا — وَاللَّهِ — كُلُّهُمْ، فَمَا بَقِيَ مِنْهُمْ أَحَدٌ، قَالَ: فَخَرَجْتُ، فَلَمَّا دَخَلْتُ عَلَيْهِ، قَالَ: « مَا حَالُ أَهْلِ بَيْتِكَ؟ » قَالَ: قُلْتُ لَهُ: قَدْ مَاتُوا — وَاللَّهِ — كُلُّهُمْ، فَمَا بَقِيَ مِنْهُمْ أَحَدٌ، فَقَالَ: « هُوَ بِمَا صَنَعُوا بِكَ ؛ وَبِعَقُوبِهِمْ إِيَّاكَ وَقَطَعَ رَحِمَهُمْ بَرَوًا، أَتَحِبُّ أَنْهُمْ يَقُومُوا، وَأَنْهُمْ ضَيَّقُوا عَلَيْكَ؟ » قَالَ: قُلْتُ: إِي وَاللَّهِ.

Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, Usman Bin Isa, from one of our companions,

(It has been narrated) from Abu Abdullah^{asws}, said, ‘I said to him^{asws}, ‘My brothers and the sons of my uncle have constricted the house upon me and thrown me out from it to (another) house, and were I to speak to them, I could take what is in their hands’. So he^{asws} said to me: ‘Be patient, for Allah^{azwj} would be Making a relief to be for you’.

He (the narrator) said, ‘So I left, and a plague occurred in the year one hundred and thirty one, so they (all died), by Allah^{azwj}, all of them, and there did not remain (even) one from them. So I went out, and when I came over to him^{asws}, he^{asws} said: ‘What is the state of your family?’ I said to him^{asws}, ‘They have died, by Allah^{azwj}, all of them.

So there does not remain (even) one’. So he^{asws} said: ‘It is due to what they did with you and their disloyalty to you, and severing your relationship with a cutting off. Would you love it if they were to remain (alive) and they had constricted (life) upon you?’ I said, ‘Yes, by Allah^{azwj}’.¹³

4. عَنْهُ، عَنْ أَحْمَدَ، عَنْ الْحَسَنِ بْنِ مَجْزُوبٍ، عَنْ مَالِكِ بْنِ عَطِيَّةٍ، عَنْ أَبِي عُبَيْدَةَ: عَنْ أَبِي جَعْفَرٍ عَلَيْهِ السَّلَامُ، قَالَ: « فِي كِتَابِ عَلِيِّ عَلَيْهِ السَّلَامُ: ثَلَاثُ خَصَالٍ لَا يَمُوتُ صَاحِبُهَا أَبَدًا حَتَّى يَرَى وَبَالَهُنَّ: الْبَغْيُ، وَقَطِيعَةُ الرَّحِمِ، وَالْيَمِينُ الْكَاذِبَةُ ؛ يَبَارِزُ اللَّهُ بِهَا، وَإِنْ أَعْجَلَ الطَّاعَةُ ثَوَابًا لَصَلَةِ الرَّحِمِ، وَإِنْ الْقَوْمَ لَيَكُونُونَ فُجَارًا، فَيَتَوَاصِلُونَ، فَتَنَمِي أَمْوَالُهُمْ وَيَثْرُونَ، وَإِنْ

الْيَمِينَ الْكَاذِبَةَ وَقَطِيعَةَ الرَّحِمِ لَتَذَرَانِ الدِّيارَ بِلَاقِعٍ مِنْ أَهْلِهَا، وَتَنْقُلُ الرَّحِمَ، وَإِنْ نَقَلَ الرَّحِمَ انْقَطَعَ النُّسْلُ».

From him, from Ahmad, from Al Hassan Bin Mahboub, from Malik Bin Atiyya, from Abu Ubeyda,

(It has been narrated) from Abu Ja'far^{asws} having said: 'In the Book of Ali^{asws} (it is written): 'There are three characteristics, its owner would not be dying ever until he sees its evil results – the tyranny, and the severing of the relationship, and the false oath to oppose Allah^{azwj} with it; and that the quickest Rewards for the obedience is for the maintaining of the relationship. And that the people could be happening to be immoral, but they are maintaining relationships, so their wealth increases and they become rich.

And the false oath and the severing of the relationships devastate the households by ruination from its inhabitants and transformation the relatives, and that the transformation of the relatives is cutting off of the lineages'.¹⁴

5. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ صَالِحِ بْنِ السَّنْدِيِّ، عَنْ جَعْفَرِ بْنِ بَشِيرٍ، عَنْ عَنَسَةَ الْعَابِدِ، قَالَ: جَاءَ رَجُلٌ، فَشَكَاَ إِلَى أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ أَقَارِبَهُ، فَقَالَ لَهُ: « أَكْظَمَ غَيْظَكَ وَافْعَلْ » فَقَالَ: إِنَّهُمْ يَفْعَلُونَ وَيَفْعَلُونَ؟ فَقَالَ: « أَتُرِيدُ أَنْ تَكُونَ مِثْلَهُمْ، فَلَا يَنْظُرُ اللَّهُ إِلَيْكُمْ؟ ».

Ali Bin Ibrahim, from Salih Bin Al Sindy, from Ja'far Bin Bashir, from Anbasa Al Aabid who said,

'A man came over and he complained to Abu Abdullah^{asws} about his relatives. So he^{asws} said to him: 'Suppress your anger and do (maintain relationships)'. So he said, 'They are doing and doing (bad things)'. So he^{asws} said: 'Do you want to become similar to them, so that Allah^{azwj} would not Look at you?'¹⁵

6. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنِ النَّوْفَلِيِّ، عَنِ السَّكُونِيِّ: عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ، قَالَ: « قَالَ رَسُولُ اللَّهِ ﷺ: لَا تَقْطَعْ رَحِمَكَ وَإِنْ قَطَعَتْكَ ».

Ali Bin Ibrahim, from his father, from Al Nowfaly, from Al Sakuny,

(It has been narrated) from Abu Abdullah^{asws} having said: 'Rasool-Allah^{saww} said: 'Do not cut off your relatives and even if they cut you off'.¹⁶

7. عِدَّةٌ مِنْ أَصْحَابِنَا، عَنْ أَحْمَدَ بْنِ أَبِي عَبْدِ اللَّهِ، عَنْ أَبِيهِ رَفَعَهُ، عَنْ أَبِي حَمَزَةَ الثَّمَالِيِّ، قَالَ: قَالَ أَمِيرُ الْمُؤْمِنِينَ عَلَيْهِ السَّلَامُ فِي خُطْبَتِهِ: « أَعُوذُ بِاللَّهِ مِنَ الذُّنُوبِ الَّتِي تُعَجِّلُ الْفَنَاءَ ». فَقَامَ إِلَيْهِ عَبْدُ اللَّهِ بْنُ الْكَوَاءِ الْيَشْكُرِيُّ، فَقَالَ: يَا أَمِيرَ الْمُؤْمِنِينَ، أَوَتَكُونُ ذُنُوبٌ تُعَجِّلُ الْفَنَاءَ؟ فَقَالَ: « نَعَمْ وَبِئْسَ قَطِيعَةُ الرَّحِمِ، إِنَّ أَهْلَ الْبَيْتِ لَيَجْتَمِعُونَ وَيَتَوَاسُونَ وَهُمْ فَجْرَةٌ، فَيَرْزُقُهُمُ اللَّهُ، وَإِنَّ أَهْلَ الْبَيْتِ لَيَتَفَرَّقُونَ وَيَقْطَعُ بَعْضُهُمْ بَعْضًا، فَيَحْرِمُهُمُ اللَّهُ وَهُمْ أَتَقِيَاءُ ».

A number of our companions, from Ahmad Bin Abu Abdullah, from his father, raising it from Abu Hamza Al Sumaly who said,

'Amir Al-Momineen^{asws} said in a sermon of his^{asws}: 'I seek Refuge with Allah^{azwj} from the sins which hasten the destruction'. So Abdullah Bin Al-Kawwa Al-Yashkuriy stood up to him^{asws}, 'O Amir Al-Momineen^{asws}! And

can the sins happen to hasten the destruction?’ So he^{asws} said: ‘Yes, woe be unto you, (it is the) severing of the relationships. If the people of the household are gathering and co-operating with each other, while they are immoral, Allah^{azwj} would Grace them, and if the people of the household are separating and cutting off from each other, Allah^{azwj} would Deprive them while they are pious’.¹⁷

8. عَنْهُ، عَنْ ابْنِ مَحْبُوبٍ، عَنْ مَالِكِ بْنِ عَطِيَّةَ، عَنْ أَبِي حَمْزَةَ: عَنْ أَبِي جَعْفَرٍ عَلَيْهِ السَّلَامُ، قَالَ: « قَالَ أَمِيرُ الْمُؤْمِنِينَ عَلَيْهِ السَّلَامُ: إِذَا قَطَعُوا الْأَرْحَامَ، جُعِلَتِ الْأَمْوَالُ فِي أَيْدِي الْأَشْرَارِ ». »

From him, from Ibn Mahboub, from Malik Bin Atiyya, from Abu Hamza, (It has been narrated) from Abu Ja'far^{asws} having said: ‘Amir Al-Momineen^{asws} said: ‘When they (people) cut off the relationships, the wealth is Made to be in the hands of the evils ones’.¹⁸

143 - بَابُ الْعُقُوقِ

Chapter 143 – The Ingratitude (to the parents)

1. مُحَمَّدٌ بْنُ يَحْيَى، عَنْ أَحْمَدَ بْنِ مُحَمَّدَ بْنِ عِيسَى، عَنْ مُحَمَّدِ بْنِ سِنَانٍ، عَنْ حَدِيدِ بْنِ حَكِيمٍ: عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ، قَالَ: « أَدْنَى الْعُقُوقِ أَفٌّ، وَلَوْ عَلِمَ اللَّهُ — عَزَّ وَجَلَّ — شَيْئًا أَهْوَنَ مِنْهُ لَنَهَى عَنْهُ ». »

Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Muhammad Bin Sinan, from Hadeed Bin Hakeym,

(It has been narrated) from Abu Abdullah^{asws} having said: ‘The least of the ingratitude is (the saying of)’Ugh’, and had Allah^{azwj} Mighty and Majestic Known of anything lesser than it, He^{azwj} would have Forbidden from it’.¹⁹

2. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنْ عَبْدِ اللَّهِ بْنِ الْمُغِيرَةِ: عَنْ أَبِي الْحَسَنِ عَلَيْهِ السَّلَامُ، قَالَ: « قَالَ رَسُولُ اللَّهِ ﷺ: كُنْ بَارًّا، وَاقْتَصِرْ عَلَى الْجَنَّةِ، وَإِنْ كُنْتَ عَاقًا فَظًّا، فَاقْتَصِرْ عَلَى النَّارِ ». »

Ali Bin Ibrahim, from his father, from Abdullah Bin Al Mugheira,

(It has been narrated) from Abu Al-Hassan^{asws} having said: ‘Rasool-Allah^{saww} said: ‘Become righteous and shorten (your way) to the Paradise, and if you were ungrateful, hard-headed, so you would shorten (your way) to the Fire’.²⁰

3. أَبُو عَلِيٍّ الْأَشْعَرِيُّ، عَنْ الْحَسَنِ بْنِ عَلِيٍّ الْكُوفِيِّ، عَنْ عُبَيْسِ بْنِ هِشَامٍ، عَنْ صَالِحِ الْحَذَاءِ، عَنْ يَعْقُوبَ بْنِ شُعَيْبٍ: عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ، قَالَ: « إِذَا كَانَ يَوْمُ الْقِيَامَةِ كُشِفَ غَطَاءٌ مِنْ أَغْطِيَةِ الْجَنَّةِ، فَوُجِدَ رِيحُهَا مِنْ كَانَتْ لَهُ رُوحٌ مِنْ مَسِيرَةِ خَمْسِمِائَةِ عَامٍ إِلَّا صَنِفًا وَاحِدًا » قُلْتُ: مَنْ هُمْ؟ قَالَ: « الْعَاقُ لَوَالِدَيْهِ ». »

Abu Ali Al Ashary, from Al Hassn Bin Ali Al Kufy, from Ubays Bin Hisham, from Salih Al Haza'a, from Yaqoub Bin Shuayb,

(It has been narrated) from Abu Abdullah^{asws} having said: ‘When it will be the Day of Judgment, a cover from the covers of the Paradise would be

uncovered, so its aroma would be smelt by the one who has a soul for him, from a travel distance of five hundred years, except for one type (of person)'. I said, 'Who are they?' He^{asws} said: 'The one ungrateful to his parents'.²¹

4. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنِ النَّوْفَلِيِّ، عَنِ السَّكُونِيِّ: عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ، قَالَ: « قَالَ رَسُولُ اللَّهِ ﷺ: فَوْقَ كُلِّ ذِي بَرٍّ بَرٌّ حَتَّى يُقْتَلَ الرَّجُلُ فِي سَبِيلِ اللَّهِ، فَإِذَا قُتِلَ فِي سَبِيلِ اللَّهِ فَلَيْسَ فَوْقَهُ بَرٌّ، وَإِنْ فَوْقَ كُلِّ عَقُوقٍ عُقُوقًا حَتَّى يُقْتَلَ الرَّجُلُ أَحَدَ وَالِدَيْهِ، فَإِذَا فَعَلَ ذَلِكَ فَلَيْسَ فَوْقَهُ عُقُوقٌ ».

Ali Bin Ibrahim, from his father, from Al Nowfaly, from Al Sakuny,

(It has been narrated) from Abu Abdullah^{asws} having said: 'Rasool-Allah^{saww} said: 'Above every one with righteousness is a righteousness until the man being killed in the Way of Allah^{azwj}. So when he is killed in the Way of Allah^{azwj}, so there would be no righteousness above it; and above every disloyalty is a disloyalty until the man killing one of his parents. So when he does that, so there is no disloyalty above it'.²²

5. عِدَّةٌ مِنْ أَصْحَابِنَا، عَنْ أَحْمَدَ بْنِ مُحَمَّدَ بْنِ خَالِدٍ، عَنْ إِسْمَاعِيلَ بْنِ مِهْرَانَ، عَنْ سَيْفِ بْنِ عَمِيرَةَ: عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ، قَالَ: « مَنْ نَظَرَ إِلَى أَبِيهِ نَظَرَ مَاتَ — وَهُمَا ظَالِمَانِ لَهُ — لَمْ يَقْبَلِ اللَّهُ لَهُ صَلَاةً ».

A number of our companions, from Ahmad Bin Muhammad Bin Khalid, from Ismail Bin Mihran, from Sayf Bin Ameyra,

(It has been narrated) from Abu Abdullah^{asws} having said: 'The one who looks at his parents abhorrently while they are being unjust to him, Allah^{azwj} will not Accept (even a single) Salāt from him'.²³

6. عَنْهُ، عَنْ مُحَمَّدَ بْنِ عَلِيٍّ، عَنْ مُحَمَّدَ بْنِ فُرَاتٍ: عَنْ أَبِي جَعْفَرٍ عَلَيْهِ السَّلَامُ، قَالَ: « قَالَ رَسُولُ اللَّهِ ﷺ فِي كَلَامٍ لَهُ: إِيَّاكُمْ وَعُقُوقَ الْوَالِدَيْنِ؛ فَإِنَّ رِيحَ الْجَنَّةِ تَوْجَدُ مِنْ مَسِيرَةِ أَلْفِ عَامٍ، وَلَا يَجِدُهَا عَاقٌ، وَلَا قَاطِعُ رَحِمٍ، وَلَا شَيْخُ زَانٍ، وَلَا جَارٌ إِزَارَهُ خِيَلَاءَ، إِنَّمَا الْكِبْرِيَاءُ لِلَّهِ رَبِّ الْعَالَمِينَ ».

From him, from Muhammad Bin Ali, from Muhammad Bin Furat,

(It has been narrated) from Abu Ja'far^{asws} having said: 'Rasool-Allah^{saww} said in a speech of his^{saww}: 'Beware of ingratitude to the parents, for the aroma of the Paradise would be found from a travel distance of a thousand years, and it will not be found by the ungrateful one, nor by a severer of the relationships, nor a elderly adulterer, nor by a dragger of his trousers (pompous one). But rather, the Greatness is for Allah^{azwj}, Lord^{azwj} of the worlds'.²⁴

7. عَنْهُ، عَنْ يَحْيَى بْنِ إِبْرَاهِيمَ بْنِ أَبِي الْبَلَادِ، عَنْ أَبِيهِ، عَنْ جَدِّهِ: عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ، قَالَ: « لَوْ عَلِمَ اللَّهُ شَيْئًا أَذْنٍ مِنْ أَفٍّ لَنَهَى عَنْهُ، وَهُوَ مِنْ أَذْنَى الْعُقُوقِ؛ وَمِنْ الْعُقُوقِ أَنْ يَنْظُرَ الرَّجُلُ إِلَى وَالِدَيْهِ، فَيَحِدَّ النَّظَرَ إِلَيْهِمَا ».

From him, from Yahya Bin Ibrahim Bin Abu Ballad Al Sulmy, from his father, from his grandfather,

(It has been narrated) from Abu Abdullah^{asws} having said: 'Had Allah^{azwj} Known of anything lesser than (the saying of)'Ugh', He^{azwj} would have Forbidden from it, and it is the lowest of the ungratefulness; and from the ingratitude is that the man looks at his parents, so he looks angrily at them'.²⁵

8. عَنْهُ، عَنْ أَبِيهِ، عَنْ هَارُونَ بْنِ الْجَهْمِ، عَنْ عَبْدِ اللَّهِ بْنِ سُلَيْمَانَ: عَنْ أَبِي جَعْفَرٍ عَلَيْهِ السَّلَامُ، قَالَ: «إِنَّ أَبِي عَلَيْهِ السَّلَامُ نَظَرَ إِلَى رَجُلٍ وَمَعَهُ ابْنُهُ يَمْشِي، وَالْأَبْنُ مُتَكَبِّرٌ عَلَى ذِرَاعِ الْأَبِ» قَالَ: «فَمَا كَلَّمَهُ أَبِي عَلَيْهِ السَّلَامُ مَقْتًا لَهُ حَتَّى فَارَقَ الدُّنْيَا».

Ali, from his father, from Haroun Bin Al Jahm, from Abdullah Bin Suleyman,

(It has been narrated) from Abu Ja'far^{asws} having said: 'My^{asws} father^{asws} looked at a man and with him was his son, walking, and the son was leaning upon the arm of the father. So my^{asws} father^{asws} did not speak to him in aversion (so not to distract him) to him until he^{asws} separated from the world'.²⁶

9. أَبُو عَلِيٍّ الْأَشْعَرِيُّ، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ، عَنْ مُحَسِّنِ بْنِ أَحْمَدَ، عَنْ أَبَانَ بْنِ عُمَانَ، عَنْ حَدِيدِ بْنِ حَكِيمٍ: عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ، قَالَ: «أَدْنَى الْعُقُوقِ أَفٌّ، وَلَوْ عَلِمَ اللَّهُ أَيْسَرَ مِنْهُ لَنَهَى عَنْهُ».

Abu Ali Al Ashary, from Ahmad Bin Muhammad, from Muhassin Bin Ahmad, from Aban Bin usman, from Hadeed Bin Hakeym,

(It has been narrated) from Abu Abdullah^{asws} having said: 'The lowest of the disloyalty is (the saying of)'Ugh', and had Allah^{azwj} Known of anything less than it, He^{azwj} would have Forbidden from it'.²⁷

144 - بَابُ الْإِنْتِفَاءِ

Chapter 144 – Disowning of the lineage

1. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنْ ابْنِ أَبِي عُمَيْرٍ، عَنْ أَبِي بَصِيرٍ: عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ، قَالَ: «كَفَرَ بِاللَّهِ مَنْ تَبَرَّأَ مِنْ نَسَبٍ وَإِنْ دَقَّ».

Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Abu Baseer,

(It has been narrated) from Abu Abdullah^{asws} having said: 'He has disbelieved in Allah^{azwj}, the one who disavows from a lineage, and even if it was lowly'.²⁸

2. عِدَّةٌ مِنْ أَصْحَابِنَا، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ، عَنْ ابْنِ فَضَّالٍ، عَنْ أَبِي الْمَغْرَاءِ، عَنْ أَبِي بَصِيرٍ: عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ، قَالَ: «كَفَرَ بِاللَّهِ مَنْ تَبَرَّأَ مِنْ نَسَبٍ وَإِنْ دَقَّ».

A number of our companions, from Ahmad Bin Muhammad, from Ibn Fazzal, from Abu Al Magra, from Abu Baseer,

(It has been narrated) from Abu Abdullah^{asws} having said: 'He has disbelieved in Allah^{azwj}, the one who disavows from a lineage, and even if it was lowly'.²⁹

3. عَلِيُّ بْنُ مُحَمَّدٍ، عَنْ صَالِحِ بْنِ أَبِي حَمَّادٍ، عَنْ ابْنِ أَبِي عُمَيْرٍ وَابْنِ فَضَّالٍ، عَنْ رَجُلٍ شَتَّى: عَنْ أَبِي جَعْفَرٍ وَأَبِي عَبْدِ اللَّهِ عَلَيْهِمَا السَّلَامُ، أَنَّهُمَا قَالَا: «كُفْرٌ بِاللَّهِ الْعَظِيمِ الْإِنْتِفَاءُ مِنْ حَسَبٍ وَإِنْ دَقَّ».

Ali Bin Muhammad, from Salih Bin Abu Hammad, from Ibn Abu Umeyr, and Ibn Fazzal, from various men,

(It has been narrated) from Abu Ja'far^{asws} and Abu Abdullah^{asws} that they^{asws} both said: 'It is disbelief in Allah^{azwj} the Magnificent, the disowning of a lineage, and even if it was lowly'.³⁰

145- بَابُ مَنْ آذَى الْمُسْلِمِينَ وَاحْتَقَرَهُمْ

Chapter 145 – The one who hurts the Muslims and despises them

1. مُحَمَّدُ بْنُ يَحْيَى، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ، عَنْ ابْنِ مَحْبُوبٍ، عَنْ هِشَامِ بْنِ سَالِمٍ، قَالَ: سَمِعْتُ أَبَا عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ يَقُولُ: «قَالَ اللَّهُ عَزَّ وَجَلَّ لِيَأْذَنَ بِحَرْبٍ مِنِّي مَنْ آذَى عَبْدِي الْمُؤْمِنَ، وَلِيَأْمَنَ غَضَبِي مَنْ أَكْرَمَ عَبْدِي الْمُؤْمِنَ، وَلَوْ لَمْ يَكُنْ مِنْ خَلْقِي فِي الْأَرْضِ فِيمَا بَيْنَ الْمَشْرِقِ وَالْمَغْرِبِ إِلَّا مُؤْمِنٌ وَاحِدٌ مَعَ إِمَامٍ عَادِلٍ، لَأَسْتَغْنَيْتُ بِعِبَادَتِهِمَا عَنْ جَمِيعِ مَا خَلَقْتُ فِي أَرْضِي، وَلَقَامَتْ سَبْعُ سَمَاوَاتٍ وَأَرْضِينَ بِهِمَا، وَلَجَعَلْتُ لَهُمَا مِنْ إِيْمَانِهِمَا أَنْسًا لِيَحْتَاجَانِ إِلَى أَنْسٍ سِوَاهُمَا».

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Ibn Mahboub, from Hisham Bin Salim who said,

'I heard Abu Abdullah^{asws} saying: 'Allah^{azwj} Mighty and Majestic Says: "Let there be a Proclamation of a war from Me^{azwj} (upon the) one who hurts My^{azwj} Momin servant, and let him be safe from My^{azwj} Anger, the one who honours My^{azwj} Momin servant.

And had there not happened to be from My^{azwj} creatures in the earth, in what is between the east and the west except for one Momin along with a just Imam^{asws}, I^{azwj} would have Sufficed by their worship from the entirety of what I^{azwj} Created in My^{azwj} earth, and I^{azwj} would have Established the seven skies and the earths due to them both, and would have Made for them both a comfort for them from their Emān, so they would not be needy to a comfort for anyone besides themselves'.³¹

2. عَنْهُ، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ، عَنْ ابْنِ سِنَانٍ، عَنْ مُنْذِرِ بْنِ يَزِيدَ، عَنِ الْمُفَضَّلِ بْنِ عُمَرَ، قَالَ: «قَالَ أَبُو عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ: «إِذَا كَانَ يَوْمُ الْقِيَامَةِ نَادَى مُنَادٍ: أَيُّ الصُّدُودِ لَأُولِيَّائِي؟ فَيَقُومُ قَوْمٌ لَيْسَ عَلَى وَجُوهِهِمْ لَحْمٌ، فَيُقَالُ: هَؤُلَاءِ الَّذِينَ آذَوْا الْمُؤْمِنِينَ، وَنَصَبُوا لَهُمْ وَعَانَدُوهُمْ، وَعَنْفُوهُمْ فِي دِينِهِمْ، ثُمَّ يُؤْمَرُ بِهِمْ إِلَى جَهَنَّمَ».

From him, from Ahmad Bin Muhammad, from Ibn Sinan, from Munzir Bin Yazeed, from Al Mufazzal Bin Umar who said,

‘Abu Abdullah^{asws} said: ‘When it will be the Day of Judgment, a Caller would Call out: “Where are those hinderers who troubled My^{azwj} friends?” So a group would stand, there not being any flesh upon their faces, and it would be said: ‘These are the ones who hurt the Momineen and established (hostility) to them (Nasibis), and were stubborn on them and were violent to them regarding their Religion!’ Then He^{azwj} would Command with them to Hell’.³²

3. أَبُو عَلِيٍّ الْأَشْعَرِيُّ، عَنْ مُحَمَّدِ بْنِ عَبْدِ الْجَبَّارِ، عَنْ ابْنِ فَضَّالٍ، عَنْ ثَعْلَبَةَ بْنِ مَيْمُونٍ، عَنْ حَمَّادِ بْنِ بَشِيرٍ: عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ، قَالَ: « قَالَ رَسُولُ اللَّهِ ﷺ: قَالَ اللَّهُ تَبَارَكَ وَتَعَالَى: مَنْ أَهَانَ لِي وَلِيًّا، فَقَدْ أَرَصَدَ لِمُحَارَبَتِي ». »

Abu Ali Al Ashary, from Muhammad Bin Abdul Jabbar, from Ibn Fazzal, from Sa'alba Bin Maymoun, from Hammad Bin Bashir,

(It has been narrated) from Abu Abdullah^{asws} having said: ‘Rasool-Allah^{saww} said: ‘Allah^{azwj} Blessed and High Says: “The one who despises (hates) a friend of Mine^{azwj}, so he has declared a war against Me^{azwj}”,’.³³

4. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنْ ابْنِ أَبِي عُمَيْرٍ، عَنِ الْحُسَيْنِ بْنِ عَثْمَانَ، عَنْ مُحَمَّدِ بْنِ أَبِي حَمْزَةَ، عَنْ ذَكَرَهُ: عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ، قَالَ: « مَنْ حَقَرَ مُؤْمِنًا مُسْكِينًا أَوْ غَيْرَ مُسْكِينٍ، لَمْ يَزَلِ اللَّهُ — عَزَّ وَجَلَّ — حَاقِرًا لَهُ مَا قَتَأَ حَتَّى يَرْجِعَ عَنْ مَحَقَرَتِهِ إِيَّاهُ ». »

Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Al Husayn Bin Usman, from Muhammad Bin Abu Hamza, from the one who mentioned it,

(It has been narrated) from Abu Abdullah^{asws} having said: ‘The one who considers a Momin as insignificant, be he a poor or without poverty, Allah^{azwj} Mighty and Majestic will not Cease to Look down at him Angrily until he retracts from his belittling him’.³⁴

5. مُحَمَّدُ بْنُ يَحْيَى، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ، عَنْ عَلِيِّ بْنِ النُّعْمَانَ، عَنْ ابْنِ مُسْكَانٍ، عَنْ مُعَلَّى بْنِ خُنَيْسٍ، قَالَ: سَمِعْتُ أَبَا عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ يَقُولُ: « إِنَّ اللَّهَ — تَبَارَكَ وَتَعَالَى — يَقُولُ: مَنْ أَهَانَ لِي وَلِيًّا فَقَدْ أَرَصَدَ لِمُحَارَبَتِي، وَأَنَا أَسْرَعُ شَيْءٍ إِلَى نُصْرَةِ أَوْلِيَائِي ». »

Muhammad Bin Yahya, from Ahmad Bin Muhamad, from Ali Bin Al Nu'man, from Ibn Muskan, from Moalla Bin Khunays who said,

‘I heard Abu Abdullah^{asws} saying: ‘Allah^{azwj} Blessed and High is Saying: “The one who despises (hates) a friend of Mine^{azwj}, so he has declared a war against Me^{azwj} and I^{azwj} am the Quickest to Helping My^{azwj} friends”,’.³⁵

6. عِدَّةٌ مِنْ أَصْحَابِنَا، عَنْ سَهْلِ بْنِ زِيَادٍ، عَنْ ابْنِ مَحْبُوبٍ، عَنْ هِشَامِ بْنِ سَالِمٍ، عَنْ مُعَلَّى بْنِ خُنَيْسٍ: عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ، قَالَ: « قَالَ رَسُولُ اللَّهِ ﷺ: قَالَ اللَّهُ عَزَّ وَجَلَّ: قَدْ نَابَذَنِي مَنْ أَذَلَّ عَبْدِي الْمُؤْمِنَ ». »

A number of our companions, from Sahl Bin Ziyad, from Ibn Mahboub, from Hisham Bin Salim, from Moalla Bin Khunays,

(It has been narrated) from Abu Abdullah^{asws} having said: ‘Rasool-Allah^{saww} said: ‘Allah^{azwj} Mighty and Majestic Says: “He has opposed Me^{azwj}, the one who humiliates My^{azwj} Momin servant”‘. ³⁶

7. مُحَمَّدُ بْنُ يَحْيَى، عَنْ أَحْمَدَ بْنِ مُحَمَّدَ بْنِ عِيسَى ؛ وَأَبُو عَلِيٍّ الْأَشْعَرِيُّ، عَنْ مُحَمَّدِ بْنِ عَبْدِ الْجَبَّارِ جَمِيعاً، عَنْ ابْنِ فَضَّالٍ، عَنْ عَلِيِّ بْنِ عَقَبَةَ، عَنْ حَمَّادِ بْنِ بَشِيرٍ، قَالَ: سَمِعْتُ أَبَا عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ يَقُولُ: « قَالَ رَسُولُ اللَّهِ ﷺ: قَالَ اللَّهُ عَزَّ وَجَلَّ: مَنْ أَهَانَ لِي وَلِيّاً فَقَدْ أَرَصَدَ لِمُحَارَبَتِي، وَمَا تَقَرَّبَ إِلَيَّ عَبْدٌ بِشَيْءٍ أَحَبَّ إِلَيَّ مِمَّا افْتَرَضْتُ عَلَيْهِ، وَإِنَّهُ لَيَتَقَرَّبُ إِلَيَّ بِالنَّافِلَةِ حَتَّى أُحِبَّهُ ؛ فَإِذَا أَحْبَبْتَهُ كُنْتُ سَمِعُهُ الَّذِي يَسْمَعُ بِهِ، وَبَصَرُهُ الَّذِي يَبْصُرُ بِهِ، وَلِسَانُهُ الَّذِي يَنْطِقُ بِهِ، وَيَدُهُ الَّتِي يَبْطِشُ بِهَا ؛ إِنْ دَعَانِي أُحْبَبْتَهُ، وَإِنْ سَأَلَنِي أُعْطِيْتَهُ، وَمَا تَرَدَّدْتُ عَنْ شَيْءٍ أَنَا فَاعِلُهُ كَتَرَدَّدِي عَنْ مَوْتِ الْمُؤْمِنِ يَكْرَهُ الْمَوْتَ، وَأَكْرَهُ مَسَاءَتَهُ ». »

Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, and Abu Ali Al Ashary, from Muhammad Bin Abdul Jabbar, altogether from Ibn Fazzal, from Ali Bin Uqba, from Hammad Bin Bashir who said,

‘I heard Abu Abdullah^{asws} saying: ‘Rasool-Allah^{saww} said: ‘Allah^{azwj} Mighty and Majestic Said: “The one who despises a friend of Mine^{azwj} to Me^{azwj}, so he has declared a war against Me^{azwj}; and a servant will not (be able to) come near to Me^{azwj} with anything more Beloved to Me^{azwj} than what I^{azwj} have Obligated upon him, and let him come closer to Me^{azwj} with the Optional (Salāt) until I^{azwj} Love him.

So when I^{azwj} do Love him, I^{azwj} would be the hearing which he listens with, and his vision which he sees with, and his tongue which he speaks with, and his hand which he strikes with. If he were to supplicate to Me^{azwj}, I^{azwj} would Answer him, and if he were to ask Me^{azwj}, I^{azwj} would Give it to him; and I^{azwj} do not Hesitate from anything which I^{azwj} Do like I^{azwj} Hesitate from the death of the Momin. He dislikes the death and I^{azwj} Dislike Disappointing him”‘. ³⁷

8. عِدَّةٌ مِنْ أَصْحَابِنَا، عَنْ أَحْمَدَ بْنِ مُحَمَّدَ بْنِ خَالِدٍ، عَنْ إِسْمَاعِيلَ بْنِ مِهْرَانَ، عَنْ أَبِي سَعِيدٍ الْقَمَّاطِ، عَنْ أَبَانَ بْنِ تَغْلِبَ: عَنْ أَبِي جَعْفَرٍ عَلَيْهِ السَّلَامُ، قَالَ: « لَمَّا أُسْرِيَ بِالنَّبِيِّ ﷺ، قَالَ: يَا رَبِّ، مَا حَالُ الْمُؤْمِنِ عِنْدَكَ؟ قَالَ: يَا مُحَمَّدُ، مَنْ أَهَانَ لِي وَلِيّاً فَقَدْ بَارَزَنِي بِالْمُحَارَبَةِ، وَأَنَا أَسْرَعُ شَيْءٍ إِلَى نُصْرَةِ أَوْلِيَائِي، وَمَا تَرَدَّدْتُ عَنْ شَيْءٍ أَنَا فَاعِلُهُ كَتَرَدَّدِي عَنْ وَفَاةِ الْمُؤْمِنِ، يَكْرَهُ الْمَوْتَ، وَأَكْرَهُ مَسَاءَتَهُ ؛ وَإِنْ مِنْ عِبَادِي الْمُؤْمِنِينَ مَنْ لَا يَصْلُحُهُ إِلَّا الْغِنَى، وَلَوْ صَرَفْتُهُ إِلَى غَيْرِ ذَلِكَ لَهْلَكَ، وَإِنْ مِنْ عِبَادِي الْمُؤْمِنِينَ مَنْ لَا يَصْلُحُهُ إِلَّا الْفَقْرُ، وَلَوْ صَرَفْتُهُ إِلَى غَيْرِ ذَلِكَ لَهْلَكَ، وَمَا يَتَقَرَّبُ إِلَيَّ عَبْدٌ مِنْ عِبَادِي بِشَيْءٍ أَحَبَّ إِلَيَّ مِمَّا افْتَرَضْتُ عَلَيْهِ، وَإِنَّهُ لَيَتَقَرَّبُ إِلَيَّ بِالنَّافِلَةِ حَتَّى أُحِبَّهُ، فَإِذَا أَحْبَبْتَهُ كُنْتُ إِذَا سَمِعُهُ الَّذِي يَسْمَعُ بِهِ، وَبَصَرُهُ الَّذِي يَبْصُرُ بِهِ، وَلِسَانُهُ الَّذِي يَنْطِقُ بِهِ، وَيَدُهُ الَّتِي يَبْطِشُ بِهَا ؛ إِنْ دَعَانِي أُحْبَبْتَهُ، وَإِنْ سَأَلَنِي أُعْطِيْتَهُ ». »

A number of our companions, from Ahmad Bin Muhammad Bin Khalid, from Ismail Bin Mihran, from Abu Saeed Al Qammat, from Aban Bin Taghlab,

(It has been narrated) from Abu Ja'far^{asws} having said: 'When there was Ascension (Mi'raj) with the Prophet^{saww}, he^{saww} said: 'O Lord^{azwj}! What is the state of the Momin in Your^{azwj} Presence?' He^{azwj} Said: "O Muhammad^{saww}! The one who despises a friend of Mine^{azwj}, so he has declared a war against Me^{azwj} and I^{azwj} am the Quickest to Helping My^{azwj} friends and I^{azwj} do not Hesitate from anything which I^{azwj} Do like I^{azwj} Hesitate from the death of the Momin. He dislikes the death and I^{azwj} Dislike Disappointing him.

And from My^{azwj} Momineen servants there is one for whom it is not correct except for the riches, and were I^{azwj} to Exchange it to other than that, he would be destroyed; and from My^{azwj} Momineen servants there is one for whom it is not correct except for the poverty, and were I^{azwj} to Exchange it to other than that, he would be destroyed.

And a servant will not (be able to) come near to Me^{azwj} with anything more Beloved to Me^{azwj} than what I^{azwj} have Obligated upon him, and let him come closer to Me^{azwj} with the Optional (Salāt) until I^{azwj} Love him. So when I^{azwj} do Love him, I^{azwj} would be the hearing which he listens with, and his vision which he sees with, and his tongue which he speaks with, and his hand which he strikes with. If he were to supplicate to Me^{azwj}, I^{azwj} would Answer him, and if he were to ask Me^{azwj}, I^{azwj} would Give it to him".³⁸

9. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنْ ابْنِ أَبِي عُمَيْرٍ، عَنْ بَعْضِ أَصْحَابِهِ: عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ، قَالَ: «مَنْ اسْتَدَلَّ مُؤْمِنًا وَاسْتَحْقَرَهُ لِقَلَّةِ ذَاتِ يَدِهِ وَلِفَقْرِهِ، شَهَرَهُ اللَّهُ يَوْمَ الْقِيَامَةِ عَلَى رُؤُوسِ الْخَلَائِقِ».

Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from one of his companions,

(It has been narrated) from Abu Abdullah^{asws} having said: 'The one who disgraces a Momin and belittles him due to the little of what is in his hands and for his poverty, Allah^{azwj} would Publicise him (his evil deeds) on the Day of Judgment upon the heads of the creatures'.³⁹

10. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ مُحَمَّدِ بْنِ عَيْسَى، عَنْ يُونُسَ، عَنْ مُعَاوِيَةَ: عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ، قَالَ: «قَالَ رَسُولُ اللَّهِ ﷺ: لَقَدْ أَسْرَى رَبِّي بِي، فَأَوْحَى إِلَيَّ مِنْ وَرَاءِ الْحِجَابِ مَا أَوْحَى، وَشَافَهَنِي إِلَى أَنْ قَالَ لِي: يَا مُحَمَّدُ، مَنْ أَذَلَّ لِي وَلِيًّا فَقَدْ أَرَصَدَنِي بِالْمُحَارَبَةِ، وَمَنْ حَارَبَنِي حَارَبْتَهُ، قُلْتُ: يَا رَبِّ، وَمَنْ وَلِيكَ هَذَا، فَقَدْ عَلِمْتُ أَنَّ مَنْ حَارَبَكَ حَارَبْتَهُ؟ قَالَ: ذَاكَ مَنْ أَخَذَتْ مِيثَاقَهُ لَكَ وَلَوْصِيكَ وَلِذَرِيَّتِكَمَا بِالْوَلَايَةِ».

Ali Bin Ibrahim, from Muhammad Bin Isa, from Yunus, from Muawiya,

(It has been narrated) from Abu Abdullah^{asws} having said: 'Rasool-Allah^{saww} said: 'My^{azwj} Lord^{azwj} Ascended me^{saww} (Mi'raj) and He^{azwj} Revealed unto me^{saww} from behind the Veil what He^{azwj} Revealed and Spoke to Me^{azwj} Verbally until He^{azwj} Said to me^{saww}: 'O Muhammad^{saww}! O Muhammad^{saww}! The one who disgraces a friend of Mine^{azwj}, so he has

declared a war against Me^{azwj}, and the one who battles (against) Me^{azwj}, I^{azwj} Battle against him”.

I said, ‘O Lord^{azwj}! And who is this friend of Yours^{azwj}, for I^{saww} have known that the one who battles You^{azwj}, You^{azwj} would battle him?’ He^{azwj} Said to me: “That is the one from whom I^{azwj} have Taken the Covenant for you^{saww}, and for your^{saww} successor^{asws}, and for both your^{asws} children with the Wilayah”⁴⁰.

11. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ مُحَمَّدِ بْنِ عِيسَى، عَنْ يُونُسَ، عَنْ ابْنِ مُسْكَانَ، عَنْ مُعَلَّى بْنِ خُنَيْسٍ: عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ، قَالَ: « قَالَ رَسُولُ اللَّهِ ﷺ: قَالَ اللَّهُ عَزَّ وَجَلَّ: مَنْ اسْتَذَلَّ عَبْدِي الْمُؤْمِنَ فَقَدْ بَارَزَنِي بِالْمُحَارَبَةِ، وَمَا تَرَدَّدْتُ فِي شَيْءٍ أَنَا فَاعِلُهُ كَتَرَدُّدِي فِي عَبْدِي الْمُؤْمِنِ، إِنِّي أَحَبُّ لِقَاءَهُ فَيَكْرَهُ الْمَوْتَ، فَأَصْرِفْهُ عَنْهُ، وَإِنَّهُ لَيَدْعُونِي فِي الْأَمْرِ، فَأَسْتَجِيبُ لَهُ بِمَا هُوَ خَيْرٌ لَهُ ».

Ali Bin Ibrahim, from Muhammad Bin Isa, from Yunus, from Ibn Muskan, from Moalla Bin Khunays,

(It has been narrated) from Abu Abdullah^{asws} having said: ‘Rasool-Allah^{saww} said: ‘Allah^{azwj} Mighty and Majestic Says: “The one who disgraces a Momin so he has initiated a war against Me^{azwj}, and I^{azwj} do not Hesitate with anything that I^{azwj} Do like I^{azwj} Hesitate regarding My^{azwj} Momin servant. I^{azwj} Love to Meet him but he dislikes the death, so I^{azwj} Exchange it from him; And he supplicates to Me^{azwj} regarding the matter, so I^{azwj} Answer to him with that which is better for him”⁴¹.

146- بَابُ مَنْ طَلَبَ عَثَرَاتِ الْمُؤْمِنِينَ وَعَوَرَاتِهِمْ

Chapter 146 – The one who pursues the slips (of the tongues) of the Momineen and exposes them

1. مُحَمَّدُ بْنُ يَحْيَى، عَنْ أَحْمَدَ بْنِ مُحَمَّدَ بْنِ عِيسَى، عَنْ مُحَمَّدِ بْنِ سَنَانَ، عَنْ إِبْرَاهِيمَ وَالْفَضْلِ ابْنَيْ يَزِيدَ الْأَشْعَرِيِّ، عَنْ عَبْدِ اللَّهِ بْنِ بُكَيْرٍ، عَنْ زُرَّارَةَ: عَنْ أَبِي جَعْفَرٍ وَ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ، قَالَ: « أَقْرَبُ مَا يَكُونُ الْعَبْدُ إِلَى الْكُفْرِ أَنْ يُوَاحِيَ الرَّجُلَ عَلَى الدِّينِ، فَيُحْصِي عَلَيْهِ عَثَرَاتِهِ وَزَلَّاتِهِ لِيُعَنِّفَهُ بِهَا يَوْمًا مَا ».

Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Muhammad Bin Sinan, from Ibrahim and Al Fazl, two sons of Yazeed Al Ashary, from Abdullah Bin Bukeyr, from Zurara,

(It has been narrated) from Abu Ja’far^{asws} and Abu Abdullah^{asws} both having said: ‘The closest of what the servant can come to be to the disbelief is that he establishes brotherhood with the man upon the Religion, so he counts his slips (of his tongue) and his mistakes against him in order to rebuke him with it one day’⁴².

2. مُحَمَّدُ بْنُ يَحْيَى، عَنْ أَحْمَدَ بْنِ مُحَمَّدَ بْنِ عِيسَى، عَنْ عَلِيِّ بْنِ النَّعْمَانِ، عَنْ إِسْحَاقَ بْنِ عَمَّارٍ، قَالَ: سَمِعْتُ أَبَا عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ يَقُولُ: « قَالَ رَسُولُ اللَّهِ ﷺ: يَا مَعْشَرَ مَنْ أَسْلَمَ بِلِسَانِهِ،

وَلَمْ يُخْلِصِ الْإِيمَانَ إِلَى قَلْبِهِ، لَاتَذْمُوا الْمُسْلِمِينَ، وَلَاتَتَّبِعُوا عَوْرَاتِهِمْ؛ فَإِنَّهُ مَنْ تَتَّبَعَ عَوْرَاتِهِمْ، تَتَّبِعَ اللَّهُ عَوْرَتَهُ؛ وَمَنْ تَتَّبِعَ اللَّهُ تَعَالَى عَوْرَتَهُ، يَفْضَحْهُ وَلَوْ فِي بَيْتِهِ». عَنْهُ، عَنْ عَلِيِّ بْنِ النُّعْمَانِ، عَنْ أَبِي الْجَارُودِ، عَنْ أَبِي جَعْفَرٍ عَلَيْهِ السَّلَامُ، مِثْلَهُ.

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Ali Bin Al Nu'man, from Is'haq Bin Ammar who said,

'I heard Abu Abdullah^{asws} saying: 'Rasool-Allah^{saww} said: 'O group of the ones who became Muslims with his tongue and did not purify the Emān to his heart! Do not condemn the Muslims, nor pursue their exposures, for the one who pursues their exposures, Allah^{azwj} would Pursue his exposure; and the one whose exposure Allah^{azwj} the Exalted Pursues, he would be shamed and even though he is inside his house'.

From him, from Ali Bin Al Nu'man, from Abu Al Jaroud, from Abu Ja'far^{asws} – similar to it.⁴³

3. عِدَّةٌ مِنْ أَصْحَابِنَا، عَنْ أَحْمَدَ بْنِ مُحَمَّدَ بْنِ خَالِدٍ، عَنْ عَلِيِّ بْنِ الْحَكَمِ، عَنْ عَبْدِ اللَّهِ بْنِ بُكَيْرٍ، عَنْ زُرَّارَةَ: عَنْ أَبِي جَعْفَرٍ عَلَيْهِ السَّلَامُ، قَالَ: «إِنَّ أَقْرَبَ مَا يَكُونُ الْعَبْدُ إِلَى الْكُفْرِ أَنْ يُوَاحِيَ الرَّجُلُ الرَّجُلَ عَلَى الدِّينِ، فَيُحْصِيَ عَلَيْهِ عَثْرَاتِهِ وَزَلَّاتِهِ لِيُعَنِّفَهُ بِهَا يَوْمَ مَا». «

A number of our companions, from Ahmad Bin Muhammad Bin Khalid, from Ali Bin Al Hakam, from Abdullah Bin Bukeyr, from Zurara,

(It has been narrated) from Abu Ja'far^{asws} having said: 'The closest of what the servant can come to be to the disbelief is that he establishes brotherhood with the man upon the Religion, so he counts his slips (of his tongue) and his mistakes against him in order to rebuke him with it one day'.⁴⁴

4. عَنْهُ، عَنْ الْحَجَّالِ، عَنْ عَاصِمِ بْنِ حُمَيْدٍ، عَنْ أَبِي بصير: عَنْ أَبِي جَعْفَرٍ عَلَيْهِ السَّلَامُ، قَالَ: «قَالَ رَسُولُ اللَّهِ ﷺ: يَا مَعْشَرَ مَنْ أَسْلَمَ بِلِسَانِهِ وَلَمْ يُسَلِّمْ بِقَلْبِهِ، لَاتَتَّبِعُوا عَثْرَاتِ الْمُسْلِمِينَ؛ فَإِنَّهُ مَنْ تَتَّبَعَ عَثْرَاتِ الْمُسْلِمِينَ، تَتَّبِعَ اللَّهُ عَثْرَتَهُ؛ وَمَنْ تَتَّبِعَ اللَّهُ عَثْرَتَهُ، يَفْضَحْهُ». «

From him, from Al Hajjal, from Aasim Bin Humejd, from Abu Baseer,

(It has been narrated) from Abu Ja'far^{asws} having said: 'Rasool-Allah^{saww} said: 'O group of the one who became Muslims by his tongue and did become Muslim by his heart! Do not pursue the slips of the Muslims, for the one who pursues the slips of the Muslims, Allah^{azwj} would Pursue his slips; and the one whose slips Allah^{azwj} Pursues, would be shamed'.⁴⁵

5. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنْ ابْنِ أَبِي عُمَيْرٍ، عَنْ عَلِيِّ بْنِ إِسْمَاعِيلَ، عَنْ ابْنِ مُسْكَانَ، عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ أَوْ الْحَلْبِيِّ: عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ، قَالَ: «قَالَ رَسُولُ اللَّهِ ﷺ: لَاتَطْلُبُوا عَثْرَاتِ الْمُؤْمِنِينَ؛ فَإِنْ مِنْ تَتَّبَعَ عَثْرَاتِ أَخِيهِ، تَتَّبِعَ اللَّهُ عَثْرَتَهُ؛ وَمَنْ تَتَّبِعَ اللَّهُ عَثْرَتَهُ، يَفْضَحْهُ وَلَوْ فِي حَوْفِ بَيْتِهِ». «

Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Ali Bin Ismail, from Ibn Muskan, from Muhammad Bin Muslim, from Al Halby,

(It has been narrated) from Abu Abdullah^{asws} having said: ‘Rasool-Allah^{saww} said: ‘Do not seek the slips of the Momineen, for the one who pursues the slips of his brother, Allah^{azwj} would Pursue his slips, and the one whose slips Allah^{azwj} Pursues, he would be shamed and even though he be inside his house’.⁴⁶

6. عَدَّةٌ مِنْ أَصْحَابِنَا، عَنْ أَحْمَدَ بْنِ مُحَمَّدَ بْنِ خَالِدٍ، عَنْ ابْنِ فَضَّالٍ، عَنْ ابْنِ بُكَيْرٍ، عَنْ زُرَّارَةَ، عَنْ أَبِي جَعْفَرٍ عليه السلام، قَالَ: «أَقْرَبُ مَا يَكُونُ الْعَبْدُ إِلَى الْكُفْرِ أَنْ يُوَاحِيَ الرَّجُلَ الرَّجُلَ عَلَى الدِّينِ، فَيَحْصِي عَلَيْهِ زَلَاتَهُ لِيُعِيرَهُ بِهَا يَوْمًا مَا».

A number of our companions, from Ahmad Bin Muhammad Bin Khalid, from Ibn Fazzal, from Ibn Bukeyr, from Zurara,

(It has been narrated) from Abu Ja’far^{asws} having said: ‘The closest of what the servant can come to be to the disbelief is that he establishes brotherhood with the man upon the Religion, so he counts his slips (of his tongue) and his mistakes against him in order to rebuke him with it one day’.⁴⁷

7. عَنْهُ، عَنْ ابْنِ فَضَّالٍ، عَنْ ابْنِ بُكَيْرٍ، عَنْ أَبِي عَبْدِ اللَّهِ عليه السلام، قَالَ: «أَبْعَدُ مَا يَكُونُ الْعَبْدُ مِنَ اللَّهِ أَنْ يَكُونَ الرَّجُلُ يُوَاحِيَ الرَّجُلَ، وَهُوَ يَحْفَظُ عَلَيْهِ زَلَاتَهُ لِيُعِيرَهُ بِهَا يَوْمًا مَا».

From him, from Ibn Fazzal, from Ibn Bukeyr,

(It has been narrated) from Abu Abdullah^{asws} having said: ‘The furthest what a servant can happen to be from Allah^{azwj} is that the man establishes brotherhood with the man and he memorises his slips against him in order to rebuke him with these one day’.⁴⁸

147- بَابُ التَّعْيِيرِ

Chapter 147 – The Rebuking

1. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنْ ابْنِ أَبِي عُمَيْرٍ، عَنْ حُسَيْنِ بْنِ عَثْمَانَ، عَنْ رَجُلٍ، عَنْ أَبِي عَبْدِ اللَّهِ عليه السلام، قَالَ: «مَنْ أَنْبَ مُؤْمِنًا، أَنْبَهُ اللَّهُ فِي الدُّنْيَا وَالْآخِرَةِ».

Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Al Husayn Bin Usman, from a man,

(It has been narrated) from Abu Abdullah^{asws} having said: ‘The one who reproaches a Momin, Allah^{azwj} would Reproach him in the world and the Hereafter’.⁴⁹

2. عَنْهُ، عَنْ أَبِيهِ، عَنْ ابْنِ أَبِي عُمَيْرٍ، عَنْ إِسْمَاعِيلَ بْنِ عَمَّارٍ، عَنْ إِسْحَاقَ بْنِ عَمَّارٍ، عَنْ أَبِي عَبْدِ اللَّهِ عليه السلام، قَالَ: «قَالَ رَسُولُ اللَّهِ ﷺ: مَنْ أَذَاعَ فَاحِشَةً كَانَ كَمَبْتَدِئِهَا، وَمَنْ عَيَّرَ مُؤْمِنًا بِشَيْءٍ لَمْ يَمُتْ حَتَّى يَرْكَبَهُ».

From him, from his father, from Ibn Abu Umeyr, from Ismail Bin Ammar, from Is’haq Bin Ammar,

(It has been narrated) from Abu Abdullah^{asws} having said: ‘Rasool-Allah^{saww} said: ‘The one who broadcasts an immorality would be like its initiator, and the one who rebukes a Momin with something would not die until he commits it’.⁵⁰

3. مُحَمَّدُ بْنُ يَحْيَى، عَنْ أَحْمَدَ بْنِ مُحَمَّدَ بْنِ عِيسَى، عَنْ ابْنِ مَحْبُوبٍ، عَنْ عَبْدِ اللَّهِ بْنِ سِنَانٍ: عَنْ أَبِي عَبْدِ اللَّهِ عليه السلام، قَالَ: «مَنْ عَیَّرَ مُؤْمِنًا بِذَنْبٍ، لَمْ يَمُتْ حَتَّى يَرْكَبَهُ».

Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Ibn Mahboub, from Abdullah Bin Sinan,

(It has been narrated) from Abu Abdullah^{asws} having said: 'The one who rebukes a Momin with a sin would not die until he commits it'.⁵¹

4. عَدَّةٌ مِنْ أَصْحَابِنَا، عَنْ أَحْمَدَ بْنِ مُحَمَّدَ بْنِ خَالِدٍ، عَنْ ابْنِ فَضَّالٍ، عَنْ حُسَيْنِ بْنِ عَمْرِو بْنِ سَلِيمَانَ، عَنْ مُعَاوِيَةَ بْنِ عَمَّارٍ: عَنْ أَبِي عَبْدِ اللَّهِ عليه السلام، قَالَ: «مَنْ لَقِيَ أَخَاهُ بِمَا يُوْنِيهِ، أَنْبَهُ اللَّهُ فِي الدُّنْيَا وَالْآخِرَةِ».

A number of our companions, from Ahmad Bin Muhammad Bin Khalid, from Ibn Fazzal, from Husayn Bin Umar Bin Suleyman, from Muawiya Bin Ammar,

(It has been narrated) from Abu Abdullah^{asws} having said: 'The one who meets his brother with what he can reproach him with, Allah^{azwj} would Reproach him in the world and the Hereafter'.⁵²

148 - بَابُ الْغِيْبَةِ وَالْبَهْتِ

Chapter 148 – The Backbiting and the Slander

1. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنِ النَّوْفَلِيِّ، عَنِ السَّكُونِيِّ: عَنْ أَبِي عَبْدِ اللَّهِ عليه السلام، قَالَ: «قَالَ رَسُولُ اللَّهِ صلَّى الله عليه وآله وسلم: الْغِيْبَةُ أَسْرَعُ فِي دَيْنِ الرَّجُلِ الْمُسْلِمِ مِنَ الْأَكْلَةِ فِي جَوْفِهِ».

قَالَ: «وَقَالَ رَسُولُ اللَّهِ صلَّى الله عليه وآله وسلم: الْجُلُوسُ فِي الْمَسْجِدِ انْتِظَارَ الصَّلَاةِ عِبَادَةٌ مَا لَمْ يُحْدِثْ، قِيلَ: يَا رَسُولَ اللَّهِ، وَمَا يُحْدِثُ؟ قَالَ: الْاِغْتِيَابُ».

Ali Bin Ibrahim, from his father, from Al Nowfaly, from Al Sakuny,

(It has been narrated) from Abu Abdullah^{asws} having said: 'Rasool-Allah^{saww} said: 'The backbiting is more quickly (absorbing) in the Religion of the Muslim man than the meal is in his inside'.

He^{asws} said: 'And Rasool-Allah^{saww} said: 'The sitting in the Masjid awaiting the Salāt is (an act of) worship for as long as it does not occur'. It was said, O Rasool-Allah^{saww}! And what is occurrence?' He^{saww} said: 'The backbiting'.⁵³

2. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنْ ابْنِ أَبِي عُمَيْرٍ، عَنْ بَعْضِ أَصْحَابِهِ: عَنْ أَبِي عَبْدِ اللَّهِ عليه السلام، قَالَ: «مَنْ قَالَ فِي مُؤْمِنٍ مَا رَأَتْهُ عَيْنَاهُ وَسَمِعَتْهُ أُذُنَاهُ، فَهُوَ مِنَ الَّذِينَ قَالَ اللَّهُ عَزَّ وَجَلَّ: (إِنَّ الَّذِينَ يُحِبُّونَ أَنْ تَشِيعَ الْفَاحِشَةُ فِي الَّذِينَ آمَنُوا لَهُمْ عَذَابٌ أَلِيمٌ)».

Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from one of his companions,

(It has been narrated) from Abu Abdullah^{asws} having said: 'The one who says regarding a Momin what he saw and what his ears heard, so he is from the ones for whom Allah^{azwj} Mighty and Majestic Says [24: 19] The ones who

love that scandal should circulate respecting those who believe, for them is a grievous Punishment'.⁵⁴

3. الْحُسَيْنُ بْنُ مُحَمَّدٍ، عَنْ مُعَلَّى بْنِ مُحَمَّدٍ، عَنِ الْحَسَنِ بْنِ عَلِيٍّ الْوَشَّاءِ، عَنْ دَاوُدَ بْنِ سِرْحَانَ، قَالَ: سَأَلْتُ أَبَا عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ عَنِ الْغِيْبَةِ، قَالَ: «هُوَ أَنْ تَقُولَ لِأَخِيكَ فِي دِينِهِ مَا لَمْ يَفْعَلْ، وَتَبْتَ عَلَيْهِ أَمْرًا قَدْ سَتَرَهُ اللَّهُ عَلَيْهِ لَمْ يَقُمْ عَلَيْهِ فِيهِ حَدٌّ».

Al Husayn Bin Muhammad, from Moalla Bin Muhammad, from Al Hassan Bin Ali Al Washha, from Dawood Bin Sirham who said,

'I asked Abu Abdullah^{asws} about the backbiting. He^{asws} said: 'It is your saying to your brother regarding his Religion what he did not do, and affirming a matter upon him which Allah^{azwj} had Veiled upon him and a Legal Punishment (Hadd) has not been established upon him with regards to it'.⁵⁵

4. عِدَّةٌ مِنْ أَصْحَابِنَا، عَنْ أَحْمَدَ بْنِ أَبِي عَبْدِ اللَّهِ، عَنْ أَبِيهِ، عَنْ هَارُونَ بْنِ الْجَهْمِ، عَنْ حَفْصِ بْنِ عُمَرَ: عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ، قَالَ: «سُئِلَ النَّبِيُّ ﷺ: مَا كَفَّارَةُ الْاِغْتِيَابِ؟ قَالَ: تَسْتَغْفِرُ اللَّهَ لِمَنْ اِغْتَيْبْتَهُ كُلَّمَا ذَكَرْتَهُ».

A number of our companions, from Ahmad Bin Abu Abdullah, from his father, from Haroun Bin Al Jahm, from Hafs Bin Umar,

(It has been narrated) from Abu Abdullah^{asws} having said: 'The Prophet^{saww} was asked, 'What is' كَفَّارَةُ (Kufara - the expiation) of the backbiting?'

He^{saww} said: 'You should seek Forgiveness of Allah^{azwj} for the one whom you backbit against, every time you remember it'.⁵⁶

5. مُحَمَّدٌ بْنُ يَحْيَى، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ عَيْسَى، عَنِ الْحَسَنِ بْنِ مَحْبُوبٍ، عَنْ مَالِكِ بْنِ عَطِيَّةٍ، عَنْ ابْنِ أَبِي يَعْفُورٍ: عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ، قَالَ: «مَنْ بَهَتْ مُؤْمِنًا أَوْ مُؤْمِنَةً بِمَا لَيْسَ فِيهِ، بَعَثَهُ اللَّهُ فِي طِينَةِ خَبَالٍ حَتَّى يَخْرُجَ مِمَّا قَالَ». قُلْتُ: وَمَا طِينَةُ الْخَبَالِ؟ قَالَ: «صَدِيدٌ يَخْرُجُ مِنْ فُرُوجِ الْمُؤْمِسَاتِ».

Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Al Hassan Bin Mahboub, from Malik Bin Atiyya, from Ibn AbuYafour,

(It has been narrated) from Abu Abdullah^{asws} having said: 'The one who slanders a Momin or a Momina (female Believer) with what is not in him, Allah^{azwj} would Resurrect him in the clay of Khabaal until he exits from what he had said'. I said, 'And what is the clay of Khabaal?' He^{asws} said: 'Pus coming out from the private part of the prostitutes'.⁵⁷

6. مُحَمَّدٌ بْنُ يَحْيَى، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ، عَنِ الْعَبَّاسِ بْنِ عَامِرٍ، عَنْ أَبَانَ، عَنْ رَجُلٍ لَانَعَلَمَهُ إِلَّا يَحْيَى الْاَزْرَقُ، قَالَ: قَالَ لِي أَبُو الْحَسَنِ صَلَوَاتُ اللَّهِ عَلَيْهِ: «مَنْ ذَكَرَ رَجُلًا مِنْ خَلْفِهِ بِمَا هُوَ فِيهِ مِمَّا عَرَفَهُ النَّاسُ، لَمْ يَغْتَبِهِ؛ وَمَنْ ذَكَرَهُ مِنْ خَلْفِهِ بِمَا هُوَ فِيهِ مِمَّا لَا يَعْرِفُهُ النَّاسُ، اِغْتَابَهُ؛ وَمَنْ ذَكَرَهُ بِمَا لَيْسَ فِيهِ، فَقَدْ بَهَتْهُ».

Muhammad Bin Yahya, from Ahmad bin Muhammad, from Al Abbas Bin Aamir, from Aban, from a man we do not know except as Yahya Al Azraq who said,

‘Abu Al-Hassan^{asws} said to me: ‘The one who mentions a man from behind him with what is (to be found) in him from what the people know of, has not backbitten him; and the one who mentioned him from behind him with what (is to be found) in him from what the people do not know of, has backbitten him; and the one who mentioned him with what is not (to be found) in him, so he has ‘بهتته’ (Bohata) –slandered) him’.⁵⁸

7. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ مُحَمَّدِ بْنِ عِيسَى، عَنْ يُونُسَ بْنِ عَبْدِ الرَّحْمَنِ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ سَيَابَةَ، قَالَ: سَمِعْتُ أَبَا عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ يَقُولُ: «الْغِيَّةُ أَنْ تَقُولَ فِي أَخِيكَ مَا سَتَرَهُ اللَّهُ عَلَيْهِ، وَأَمَّا الْأَمْرُ الظَّاهِرُ فِيهِ مِثْلُ الْحِدَّةِ وَالْعَجَلَةِ، فَلَا؛ وَالْبَهْتَانُ أَنْ تَقُولَ فِيهِ مَا لَيْسَ فِيهِ».

Ali Bin Ibrahim, from Muhammad Bin Isa, from Yunus Bin Abdul Rahman, from Abdul Rahman Bin Sayaba who said,

‘I heard Abu Abdullah^{asws} saying: ‘The backbiting is that you are saying regarding your brother what Allah^{azwj} has Veiled upon him, and as for the apparent matters in him, like the violent anger and the haste, so no; and’ ‘البهتان’ (al-Bohatan - the slander) is that you are saying regarding him what is not in him’.⁵⁹

149 - بَابُ الرَّوَايَةِ عَلَى الْمُؤْمِنِ

Chapter 149 – Reporting upon the Believer

1. مُحَمَّدُ بْنُ يَحْيَى، عَنْ أَحْمَدَ بْنِ مُحَمَّدَ بْنِ عِيسَى، عَنْ مُحَمَّدِ بْنِ سَنَانَ، عَنْ مُفَضَّلِ بْنِ عُمَرَ، قَالَ: قَالَ لِي أَبُو عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ: «مَنْ رَوَى عَلَى مُؤْمِنٍ رَوَايَةً يَرِيدُ بِهَا شَيْنَهُ وَهَدَمَ مَرْوَعَتَهُ لَيْسَقَطَ مِنْ أَعْيُنِ النَّاسِ، أَخْرَجَهُ اللَّهُ مِنْ وَلَايَتِهِ إِلَى وَلَايَةِ الشَّيْطَانِ، فَلَا يَقْبَلُهُ الشَّيْطَانُ».

Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Muhammad Bin Sinan, from Mufazzal Bin Umar who said,

‘Abu Abdullah^{asws} said to me: ‘The one who reports upon a Momin with a report intending to defame him with it and demolish his personality to drop him from the eyes of the people, Allah^{azwj} would Exit him from His^{azwj} Wilayah to the wilayah of the Satan^{la}, but the Satan^{la} will not accept him’.⁶⁰

2. عَنْهُ، عَنْ أَحْمَدَ عَنِ الْحَسَنِ بْنِ مَحْبُوبٍ، عَنْ عَبْدِ اللَّهِ بْنِ سَنَانَ، قَالَ: قُلْتُ لَهُ: عَوْرَةُ الْمُؤْمِنِ عَلَى الْمُؤْمِنِ حَرَامٌ؟ قَالَ: «نَعَمْ». قُلْتُ: تَعْنِي سَفْلِيهِ؟ قَالَ: «لَيْسَ حَيْثُ تَذْهَبُ، إِنَّمَا هِيَ إِذَاعَةُ سِرِّهِ».

From him, from Ahmad, from Al Hassan Bin Mahboub, from Abdullah Bin Sinan who said,

‘I said to him^{asws}, ‘The nakedness of the Momin is Prohibited upon the Momin?’ He^{asws} said: ‘Yes’. I said, ‘You^{asws} mean his lower part?’ He^{asws} said:

‘It is not where you are going with it. But rather it is the broadcasting of his secrets’.⁶¹

3. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ مُحَمَّدِ بْنِ عَيْسَى، عَنْ يُونُسَ، عَنْ حُسَيْنِ بْنِ مُخْتَارٍ، عَنْ زَيْدٍ: عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ: «عَوْرَةُ الْمُؤْمِنِ عَلَى الْمُؤْمِنِ حَرَامٌ» قَالَ: «مَا هُوَ أَنْ يَنْكَشِفَ فِتْرَى مِنْهُ شَيْئًا، إِنَّمَا هُوَ أَنْ تَرَوْي عَلَيْهِ أَوْ تَعْيِيهِ».

Ali Bin Ibrahim, from Muhammad Bin Isa, from Yunus, from Al Husayn Bin Mukhtar, from Zayd,

(It has been narrated) from Abu Abdullah^{asws} regarding what came in the Hadeeth that the nakedness of the Momin is Prohibited upon the Momin, he^{asws} said: ‘It is not that (by which) he uncovers him so he sees something. But rather, it is his reporting against him or faulting him’.⁶²

150 - بَابُ الشَّمَاتَةِ

Chapter 150 – The Gloating

1. عِدَّةٌ مِنْ أَصْحَابِنَا، عَنْ أَحْمَدَ بْنِ مُحَمَّدَ بْنِ خَالِدٍ، عَنْ الْحَسَنِ بْنِ عَلِيٍّ بْنِ فَضَّالٍ، عَنْ إِبْرَاهِيمَ بْنِ مُحَمَّدٍ الْأَشْعَرِيِّ، عَنْ أَبَانَ بْنِ عَبْدِ الْمَلِكِ: عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ: أَنَّهُ قَالَ: «لَا تُبْدِي الشَّمَاتَةَ لِأَخِيكَ؛ فَيَرْحِمَهُ اللَّهُ، وَيُصَيِّرَهَا بِكَ».

وَقَالَ: «مَنْ شَمِتَ بِمُصِيبَةٍ نَزَلَتْ بِأَخِيهِ، لَمْ يَخْرُجْ مِنَ الدُّنْيَا حَتَّى يَفْتَنَ».

A number of our companions, from Ahmad Bin Muhammad Bin Khalid, from Al Hassan Bin Ali Bin Fazzal, from Ibrahim Bin Muhammad Al Ashary, from Aban Bin Abdul Malik,

(It has been narrated) from Abu Abdullah^{asws} having said: ‘Do not express the gloating to your brother, for Allah^{azwj} could be Merciful to him and Make it to come with you’.

And he^{asws} said: ‘The one who gloats (rejoices) over a difficulty which descends upon his brother, would not exit from the world until he is (also) Tried with it’.⁶³

151 - بَابُ السَّبَابِ

Chapter 151 – The Insults

1. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنْ النَّوْفَلِيِّ، عَنْ السَّكُونِيِّ: عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ، قَالَ: «قَالَ رَسُولُ اللَّهِ ﷺ: سَبَابُ الْمُؤْمِنِ كَالْمُشْرِفِ عَلَى الْهَلَكَةِ».

Ali Bin Ibrahim, from his father, from Al Nowfaly, from Al Sakuny,

(It has been narrated) from Abu Abdullah^{asws} having said: ‘Rasool-Allah^{saww} said: ‘The insulter of the Momin is like one on the verge of the destruction’.⁶⁴

2. عِدَّةٌ مِنْ أَصْحَابِنَا، عَنْ أَحْمَدَ بْنِ مُحَمَّدَ بْنِ عَيْسَى، عَنْ الْحُسَيْنِ بْنِ سَعِيدٍ، عَنْ فَضَالَةَ بْنِ أَيُّوبَ، عَنْ عَبْدِ اللَّهِ بْنِ بُكَيْرٍ، عَنْ أَبِي بصيرٍ: عَنْ أَبِي جَعْفَرٍ عَلَيْهِ السَّلَامُ، قَالَ: «قَالَ رَسُولُ

اللَّهُ ﷺ: سَبَابُ الْمُؤْمِنِ فُسُوقٌ، وَقِتَالُهُ كُفْرٌ، وَأَكْلُ لَحْمِهِ مَعْصِيَةٌ، وَحَرَمَةُ مَالِهِ كَحَرَمَةِ دَمِهِ».»

A number of our companions, from Ahmad Bin Muhammad Bin Isa, from Al Husayn Bin Saeed, from Fazalat Bin Ayoub, from Abdullah Bin Bukeyr, from Abu Baseer,

(It has been narrated) from Abu Ja'far^{asws} having said: 'Rasool-Allah^{saww} said: 'Insulting the Momin is a mischief and killing him is disbelief, and consuming his flesh (backbiting) is a disobedience, and the sanctity of his wealth is like the sanctity of his blood'.⁶⁵

3. عَنْهُ، عَنِ الْحَسَنِ بْنِ مَحْبُوبٍ، عَنْ هِشَامِ بْنِ سَالِمٍ، عَنْ أَبِي بَصِيرٍ: عَنْ أَبِي جَعْفَرٍ عَلَيْهِ السَّلَامُ، قَالَ: «إِنَّ رَجُلًا مِنْ بَنِي تَمِيمٍ أَتَى النَّبِيَّ ﷺ، فَقَالَ: أَوْصِنِي، فَكَانَ فِيمَا أَوْصَاهُ: أَنْ قَالَ: لَا تَسُبُّوا النَّاسَ؛ فَتَكْتَسِبُوا الْعَدَاوَةَ بَيْنَهُمْ».

From him, from Al Hassan Bin Mahboub, from Hisham Bin Salim, from Abu Baseer,

(It has been narrated) from Abu Ja'far^{asws} having said: 'A man from the Clan of Tameym came over to the Prophet^{saww}, and he said, 'Advise me'. So, among what he^{saww} advised him with was that he^{saww} said: 'Do not insult the people for it would earn you the enmity between them'.⁶⁶

4. ابْنُ مَحْبُوبٍ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ الْحَجَّاجِ: عَنْ أَبِي الْحَسَنِ مُوسَى عَلَيْهِ السَّلَامُ فِي رَجُلَيْنِ يَتَسَابَّانِ، قَالَ: «الْبَادِي مِنْهُمَا أَظْلَمُ، وَوَزَرُهُ وَوَزَرُ صَاحِبِهِ عَلَيْهِ مَا لَمْ يَتَعَذَّرْ إِلَى الْمَظْلُومِ».

Ibn Mahboub, from Abdul Rahman Bin Al Hajjaj,

(It has been narrated) from Abu Al-Hassan Musa^{asws} regarding two men insulting each other. He^{asws} said: 'The initiator of the two in more unjust and his burden and the burden of his companion would be upon him for as long as he does not apologise to the oppressed one'.⁶⁷

5. أَبُو عَلِيٍّ الْأَشْعَرِيُّ، عَنْ مُحَمَّدِ بْنِ سَالِمٍ، عَنْ أَحْمَدَ بْنِ النَّضْرِ، عَنْ عَمْرِو بْنِ شَمْرِ، عَنْ جَابِرٍ: عَنْ أَبِي جَعْفَرٍ عَلَيْهِ السَّلَامُ، قَالَ: «مَا شَهِدَ رَجُلٌ عَلَى رَجُلٍ بِكُفْرٍ قَطُّ إِلَّا بَاءَ بِهِ أَحَدُهُمَا، إِنْ كَانَ شَهِدَ بِهِ عَلَى كَافِرٍ صَدَقَ، وَإِنْ كَانَ مُؤْمِنًا رَجَعَ الْكُفْرُ عَلَيْهِ؛ فَإِيَّاكُمْ وَالطَّعْنَ عَلَى الْمُؤْمِنِينَ».

Abu Ali Al Ashary, from Muhammad Bin Salim, from Ahmad Bin Al Nazar, from Amro Bin Shimr, from Jabir,

(It has been narrated) from Abu Ja'far^{asws} having said: 'A man will not testify of disbelief upon a man at all except it would come back with one of the two – if he had testified upon a disbeliever, he would be true, and it was against a Momin, the disbelief would come back upon him, therefore beware of reviling (insulting) the Momineen'.⁶⁸

6. الْحَسَيْنُ بْنُ مُحَمَّدٍ، عَنْ مُعَلَّى بْنِ مُحَمَّدٍ، عَنِ الْحَسَنِ بْنِ عَلِيٍّ الْوَشَّاءِ، عَنْ عَلِيٍّ بْنِ أَبِي حَمْزَةَ: عَنْ أَحَدِهِمَا عَلَيْهِ السَّلَامُ، قَالَ: سَمِعْتُهُ يَقُولُ: «إِنَّ اللَّعْنَةَ إِذَا خَرَجَتْ مِنْ فِي صَاحِبِهَا تَرَدَّدَتْ؛ فَإِنْ وَجَدَتْ مَسَاغًا، وَإِلَّا رَجَعَتْ عَلَى صَاحِبِهَا».

Al Hassan Bin Muhammad, from Moalla Bin Muhammad, from Al Hassan Bin Ali Al Washha, from Ali Bin Abu Hamza,

(It has been narrated) from one of the two (5th or 6th Imam^{asws}), said, 'I heard him^{asws} saying: 'The curse, when it goes out from the mouth of its owner, it would hesitate. So if it finds a deserving place (fine), or else it would return upon its owner'.⁶⁹

7. مُحَمَّدُ بْنُ يَحْيَى، عَنْ أَحْمَدَ بْنِ مُحَمَّدَ بْنِ عِيسَى، عَنِ الْحَسَنِ بْنِ عَلِيٍّ، عَنْ عَلِيٍّ بْنِ عَقْبَةَ، عَنْ عَبْدِ اللَّهِ بْنِ سِنَانٍ، عَنْ أَبِي حَمْزَةَ الشَّامِيِّ، قَالَ: سَمِعْتُ أَبَا جَعْفَرٍ عَلَيْهِ السَّلَامُ يَقُولُ: «إِنَّ اللَّعْنَةَ إِذَا خَرَجَتْ مِنْ فِي صَاحِبِهَا تَرَدَّدَتْ بَيْنَهُمَا؛ فَإِنْ وَجَدَتْ مَسَاغًا، وَإِلَّا رَجَعَتْ عَلَى صَاحِبِهَا».

Muhammad Bin Yahya, from Ahmad bin Muhammad bin Isa, from Al Hassan Bin Ali, from Ali Bin Uqba, from Abdullah Bin Sinan, from Abu Hamza Al Sumaly who said,

'I heard Abu Ja'far^{asws} saying: 'The curse, when it goes out from the mouth of its owner, it would hesitate between the two (the curser and the cursed). So if it finds a deserving place (fine) or else it would return upon its owner'.⁷⁰

8. أَبُو عَلِيٍّ الْأَشْعَرِيُّ، عَنْ مُحَمَّدَ بْنِ حَسَّانَ، عَنْ مُحَمَّدَ بْنِ عَلِيٍّ، عَنْ مُحَمَّدَ بْنِ الْفَضِيلِ، عَنْ أَبِي حَمْزَةَ، قَالَ: سَمِعْتُ أَبَا عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ يَقُولُ: «إِذَا قَالَ الرَّجُلُ لِأَخِيهِ الْمُؤْمِنِ: أَفٍّ، خَرَجَ مِنْ وَلَايَتِهِ؛ وَإِذَا قَالَ: أَنْتَ عَدُوِّي، كَفَرَ أَحَدُهُمَا، وَلَا يَقْبَلُ اللَّهُ مِنْ مُؤْمِنٍ عَمَلًا وَهُوَ مُضْمِرٌ عَلَى أَخِيهِ الْمُؤْمِنِ سُوءًا».

Abu Ali Al Ashary, from Muhammad Bin Hassan, from Muhammad Bin Ali, from Muhammad Bin Al Fuzayl, from Abu Hamza who said,

'I heard Abu Abdullah^{asws} saying: 'When the man says to his Momin brother, 'Ugh!', he would exit from his Wilayah; and when he says, 'You are my enemy', one of the two would have disbelieved; and Allah^{azwj} will not Accept a deed from a Momin while he is implicitly evil upon his Momin brother'.⁷¹

9. مُحَمَّدُ بْنُ يَحْيَى، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ، عَنِ ابْنِ سِنَانٍ، عَنْ حَمَّادِ بْنِ عَثْمَانَ، عَنْ رَبِيعٍ، عَنِ الْفَضِيلِ: عَنْ أَبِي جَعْفَرٍ عَلَيْهِ السَّلَامُ، قَالَ: «مَا مِنْ إِنْسَانٍ يَطْعُنُ فِي عَيْنِ مُؤْمِنٍ إِلَّا مَاتَ بِشَرِّ مَيِّتَةٍ، وَكَانَ قَمِنًا أَنْ لَا يَرْجِعَ إِلَى خَيْرٍ».

Muhammad Bin yahya, from Ahmad Bin Muhammad, from Ibn Sinan, from Hammad Bin Usman, from Rabie, from Al Fuzayl,

(It has been narrated) from Abu Ja'far^{asws} having said: 'There is none from a person who insults (verbally) in the eye of a Momin except he would die

with the most evil of deaths, and he would depart such that he would not return to goodness'.⁷²

152 - بَابُ التَّهْمَةِ وَسُوءِ الظَّنِّ

Chapter 152 – The slander and the evil pre-conception

1. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنْ حَمَّادِ بْنِ عِيسَى، عَنْ إِبْرَاهِيمَ بْنِ عُمَرَ الْيَمَانِيِّ: عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ، قَالَ: «إِذَا اتَّهَمَ الْمُؤْمِنُ أَخَاهُ أَنْمَاتِ الْإِيمَانِ مِنْ قَلْبِهِ، كَمَا يَنْمَاتُ الْمِلْحُ فِي الْمَاءِ».

Ali Bin Ibrahim, from his father, from Hammad Bin Isa, from Ibrahim Bin Umar Al Yamani,

(It has been narrated) from Abu Abdullah^{asws} having said: 'When the Momin slanders his brother, the Emān dissolves in his heart just as the salt dissolves in the water'.⁷³

2. عِدَّةٌ مِنْ أَصْحَابِنَا، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ خَالِدٍ، عَنْ بَعْضِ أَصْحَابِهِ، عَنْ الْحُسَيْنِ بْنِ حَازِمٍ، عَنْ حُسَيْنِ بْنِ عُمَرَ بْنِ يَزِيدَ، عَنْ أَبِيهِ، قَالَ: سَمِعْتُ أَبَا عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ يَقُولُ: «مَنْ اتَّهَمَ أَخَاهُ فِي دِينِهِ، فَلَا حُرْمَةَ بَيْنَهُمَا؛ وَمَنْ عَامَلَ أَخَاهُ بِمِثْلِ مَا عَامَلَ بِهِ النَّاسَ، فَهُوَ بَرِيءٌ مِمَّا يَنْتَحِلُ».

A number of our companions, from Ahmad Bin Muhammad Bin Khalid, from one of his companions, from Al Husayn Bin Hazim, from Husayn Bin Umar Bin Yazeed, from his father who said,

'I heard Abu Abdullah^{asws} saying: 'The one who slanders his brother regarding his Religion, so there would be no sanctity between the two of them; and the one who deals with his brother with the like of what the people deal with him, so he would be disavowed from what he is impersonating'.⁷⁴

3. عَنْهُ، عَنْ أَبِيهِ، عَمَّنْ حَدَّثَهُ عَنِ الْحُسَيْنِ بْنِ الْمُخْتَارِ: عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ، قَالَ: «قَالَ أَمِيرُ الْمُؤْمِنِينَ عَلَيْهِ السَّلَامُ فِي كَلَامٍ لَهُ: ضَعْ أَمْرَ أَخِيكَ عَلَى أَحْسَنِهِ حَتَّى يَأْتِيكَ مَا يَغْلِبُكَ مِنْهُ، وَلَا تَظُنَّنَّ بِكَلِمَةٍ خَرَجَتْ مِنْ أَخِيكَ سُوءًا وَأَنْتَ تَجِدُ لَهَا فِي الْخَيْرِ مَحْمَلًا».

From him, from his father, from the one who narrated it, from Al Husayn Bin Al Mukhtar,

(It has been narrated) from Abu Abdullah^{asws} having said: 'Amir Al-Momineen^{asws} in a speech of his^{asws}: 'Place the matter of your brother upon its goodness until there comes to you what would overwhelm you from him, and do not guess as evil with a speech which comes out from your brother while you can find an interpretation of it regarding the goodness'.⁷⁵

153 - بَابُ مَنْ لَمْ يُنَاصِحْ أَخَاهُ الْمُؤْمِنَ

Chapter 153 – The one who does not advise his Momin brother

1. مُحَمَّدُ بْنُ يَحْيَى، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ، عَنِ الْحَسَنِ بْنِ عَلِيٍّ بْنِ النُّعْمَانِ، عَنْ أَبِي حَفْصٍ الْأَعَشَى: عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ، قَالَ: سَمِعْتُهُ يَقُولُ: « قَالَ رَسُولُ اللَّهِ ﷺ: مَنْ سَعَى فِي حَاجَةِ لِأَخِيهِ فَلَمْ يَنْصَحْهُ، فَقَدْ خَانَ اللَّهَ وَرَسُولَهُ ».

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Al Hassan Bin Ali Bin Al Nu'man, from Abu Hafs Al A'sha,

(It has been narrated) from Abu Abdullah^{asws}, said, 'I heard him^{asws} saying: 'Rasool-Allah^{saww} said: 'The one who strives regarding a need of his brother but does not advise him, so he has betrayed Allah^{azwj} and His^{azwj} Rasool^{saww}'.⁷⁶

2. عِدَّةٌ مِنْ أَصْحَابِنَا، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ خَالِدٍ، عَنْ عُثْمَانَ بْنِ عِيسَى، عَنْ سَمَاعَةَ، قَالَ: سَمِعْتُ أَبَا عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ يَقُولُ: « أَيُّمَا مُؤْمِنٍ مَشَى فِي حَاجَةِ أَخِيهِ فَلَمْ يَنْصَحْهُ، فَقَدْ خَانَ اللَّهَ وَرَسُولَهُ ».

A number of our companions, from Ahmad Bin Muhammad Bin Khalid, from Usman Bin Isa, from Sama'at who said,

'I heard Abu Abdullah^{asws} saying: 'Whichever Momin walks regarding a need of his brother, but does not advise him, so he has betrayed Allah^{azwj} and His^{azwj} Rasool^{saww}'.⁷⁷

3. عِدَّةٌ مِنْ أَصْحَابِنَا، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ خَالِدٍ؛ وَأَبُو عَلِيٍّ الْأَشْعَرِيُّ، عَنْ مُحَمَّدِ بْنِ حَسَّانَ جَمِيعًا، عَنْ إِدْرِيسَ بْنِ الْحَسَنِ، عَنْ مُصْبِحِ بْنِ هَلْقَامٍ، قَالَ: أَخْبَرَنَا أَبُو بَصِيرٍ، قَالَ: سَمِعْتُ أَبَا عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ يَقُولُ: « أَيُّمَا رَجُلٍ مِنْ أَصْحَابِنَا اسْتَعَانَ بِهِ رَجُلٌ مِنْ إِخْوَانِهِ فِي حَاجَةٍ فَلَمْ يَبَالِغْ فِيهَا بِكُلِّ جُهدٍ، فَقَدْ خَانَ اللَّهَ وَرَسُولَهُ وَالْمُؤْمِنِينَ ». قَالَ أَبُو بَصِيرٍ: قُلْتُ لِأَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ: مَا تَعْنِي بِقَوْلِكَ: « وَالْمُؤْمِنِينَ »؟ قَالَ: « مِنْ لَدُنْ أَمِيرِ الْمُؤْمِنِينَ عَلَيْهِ السَّلَامُ إِلَى آخِرِهِمْ ».

A number of our companions, from Ahmad Bin Muhammad Bin Khalid and Abu Ali Al Ashary, from Muhammad Bin Hassan, altogether from Idrees Bin Al Hassan, from Musabbih Bin Hilqam who said, 'Abu Baseer informed us saying,

'I heard Abu Abdullah^{asws} saying: 'Whichever man from our^{asws} companions who is sought for help by a man from his brethren regarding a need, but does not exert in it with every effort, so he had betrayed Allah^{azwj} and His^{azwj} Rasool^{saww} and the Momineen'.

Abu Baseer said, 'I said to Abu Abdullah^{asws}, 'What do you^{asws} mean by your^{asws} words: 'And the Momineen'? He^{asws} said: 'From Amir Al-Momineen^{asws} up to the last of them (Imams^{asws})'.⁷⁸

4. عَنْهُمَا جَمِيعًا، عَنْ مُحَمَّدِ بْنِ عَلِيٍّ، عَنْ أَبِي جَمِيلَةَ، قَالَ: سَمِعْتُ أَبَا عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ يَقُولُ: « مَنْ مَشَى فِي حَاجَةِ أَخِيهِ ثُمَّ لَمْ يَنْصَحْهُ فِيهَا، كَانَ كَمَنْ خَانَ اللَّهَ وَرَسُولَهُ ﷺ، وَكَانَ اللَّهُ خَصَمَهُ ».

From both of them together, from Muhammad Bin Ali, from Abu Jameela who said,

‘I heard Abu Abdullah^{asws} saying: ‘The one who walks regarding a need of his brother, then does not advise him with regards to it, he would be like the one who betrayed Allah^{azwj} and His^{azwj} Rasool^{saww}, and Allah^{azwj} would be His^{azwj} Adversary’.⁷⁹

5. عِدَّةٌ مِنْ أَصْحَابِنَا، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ خَالِدٍ، عَنْ بَعْضِ أَصْحَابِهِ، عَنْ حُسَيْنِ بْنِ حَازِمٍ، عَنْ حُسَيْنِ بْنِ عُمَرَ بْنِ يَزِيدٍ، عَنْ أَبِيهِ: عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ، قَالَ: «مَنْ اسْتَشَارَ أَخَاهُ فَلَمْ يَمَحْضْهُ مَحْضَ الرَّأْيِ، سَلَبَهُ اللَّهُ — عَزَّ وَجَلَّ — رَأْيَهُ».

A number of our companions, from Ahmad Bin Muhammad Bin Khalid, from one of his companions, from Husayn Bin Hazim, from Husayn Bin Umar Bin Yazeed, from his father,

(It has been narrated) from Abu Abdullah^{asws} having said: ‘The one who consults his brother, but he is not sincere with him with a sincere opinion, Allah^{azwj} Mighty and Majestic would Confiscate his opinion’.⁸⁰

6. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ مُحَمَّدِ بْنِ عَيْسَى بْنِ عُبَيْدٍ، عَنْ يُونُسَ، عَنْ سَمَاعَةَ، قَالَ: سَمِعْتُ أَبَا عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ يَقُولُ: «أَيُّمَا مُؤْمِنٍ مَشَى مَعَ أَخِيهِ الْمُؤْمِنِ فِي حَاجَةٍ فَلَمْ يَنْصَحْهُ، فَقَدْ خَانَ اللَّهَ وَرَسُولَهُ ﷺ».

Ali Bin Ibrahim, from Muhammad Bin Isa, from Ubeyd, from Yunus, from Sama’at who said,

‘I heard Abu Abdullah^{asws} saying: ‘Whichever Momin walks with his Momin brother regarding a need but does no advise him, so he has betrayed Allah^{azwj} and His^{azwj} Rasool^{saww}!’⁸¹

154 - بَابُ خُلْفِ الْوَعْدِ

Chapter 154 – Breaking the promise

1. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنْ ابْنِ أَبِي عُمَيْرٍ، عَنْ هِشَامِ بْنِ سَالِمٍ، قَالَ: سَمِعْتُ أَبَا عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ يَقُولُ: «عِدَّةُ الْمُؤْمِنِ أَخَاهُ نَذْرٌ لِكَفَّارَةٍ لَهُ؛ فَمَنْ أَخْلَفَ فَبَخْلَفَ اللَّهَ بَدَأَ، وَلِمَقَّتِهِ تَعَرَّضَ، وَذَلِكَ قَوْلُهُ: (يَا أَيُّهَا الَّذِينَ آمَنُوا لِمَ تَقُولُونَ مَا لَا تَفْعَلُونَ كَبُرَ مَقْتًا عِنْدَ اللَّهِ أَنْ تَقُولُوا مَا لَا تَفْعَلُونَ)».

Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Hisham Bin Salim who said,

‘I heard Abu Abdullah^{asws} saying: ‘A promise of the Momin to his brother is a vow with no expiation for it. So the one who breaks, so he has opposed Allah^{azwj} Initiating to His^{azwj} Detestation he has been exposed, and these are His^{azwj} Words [61: 2] O you who believe! Why do you say that which you do not do? [61: 3] It is most Hateful to Allah that you should say that which you do not do’.⁸²

2. عَلِيٌّ، عَنْ أَبِيهِ، عَنْ ابْنِ أَبِي عُمَيْرٍ، عَنْ شُعَيْبِ الْعَقْرُقُوفِيِّ: عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ، قَالَ: « قَالَ رَسُولُ اللَّهِ ﷺ: مَنْ كَانَ يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ، فَلَيْفَ إِذَا وَعَدَ ».

Ali, from his father, from Ibn Abu Umeyr, from Shuayb Al Aqarquqy, (It has been narrated) from Abu Abdullah^{asws} having said: ‘Rasool-Allah^{saww} said: ‘The one who was a believer in Allah^{azwj} and the Last Day, so let him fulfil when he promises’.⁸³

155- بَابُ مَنْ حَجَبَ أَخَاهُ الْمُؤْمِنَ

Chapter 155 – The one who obstructs his Momin brother

1. أَبُو عَلِيٍّ الْأَشْعَرِيُّ، عَنْ مُحَمَّدِ بْنِ حَسَّانَ؛ وَعِدَّةٍ مِنْ أَصْحَابِنَا، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ خَالِدٍ جَمِيعًا، عَنْ مُحَمَّدِ بْنِ عَلِيٍّ، عَنْ مُحَمَّدِ بْنِ سِنَانٍ، عَنْ الْمُفَضَّلِ بْنِ عُمَرَ، قَالَ: قَالَ أَبُو عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ: « أَيُّمَا مُؤْمِنٍ كَانَ بَيْنَهُ وَبَيْنَ مُؤْمِنٍ حَجَابٌ، ضَرَبَ اللَّهُ — عَزَّ وَجَلَّ — بَيْنَهُ وَبَيْنَ الْجَنَّةِ سَبْعِينَ أَلْفَ سَوْرٍ، مَا بَيْنَ السَّوْرِ إِلَى السَّوْرِ مَسِيرَةُ أَلْفِ عَامٍ ».

Abu Ali Al Ashary, from Muhammad Bin Hassan, and a number of our companions, from Ahmad bin Muhammad Bin Khalid, altogether from Muhammad Bin Ali, from Muhammad Bin Sinan, from Al Mufazzal Bin Umar who said,

‘Abu Abdullah^{asws} said: ‘Whichever Momin (creates) an obstruction between himself and a Momin, Allah^{azwj} Mighty and Majestic would Strike seventy thousand barriers between him and the Paradise, there being between the barrier and the barrier, a travel distance of a thousand years’.⁸⁴

2. عَلِيٌّ بْنُ مُحَمَّدٍ، عَنْ ابْنِ جُمُهورٍ، عَنْ أَحْمَدَ بْنِ الْحُسَيْنِ، عَنْ أَبِيهِ، عَنْ إِسْمَاعِيلَ بْنِ مُحَمَّدٍ، عَنْ مُحَمَّدِ بْنِ سِنَانٍ، قَالَ: كُنْتُ عِنْدَ الرِّضَا صَلَوَاتُ اللَّهِ عَلَيْهِ، فَقَالَ لِي: « يَا مُحَمَّدُ، إِنَّهُ كَانَ فِي زَمَنِ بَنِي إِسْرَائِيلَ أَرْبَعَةُ نَفَرٍ مِنَ الْمُؤْمِنِينَ، فَأَتَى وَاحِدٌ مِنْهُمْ الثَّلَاثَةَ وَهُمْ مُجْتَمِعُونَ فِي مَنْزِلٍ أَحَدِهِمْ فِي مُنَاطَرَةٍ بَيْنَهُمْ، فَقَرَعَ الْبَابَ، فَخَرَجَ إِلَيْهِ الْغُلَامُ، فَقَالَ: أَيْنَ مَوْلَاكَ؟ فَقَالَ: لَيْسَ هُوَ فِي الْبَيْتِ، فَرَجَعَ الرَّجُلُ، وَدَخَلَ الْغُلَامُ إِلَى مَوْلَاهُ، فَقَالَ لَهُ: مَنْ كَانَ الَّذِي قَرَعَ الْبَابَ؟ قَالَ: كَانَ فُلَانٌ، فَقُلْتُ لَهُ: لَسْتَ فِي الْمَنْزِلِ، فَسَكَتَ، وَلَمْ يَكْتَرِثْ، وَلَمْ يَلْمِ غُلَامَهُ، وَلَا اغْتَمَّ أَحَدٌ مِنْهُمْ لِرُجُوعِهِ عَنِ الْبَابِ، وَأَقْبَلُوا فِي حَدِيثِهِمْ.

فَلَمَّا كَانَ مِنَ الْغَدِ، بَكَرَ إِلَيْهِمُ الرَّجُلُ، فَأَصَابَهُمْ وَقَدْ خَرَجُوا يَرِيدُونَ ضِيعَةً لِبَعْضِهِمْ، فَسَلَّمَ عَلَيْهِمْ، وَقَالَ: أَنَا مَعَكُمْ؟ فَقَالُوا لَهُ: نَعَمْ، وَلَمْ يَعْتَذِرُوا إِلَيْهِ، وَكَانَ الرَّجُلُ مُحْتَاجًا ضَعِيفَ الْحَالِ.

فَلَمَّا كَانُوا فِي بَعْضِ الطَّرِيقِ إِذَا غَمَامَةٌ قَدْ أَظْلَمَتْهُمْ، فَظَنُّوا أَنَّهُ مَطَرٌ، فَبَادَرُوا، فَلَمَّا اسْتَوَتْ الْغَمَامَةُ عَلَى رُؤُوسِهِمْ إِذَا مَنَادٌ يَنَادِي مِنْ جَوْفِ الْغَمَامَةِ: أَيُّهَا النَّارُ، خُذِيهِمْ وَأَنَا جَبْرِئِيلُ

رَسُولُ اللَّهِ ؛ فَإِذَا نَارٌ مِنْ جَوْفِ الْغَمَامَةِ قَدْ اخْتَطَفَتْ الثَّلَاثَةَ النَّفَرِ، وَبَقِيَ الرَّجُلُ مَرْغُوبًا
يَعْجَبُ مِمَّا نَزَلَ بِالْقَوْمِ، وَلَا يَدْرِي مَا السَّبَبُ؟

فَرَجَعَ إِلَى الْمَدِينَةِ، فَلَقِيَ يُوشَعَ بْنَ نُونٍ عَلَيْهِ السَّلَامُ، فَأَخْبَرَهُ الْخَبَرَ وَمَا رَأَى وَمَا سَمِعَ، فَقَالَ
يُوشَعَ بْنَ نُونٍ عَلَيْهِ السَّلَامُ: أَمَا عَلِمْتَ أَنَّ اللَّهَ سَخَطَ عَلَيْهِمْ بَعْدَ أَنْ كَانَ عَنْهُمْ رَاضِيًا، وَذَلِكَ
بِفَعْلِهِمْ بِكَ؟ فَقَالَ: وَمَا فَعَلَهُمْ بِي؟ فَحَدَّثَهُ يُوشَعُ، فَقَالَ الرَّجُلُ: فَأَنَا أَجْعَلُهُمْ فِي حِلٍّ،
وَأَعْفُو عَنْهُمْ، قَالَ: لَوْ كَانَ هَذَا قَبْلَ لِنَفْعِهِمْ، فَأَمَّا السَّاعَةَ فَلَا، وَعَسَى أَنْ يَنْفَعَهُمْ مِنْ بَعْدِ.

Ali Bin Muhammad, from Muhammad Bni Jamhour, from Ahmad Bin Al Husayn, from his father, from Ismail Bin Muhammad, from Muhammad Bin Sianna who said,

‘I was in the presence of Al-Reza^{asws}, so he^{asws} said to me: ‘O Abu Muhammad! It was so that in the era of the Children of Israel there were four persons from the Momineen. So one of them came over to the three and they had gathered in a house of one of them regarding a discussion between them. So he knocked on the door and the slave came over to him. So he said, ‘Where is your master?’ So he said, ‘He is not in the house’.

So the man returned and the slave went over to his master. So he said to him, ‘Who was that who knocked the door?’ He said, ‘It was so and so, so I told him you were not in the house’. So he remained silent and did not care and did not blame his slave, nor was anyone one of them saddened of his return from the door, and they returned towards their discussion.

So when it was from the morning, the man came very early to them and he came across them and they had come out intending a property of one of them. So he greeted upon them and said, ‘I (want to go) with you’. So they said to him, ‘Yes’, and they did not apologise to him, and the man was needy and of a weak (financial) state. So when they were in one of the streets, there was a cloud which shaded them. So they thought it was going to rain, and they hastened.

So when the cloud was directly upon their heads, a Caller Called out from the interior of the cloud: ‘O you Fire! Seize them, and I^{as} am Jibraeel^{as}, a Messenger of Allah^{azwj}!’ So a flame came out from the inside of the cloud and snatched the three persons, and there remained the man, awed, astounded from what had befallen with the group, and he did not know what the cause of it w^{as}.

So he returned to the city and met Yoshua^{as} Bin Noon^{as} and informed him^{as} of the news and what he had seen and what he had heard. So Yoshua^{as} Bin Noon^{as} said: ‘Do you not know that Allah^{azwj} is Angered upon them after having been Pleased from them, and that was due to what they did with you’. So he said, ‘And what was their deed with me?’ So Yoshua^{as} narrated it. So the man said, ‘So I hereby make them to be free and excuse them’. He^{as} said: ‘Had this been before, it would have benefitted them, but as for now, so no, and perhaps it might benefit them from afterwards’.⁸⁵

3. عِدَّةٌ مِنْ أَصْحَابِنَا، عَنْ سَهْلِ بْنِ زِيَادٍ، عَنْ بَكْرِ بْنِ صَالِحٍ، عَنْ مُحَمَّدِ بْنِ سِنَانٍ، عَنْ مُفَاضَّلٍ: عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ، قَالَ: «أَيُّمَا مُؤْمِنٍ كَانَ بَيْنَهُ وَبَيْنَ مُؤْمِنٍ حِجَابٌ، ضَرَبَ اللَّهُ بَيْنَهُ وَبَيْنَ الْجَنَّةِ سَبْعِينَ أَلْفَ سُورٍ، غَلِظَ كُلُّ سُورٍ مَسِيرَةَ أَلْفِ عَامٍ، مَا بَيْنَ السُّورِ إِلَى السُّورِ مَسِيرَةُ أَلْفِ عَامٍ».

A number of our companions, from Sahl Bin Ziyad, from Bakr Bin Salih, from Muhammad Bin Sinan, from Mufazzal,

(It has been narrated) from Abu Abdullah^{asws} having said: 'Whichever Momin makes an obstruction to be between him and a Momin, Allah^{azwj} will Strike seventy thousand barriers to be between him and the Paradise, the thickness of every barrier being of a travel distance of a thousand years, and what is between the barrier and the barrier, would be a travel distance of a thousand years'.⁸⁶

4. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنْ يَحْيَى بْنِ الْمُبَارَكِ، عَنْ عَبْدِ اللَّهِ بْنِ جَبَلَةَ، عَنْ عَاصِمِ بْنِ حُمَيْدٍ، عَنْ أَبِي حَمْزَةَ: عَنْ أَبِي جَعْفَرٍ عَلَيْهِ السَّلَامُ، قَالَ: قُلْتُ لَهُ: جَعَلْتَ فِدَاكَ، مَا تَقُولُ فِي مُسْلِمٍ أَتَى مُسْلِمًا زَائِرًا وَهُوَ فِي مَنْزِلِهِ، فَاسْتَأْذَنَ عَلَيْهِ، فَلَمْ يَأْذَنْ لَهُ، وَلَمْ يَخْرُجْ إِلَيْهِ؟ قَالَ: «يَا أَبَا حَمْزَةَ، أَيُّمَا مُسْلِمٍ أَتَى مُسْلِمًا زَائِرًا، أَوْ طَالِبَ حَاجَةٍ وَهُوَ فِي مَنْزِلِهِ، فَاسْتَأْذَنَ عَلَيْهِ، فَلَمْ يَأْذَنْ لَهُ وَلَمْ يَخْرُجْ إِلَيْهِ، لَمْ يَزَلْ فِي لَعْنَةِ اللَّهِ حَتَّى يَلْتَقِيَا». فَقُلْتُ: جَعَلْتَ فِدَاكَ، فِي لَعْنَةِ اللَّهِ حَتَّى يَلْتَقِيَا؟ قَالَ: «نَعَمْ، يَا أَبَا حَمْزَةَ».

Ali Bin Ibrahim, from his father, from Yahya Bin Al Mubarak, from Abdullah Bin Jabala, from Aasim Bin Humeyr, from Abu Hamza,

(It has been narrated) from Abu Ja'far^{asws}, said, 'I said to him^{asws}, 'May I be sacrificed for you^{asws}! What are you^{asws} saying regarding a Muslim who comes over to a Muslim to visit or seeking a need while he is in his house, so he seeks permission to him but he does not permit him, and does not come out to him'.

He^{asws} said: 'O Abu Hamza! Whichever Muslim comes over to a Muslim to visit or seeking a need while he is in his house, so he seeks permission to him and he does not come out to him, he would not cease to be in the Curse of Allah^{azwj} until they both do meet'. So I said, 'May I be sacrificed for you^{asws}! (He would be) in the Curse of Allah^{azwj} until they both do meet?' He^{asws} said: 'Yes, O Abu Hamza'.⁸⁷

156- بَابُ مَنْ اسْتَعَانَ بِهِ أَخُوهُ فَلَمْ يُعَنْهُ

Chapter 156 – The one whose assistance is sought by his brother but he does not assist him

1. عِدَّةٌ مِنْ أَصْحَابِنَا، عَنْ أَحْمَدَ بْنِ مُحَمَّدَ بْنِ خَالِدٍ؛ وَابْنِ أَبِي الْأَشْعَرِيِّ، عَنْ مُحَمَّدِ بْنِ حَسَّانَ، عَنْ مُحَمَّدِ بْنِ عَلِيٍّ، عَنْ سَعْدَانَ، عَنْ حُسَيْنِ بْنِ أَمِينٍ: عَنْ أَبِي جَعْفَرٍ عَلَيْهِ السَّلَامُ،

قَالَ: « مَنْ بَخِلَ بِمَعُونَةِ أَخِيهِ الْمُسْلِمِ وَالْقِيَامَ لَهُ فِي حَاجَتِهِ، ابْتَلَى بِمَعُونَةٍ مَنْ يَأْتُمُ عَلَيْهِ وَلَا يُؤْجِرُ ».

A number of our companions, from Ahmad Bin Muhammad Bin Khalid, and Abu Ali Al Ashary, from Muhammad Bin Hassan, from Muhammad Bin Ali, from Sa'dan, from Husayn Bin Ameen,

(It has been narrated) from Abu Ja'far^{asws} having said: 'The one who is resentful of helping his Muslim brother and the standing for him regarding his need except that he would be Tried with assisting upon one who sins and he would not be Recompensed (for assisting him)'.⁸⁸

2. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ مُحَمَّدِ بْنِ عَيْسَى، عَنْ يُونُسَ، عَنْ ابْنِ مُسْكَانَ، عَنْ أَبِي بَصِيرٍ: عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ، قَالَ: « أَيُّمَا رَجُلٍ مِنْ شِيعَتِنَا أَتَى رَجُلًا مِنْ إِخْوَانِهِ، فَاسْتَعَانَ بِهِ فِي حَاجَتِهِ، فَلَمْ يُعَنْهُ وَهُوَ يَقْدِرُ، إِلَّا ابْتَلَاهُ اللَّهُ بِأَنْ يَقْضِيَ حَوَائِجَ غَيْرِهِ مِنْ أَعْدَائِنَا، يُعَذِّبُهُ اللَّهُ عَلَيْهَا يَوْمَ الْقِيَامَةِ ».

Ali Bin Ibrahim, from Muhammad Bin Isa, from Yunus, from Ibn Muskan, from Abu Baseer,

(It has been narrated) from Abu Abdullah^{asws} having said: 'Whichever man from our^{asws} Shias goes over to a man from his brethren to be assisted by him regarding his need but he does not assist him while he is able, except that Allah^{azwj} will Try him with him fulfilling the needs of other from our^{asws} enemies, and Allah^{azwj} would Punish him upon it on the Day of Judgment'.⁸⁹

3. أَبُو عَلِيٍّ الْأَشْعَرِيُّ، عَنْ مُحَمَّدِ بْنِ حَسَّانَ، عَنْ مُحَمَّدِ بْنِ أَسْلَمَ، عَنْ الْخَطَّابِ بْنِ مُصْعَبٍ، عَنْ سَدِيرٍ: عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ، قَالَ: « لَمْ يَدَعْ رَجُلٌ مُعُونَةَ أَخِيهِ الْمُسْلِمِ حَتَّى يَسْعَى فِيهَا وَيُؤَسِّسَ، إِلَّا ابْتَلَى بِمَعُونَةٍ مَنْ يَأْتُمُ وَلَا يُؤْجِرُ ».

Abu Ali Al Ashary, from Muhammad Bin Hassan, from Muhammad Bin Aslam, from Al Khattab Bin Mus'ab, from Sadeyr,

(It has been narrated) from Abu Abdullah^{asws} having said: 'A man would not leave assisting his Muslim brother until he strives regarding it and consoling him except that he would be Tried with assisting one who sins and he would not be Recompensed (for assisting him)'.⁹⁰

4. الْحُسَيْنُ بْنُ مُحَمَّدٍ، عَنْ مُعَلَّى بْنِ مُحَمَّدٍ، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ عَبْدِ اللَّهِ، عَنْ عَلِيِّ بْنِ جَعْفَرٍ: عَنْ أَبِي الْحَسَنِ عَلَيْهِ السَّلَامُ، قَالَ: سَمِعْتُهُ يَقُولُ: « مَنْ قَصَدَ إِلَيْهِ رَجُلٌ مِنْ إِخْوَانِهِ، مُسْتَجِيرًا بِهِ فِي بَعْضِ أَحْوَالِهِ، فَلَمْ يُجِرْهُ بَعْدَ أَنْ يَقْدِرَ عَلَيْهِ، فَقَدْ قَطَعَ وَلَايَةَ اللَّهِ عَزَّ وَجَلَّ ».

Al Husayn Bin Muhammad, from Moalla Bin Muhammad, from Ahmad Bin Muhammad Bin Abdullah,

(It has been narrated) from Ali^{as} son Ja'far^{asws}, from his brother^{asws} Musa^{asws}, said, 'I heard him^{asws} saying: 'The one to whom a man from his brethren intends to seek his help during one of his states, but he does not help him after being able upon it, so he has cut off the Wilayah of Allah^{azwj} Mighty and Majestic'.⁹¹

157- بَابُ مَنْ مَنَعَ مُؤْمِنًا شَيْئًا مِنْ عِنْدِهِ أَوْ مِنْ عِنْدِ غَيْرِهِ

Chapter 157 – The one who prevents a Momin of something from his presence or from the presence of someone else

1. عَدَّةٌ مِنْ أَصْحَابِنَا، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ؛ وَأَبُو عَلِيٍّ الْأَشْعَرِيُّ، عَنْ مُحَمَّدِ بْنِ حَسَّانٍ جَمِيعًا، عَنْ مُحَمَّدِ بْنِ عَلِيٍّ، عَنْ مُحَمَّدِ بْنِ سِنَانَ، عَنْ فُرَاتِ بْنِ أَهْنَفٍ: عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ، قَالَ: «أَيُّمَا مُؤْمِنٍ مَنَعَ مُؤْمِنًا شَيْئًا مِمَّا يَحْتَاجُ إِلَيْهِ وَهُوَ يَقْدِرُ عَلَيْهِ مِنْ عِنْدِهِ أَوْ مِنْ عِنْدِ غَيْرِهِ، أَقَامَهُ اللَّهُ يَوْمَ الْقِيَامَةِ مُسَوِّدًا وَجْهَهُ، مَزْرُقَةً عَيْنَاهُ، مَغْلُولَةً يَدَاهُ إِلَى عُنُقِهِ، فَيَقَالُ: هَذَا الْخَائِنُ الَّذِي خَانَ اللَّهَ وَرَسُولَهُ ﷺ، ثُمَّ يُؤْمَرُ بِهِ إِلَى النَّارِ».

A number of our companions, from Ahmad Bin Muhammad and Abu Ali Al Ashary, from Muhammad Bin Hassan, altogether from Muhammad Bin Ali, from Muhammad Bin Sinan, from Furat Bin Ahnaf,

(It has been narrated) from Abu Abdullah^{asws} having said: ‘Whichever Momin prevents a Momin something what he is needy to, although he is able upon it from his presence or from the presence of someone else, Allah^{azwj} would Make him to stand on the Day of Judgment, his face being black, and his eyes being blue, his hands tied up to his neck, and it would be said: ‘This is the betrayer who betrayed Allah^{azwj} and His^{azwj} Rasool^{saww}!’ Then he would be Commanded with to the Fire’.⁹²

2. ابْنُ سِنَانَ، عَنْ يُونُسَ بْنِ ظَبْيَانَ، قَالَ: قَالَ أَبُو عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ: «يَا يُونُسُ، مَنْ حَبَسَ حَقَّ الْمُؤْمِنِ، أَقَامَهُ اللَّهُ — عَزَّ وَجَلَّ — يَوْمَ الْقِيَامَةِ خَمْسِمِائَةَ عَامٍ عَلَى رِجْلَيْهِ حَتَّى يَسِيلَ عَرْقُهُ أَوْ دَمُهُ، وَيَنَادِي مُنَادٍ مِنْ عِنْدِ اللَّهِ: هَذَا الظَّالِمُ الَّذِي حَبَسَ عَنِ اللَّهِ حَقَّهُ» قَالَ: «فَيُؤَبَّخُ أَرْبَعِينَ يَوْمًا، ثُمَّ يُؤْمَرُ بِهِ إِلَى النَّارِ».

Ibn Sinan, from Yunus Bin Zabyan who said,

‘Abu Abdullah^{asws} said: ‘O Yunus! The one who withholds a right of the Momin, Allah^{azwj} Mighty and Majestic would Make him stand on the Day of Judgment for five hundred years upon his feet to the extent that his perspiration or his tears would flow, and a Caller would Call out from the Presence of Allah^{azwj}: “This is the unjust one who withheld from Allah^{azwj} of His^{azwj} Right”.

He^{asws} said: ‘So he would be rebuked for forty days, then he would be Commanded with to the Fire’.⁹³

3. مُحَمَّدُ بْنُ سِنَانَ، عَنْ مُفَضَّلِ بْنِ عُمَرَ، قَالَ: قَالَ أَبُو عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ: «مَنْ كَانَتْ لَهُ دَارٌ، فَاحْتَاجَ مُؤْمِنٌ إِلَى سُكْنَاهَا، فَمَنَعَهُ إِيَّاهَا، قَالَ اللَّهُ عَزَّ وَجَلَّ: يَا مَلَأَكْتِي، بَخِلَ عَبْدِي عَلَى عَبْدِي بِسُكْنَى الدَّارِ الدُّنْيَا، وَعَزَّتِي وَجَلَالِي، لَا يَسْكُنُ جَنَّاتِي أَبَدًا».

Muhammad Bin Sinan, from Mufazzal Bin Umar who said,

‘Abu Abdullah^{asws} said: ‘The one who had a house for him and a Momin needed to dwell in it, but he prevents it to him, Allah^{azwj} Mighty and Majestic Says: “O My^{azwj} Angels! Is My^{azwj} servant being stingy upon My^{azwj} servant

of dwelling in the house of the world? By My^{azwj} Honour and My^{azwj} Majesty! He shall not dwell in My^{azwj} Gardens, ever!”⁹⁴

4. الْحُسَيْنُ بْنُ مُحَمَّدٍ، عَنْ مُعَلَّى بْنِ مُحَمَّدٍ، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ عَبْدِ اللَّهِ، عَنْ عَلِيِّ بْنِ جَعْفَرٍ، قَالَ: سَمِعْتُ أَبَا الْحَسَنِ عَلَيْهِ السَّلَامُ يَقُولُ: «مَنْ أَتَاهُ أَخُوهُ الْمُؤْمِنُ فِي حَاجَةٍ، فَإِنَّمَا هِيَ رَحْمَةٌ مِنَ اللَّهِ — عَزَّ وَجَلَّ — سَاقَهَا إِلَيْهِ؛ فَإِنْ قَبِلَ ذَلِكَ فَقَدْ وَصَلَهُ بَوْلَايَتِنَا، وَهُوَ مُوَصَّلٌ بِوَلَايَةِ اللَّهِ عَزَّ وَجَلَّ، وَإِنْ رَدَّهُ عَنْ حَاجَتِهِ وَهُوَ يَقْدِرُ عَلَى قَضَائِهَا، سَلَطَ اللَّهُ عَلَيْهِ شُجَاعًا مِنْ نَارٍ يَنْهَشُهُ فِي قَبْرِهِ إِلَى يَوْمِ الْقِيَامَةِ، مَغْفُورٌ لَهُ أَوْ مُعَذَّبٌ، فَإِنْ عَذَرَهُ الطَّالِبُ كَانَ أَسْوَأَ حَالًا».

قَالَ: وَسَمِعْتُهُ يَقُولُ: «مَنْ قَصَدَ إِلَيْهِ رَجُلٌ مِنْ إِخْوَانِهِ، مُسْتَحِيرًا بِهِ فِي بَعْضِ أَحْوَالِهِ، فَلَمْ يُجِرْهُ بَعْدَ أَنْ يَقْدِرَ عَلَيْهِ، فَقَدْ قَطَعَ وَلَايَةَ اللَّهِ تَبَارَكَ وَتَعَالَى».

Al Husayn Bin Muhammad, from Moalla Bin Muhammad, from Ahmad Bin Muhammad Bin Abdullah,

(It has been narrated) from Ali son of Ja'far^{asws}, said, 'I heard Abu Al-Hassan^{asws} saying: 'The one who comes over to his Momin brother regarding a need, so rather it is a Mercy from Allah^{azwj} Mighty and Majestic, Ushering him towards him. So if he accepts that, so he has linked it with our^{asws} Wilayah and it is linked with the Wilayah of Allah^{azwj} Mighty and Majestic.

And if he were to repel him from his need although being able upon fulfilling it, Allah^{azwj} would Cause him to be overcome by a serpent of Fire, gnawing him in his grave up to the Day of Judgment, either being as a Forgiveness for him or a Punishment. So if the seeker (of the need) were to excuse him, he would be in a worse state'.

And I heard him^{asws} saying: 'The one to whom a man from his brethren intends to seek help with regarding one of his states, but he does not help him although being able upon it, so he has cut off the Wilayah of Allah^{azwj} Blessed and High'.⁹⁵

158 - بَابُ مَنْ أَخَافَ مُؤْمِنًا

Chapter 158 – The one who frightens a Momin

1. عِدَّةٌ مِنْ أَصْحَابِنَا، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ خَالِدٍ، عَنْ مُحَمَّدٍ بْنِ عِيسَى، عَنْ الْأَنْصَارِيِّ، عَنْ عَبْدِ اللَّهِ بْنِ سِنَانٍ: عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ، قَالَ: «قَالَ رَسُولُ اللَّهِ ﷺ: مَنْ نَظَرَ إِلَى مُؤْمِنٍ نَظْرَةً لِيُخِيفَهُ بِهَا، أَخَافَهُ اللَّهُ — عَزَّ وَجَلَّ — يَوْمَ لَا ظِلَّ إِلَّا ظِلُّهُ».

A number of our companions, from Ahmad Bin Muhammad Bin Khalid, from Muhammad Bin Isa, from Al Ansary, from Abdullah Bin Sinan,

(It has been narrated) from Abu Abdullah^{asws} having said: 'Rasool-Allah^{saww} said: 'The one who looks towards a Momin with a (frightening) look in order to scare him with, Allah^{azwj} Mighty and Majestic would Scare him on the Day on which there be no shade except for His^{azwj} Shade'.⁹⁶

2. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنْ أَبِي إِسْحَاقَ الْخَفَّافِ، عَنْ بَعْضِ الْكُوفِيِّينَ: عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ، قَالَ: «مَنْ رَوَّعَ مُؤْمِنًا بِسُلْطَانٍ لِيَصِيْبَهُ مِنْهُ مَكْرُوهٌ فَلَمْ يَصِبْهُ، فَهُوَ فِي النَّارِ؛ وَمَنْ رَوَّعَ مُؤْمِنًا بِسُلْطَانٍ لِيَصِيْبَهُ مِنْهُ مَكْرُوهٌ فَأَصَابَهُ، فَهُوَ مَعَ فِرْعَوْنَ وَآلِ فِرْعَوْنَ فِي النَّارِ».

Ali Bin Ibrahim, from his father, from Abu Is'haq Al Khaffaf, from one of the Kufians,

(It has been narrated) from Abu Abdullah^{asws} having said: 'The one who scares a Momin by a ruling authority in order for him to be hit by an abhorrence from him, but it does not hit him, so he would be in the Fire; and the one who scares a Momin by a ruling authority in order for him to be hit by an abhorrence from him, so it does hit him, so he would be along with Pharaoh^{la} and the people of the Pharaoh^{la} in the Fire'.⁹⁷

3. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنْ ابْنِ أَبِي عُمَيْرٍ، عَنْ بَعْضِ أَصْحَابِهِ: عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ، قَالَ: «مَنْ أَعَانَ عَلَى مُؤْمِنٍ بِشَطْرِ كَلِمَةٍ، لَقِيَ اللَّهَ — عَزَّ وَجَلَّ — يَوْمَ الْقِيَامَةِ مَكْتُوبٌ بَيْنَ عَيْنَيْهِ: آيسٌ مِنْ رَحْمَتِي».

Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from one of his companions,

(It has been narrated) from Abu Abdullah^{asws} having said: 'The one who assists against a Momin (even by) a part of a word, would meet Allah^{azwj} Mighty and Majestic on the Day of Judgment, there being written in between his eyes: "Despaired from the Mercy of Allah^{azwj}!"'.⁹⁸

159 - بَابُ النَّمِيمَةِ

Chapter 159 - Gossiping

1. عِدَّةٌ مِنْ أَصْحَابِنَا، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ، عَنِ الْحَسَنِ بْنِ مَحْبُوبٍ، عَنْ عَبْدِ اللَّهِ بْنِ سِنَانٍ: عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ، قَالَ: «قَالَ رَسُولُ اللَّهِ ﷺ: أَلَا أُنبِئُكُمْ بِشَرِّ أَرْكَمٍ؟ قَالُوا: بَلَى يَا رَسُولَ اللَّهِ، قَالَ: الْمَشَاوِرُونَ بِالنَّمِيمَةِ، الْمَفْرُقُونَ بَيْنَ الْأَحِبَّةِ، الْبَاغُونَ لِلْبِرَاءِ الْمَعَايِبَ».

A number of our companions, from Ahmad Bin Muhammad, from Al Hassan Bin Mahboub, from Abdullah Bin Sinan,

(It has been narrated) from Abu Abdullah^{asws} having said: 'Rasool-Allah^{saww} said: 'Shall I inform you with the most evil of you all?' They said, 'Yes, O Rasool-Allah^{saww}!' He^{saww} said: 'The informers with the gossip, the separators between the loves ones, the aspirers to faulting the righteous ones'.⁹⁹

2. مُحَمَّدُ بْنُ يَحْيَى، عَنْ مُحَمَّدِ بْنِ أَحْمَدَ، عَنْ مُحَمَّدِ بْنِ عِيسَى، عَنْ يُونُسَ بْنِ عَقِيلٍ، عَنْ مُحَمَّدِ بْنِ قَيْسٍ: عَنْ أَبِي جَعْفَرٍ عليه السلام، قَالَ: «مَحْرَمَةُ الْجَنَّةِ عَلَى الْقَتَايِنِ، الْمَشَائِنِ بِالنَّمِيمَةِ».

Muhammad Bin Yahya, from Muhammad Bin Ahmad, from Muhammad Bin Isa, from Yusuf Bin Aqeel, from Muhammad Bin Qays,

(It has been narrated) from Abu Ja'far^{asws} having said: 'The Paradise is Prohibited unto the slanderers, the informers by the gossip'.¹⁰⁰

3. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ مُحَمَّدِ بْنِ عِيسَى، عَنْ يُونُسَ، عَنْ أَبِي الْحَسَنِ الْأَصْبَهَانِيِّ، ذَكَرَهُ: عَنْ أَبِي عَبْدِ اللَّهِ عليه السلام، قَالَ: «قَالَ أَمِيرُ الْمُؤْمِنِينَ عليه السلام: شِرَارُكُمْ الْمَشَاوُونَ بِالنَّمِيمَةِ، الْمَفْرُقُونَ بَيْنَ الْأَحِبَّةِ، الْمُتَبَغُّونَ لِلْبِرَاءِ الْمَعَايِبِ».

Ali Bin Ibrahim, from Muhammad Bin Isa, from Yunus, from Abu Al Hassan Al Asbahany, from the one who mentioned it,

(It has been narrated) from Abu Abdullah^{asws} having said: 'Amir Al-Momineen^{asws} said: 'The most evil ones of you are the informers with the gossip, the separators between the loved ones, the seekers of faulting the righteous ones'.¹⁰¹

160 - بَابُ الْإِذَاعَةِ

Chapter 160 – The Publicising

1. عِدَّةٌ مِنْ أَصْحَابِنَا، عَنْ أَحْمَدَ بْنِ مُحَمَّدَ بْنِ خَالِدٍ، عَنْ عُثْمَانَ بْنِ عِيسَى، عَنْ مُحَمَّدِ بْنِ عَجَلَانَ، قَالَ: سَمِعْتُ أَبَا عَبْدِ اللَّهِ عليه السلام يَقُولُ: «إِنَّ اللَّهَ — عَزَّ وَجَلَّ — عَيَّرَ أَقْوَاماً بِالْإِذَاعَةِ فِي قَوْلِهِ عَزَّ وَجَلَّ: (وَإِذَا جَاءَهُمْ أَمْرٌ مِنَ الْأَمْنِ أَوِ الْخَوْفِ أَذَاعُوا بِهِ) فَيَاكُمْ وَالْإِذَاعَةَ».

A number of our companions, from Ahmad Bin Muhammad Bin Khalid, from Usman Bin Isa, from Muhammad Bin Ajlan who said,

'I heard Abu Abdullah^{asws} saying: 'Allah^{azwj} Mighty and Majestic has Blamed a people for the publicising in the Words of the Mighty and Majestic [4: 83] And when there comes to them news of security or fear they publicise it. Therefore beware of the publicising'.¹⁰²

2. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ مُحَمَّدِ بْنِ عِيسَى، عَنْ يُونُسَ، عَنْ مُحَمَّدِ بْنِ خَرَّازٍ: عَنْ أَبِي عَبْدِ اللَّهِ عليه السلام، قَالَ: «مَنْ أَذَاعَ عَلَيْنَا حَدِيثَنَا، فَهُوَ بِمَنْزِلَةِ مَنْ جَحَدَنَا حَقًّا».

قَالَ: وَقَالَ لِمُعَلَّى بْنِ خُنَيْسٍ: «الْمُذِيعُ حَدِيثَنَا كَالْجَاهِدِ لَهُ».

Ali Bin Ibrahim, from Muhammad Bin Isa, from Yunus, from Muhammad Al Khazzaz,

(It has been narrated) from Abu Abdullah^{asws} having said: 'The one who publicises upon us^{asws} of our^{asws} Hadeeth, so he would be at the status of the one who denied us^{asws} of our^{asws} rights'.

He (the narrator) said, 'And he^{asws} said to Moallah Bin Khunays: 'The publiciser of our^{asws} Ahadeeth is like the denier of it'.¹⁰³

3. يُونسُ، عَنْ ابْنِ مُسْكَانَ، عَنْ ابْنِ أَبِي يَعْقُوبَ، قَالَ: قَالَ أَبُو عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ: «مَنْ أَذَاعَ عَلَيْنَا حَدِيثَنَا، سَلَبَهُ اللَّهُ الْإِيمَانَ».

Yunus, from Ibn Muskan, from Ibn Abu Yafour who said, 'Abu Abdullah^{asws} said: 'The one who publicises upon us^{asws} of our^{asws} Ahadeeth, Allah^{azwj} will Confiscate his Emān'.¹⁰⁴

4. يُونسُ، عَنْ يُونُسَ بْنِ يَعْقُوبَ، عَنْ بَعْضِ أَصْحَابِهِ: عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ، قَالَ: «مَا قَتَلْنَا مَنْ أَذَاعَ حَدِيثَنَا قَتْلَ حَطَا، وَلَكِنْ قَتَلْنَا قَتْلَ عَمْدٍ».

Yunus Bin Yaquoub, from one of his companions, (It has been narrated) from Abu Abdullah^{asws} having said: 'The one who publicised our^{asws} Ahadeeth did not kill us an erroneous killing, but he killed us^{asws} a deliberate killing'.¹⁰⁵

5. يُونسُ، عَنِ الْعَلَاءِ، عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ، قَالَ: سَمِعْتُ أَبَا جَعْفَرٍ عَلَيْهِ السَّلَامُ يَقُولُ: «يَحْشُرُ الْعَبْدُ يَوْمَ الْقِيَامَةِ وَمَا نَدَى دَمًا، فَيُدْفَعُ إِلَيْهِ شِبْهُ الْمَحْجَمَةِ أَوْ فَوْقَ ذَلِكَ، فَيُقَالُ لَهُ: هَذَا سَهْمُكَ مِنْ دَمِ فُلَانٍ، فَيَقُولُ: يَا رَبِّ، إِنَّكَ لَتَعْلَمُ أَنَّكَ قَبَضْتَنِي وَمَا سَفَكْتُ دَمًا، فَيَقُولُ: بَلَى، سَمِعْتُ مِنْ فُلَانٍ رَوَايَةَ كَذَا وَكَذَا، فَرَوَيْتَهَا عَلَيْهِ، فَنُقِلَتْ حَتَّى صَارَتْ إِلَى فُلَانِ الْجَبَّارِ، فَقَتَلَهُ عَلَيْهَا، وَهَذَا سَهْمُكَ مِنْ دَمِهِ».

Yunus, from Al A'ala, from Muhammad Bin Muslim who said, 'I heard Abu Ja'far^{asws} saying: 'The servant will be Resurrected on the Day of Judgment moistened in blood, so there would be handed over to him something resembling the cupping or more than that, and it would be said to him, 'This is your share from the blood of so and so'. So he would be saying, 'O Lord^{azwj}! You^{azwj} Know that you^{azwj} Caused me to die and I had not spilt any blood!' So He^{azwj} would be Saying: "Yes. You heard a report from so and so of such and such, for you reported upon it, and it got transmitted until it came to be to so and so tyrant, and he was killed upon it, and this is your share from his blood".¹⁰⁶

6. يُونسُ، عَنْ ابْنِ سِنَانٍ، عَنْ إِسْحَاقَ بْنِ عَمَّارٍ: عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ — وَتَلَا هَذِهِ الْآيَةَ: (ذَلِكَ بِأَنَّهُمْ كَانُوا يَكْفُرُونَ بِآيَاتِ اللَّهِ وَيَقْتُلُونَ النَّبِيِّينَ بِغَيْرِ الْحَقِّ ذَلِكَ بِمَا عَصَوْا وَكَانُوا يَعْتَدُونَ) — قَالَ: «وَاللَّهُ، مَا قَتَلُوهُمْ بِأَيْدِيهِمْ، وَلَا ضَرَبُوهُمْ بِأَسْيَافِهِمْ، وَلَكِنَّهُمْ سَمِعُوا أَحَادِيثَهُمْ، فَأَذَاعُوهَا فَأُخِذُوا عَلَيْهَا، فَقَتِلُوا، فَصَارَ قَتْلًا وَاعْتِدَاءً وَمَعْصِيَةً».

Yunus, from Ibn Sinan, from Is'haq Bin Ammar, (It has been narrated) from Abu Abdullah^{asws} and recited this Verse [2: 61] this was so because they disbelieved in the Signs of Allah and killed the Prophets unjustly; this was so because they disobeyed and exceeded the limits. He^{asws} said: 'They did not kill them^{as} by their hands nor did they strike them^{as} by their swords, but they heard their^{as} Ahadeeth, for they publicised

these, so they^{as} were seized upon it and they were killed. Thus, it came to be murder, and transgression, and a disobedience'.¹⁰⁷

7. عِدَّةٌ مِنْ أَصْحَابِنَا، عَنْ أَحْمَدَ بْنِ أَبِي عَبْدِ اللَّهِ، عَنْ عُثْمَانَ بْنِ عِيسَى، عَنْ سَمَاعَةَ، عَنْ أَبِي بَصِيرٍ: عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ فِي قَوْلِ اللَّهِ عَزَّ وَجَلَّ: (وَيَقْتُلُونَ الْأَنْبِيَاءَ بِغَيْرِ حَقٍّ) فَقَالَ: «أَمَّا وَاللَّهِ، مَا قَتَلُوهُمْ بِأَسْيَافِهِمْ، وَلَكِنْ أَدَاعَوْا سِرَّهُمْ، وَأَفْشَوْا عَلَيْهِمْ، فَقَتَلُوا».

A number of our companions, from Ahmad Bin Abu Abdullah, from Usman Bin Isa, from Sama'at, from Abu Baseer,

(It has been narrated) from Abu Abdullah^{asws} regarding the Words of Allah^{azwj} Mighty and Majestic [2: 61] and killed the Prophets unjustly. So he^{asws} said: 'But, by Allah^{azwj}, they did not kill them^{as} by their swords, but they publicised their^{as} secrets and exposed upon them^{as}, so they killed them^{as}'.¹⁰⁸

8. عَنْهُ، عَنْ عُثْمَانَ بْنِ عِيسَى، عَنْ مُحَمَّدِ بْنِ عَجَلَانَ: عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ، قَالَ: «إِنَّ اللَّهَ — عَزَّ وَجَلَّ — غَيَّرَ قَوْمًا بِالْإِذَاعَةِ، فَقَالَ: (وَإِذَا جَاءَهُمْ أَمْرٌ مِنَ الْأَمْنِ أَوِ الْخَوْفِ أَذَاعُوا بِهِ) فَأَيَّاكُمْ وَالْإِذَاعَةُ».

From him, from Usman Bin Isa, from Muhammad Bin Ajlan,

(It has been narrated) from Abu Abdullah^{asws} having said: 'Allah^{azwj} Mighty and Majestic Blamed a people for their publicising, so He^{azwj} Said [4: 83] And when there comes to them news of security or fear they publicise it. Therefore, beware of the publicising'.¹⁰⁹

9. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنْ ابْنِ أَبِي عُمَيْرٍ، عَنْ حُسَيْنِ بْنِ عُثْمَانَ، عَنْ أَخْبَرَهُ: عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ، قَالَ: «مَنْ أَذَاعَ عَلَيْنَا شَيْئًا مِنْ أَمْرِنَا، فَهُوَ كَمَنْ قَتَلَنَا عَمْدًا، وَلَمْ يَقْتُلْنَا خَطَأً».

Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Husayn Bin Usman, from the one who informed him,

(It has been narrated) from Abu Abdullah^{asws} having said: 'The one who publicises upon us^{asws} something from our^{asws} matters, so he is like the one who killed us^{asws} deliberately, and did not kill us^{asws} erroneously'.¹¹⁰

10. الْحُسَيْنُ بْنُ مُحَمَّدٍ، عَنْ مُعَلَّى بْنِ مُحَمَّدٍ، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ، عَنْ نَصْرِ بْنِ صَاعِدٍ مَوْلَى أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ، عَنْ أَبِيهِ، قَالَ: سَمِعْتُ أَبَا عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ يَقُولُ: «مُذِيعُ السِّرِّ شَاكٌّ، وَقَاتِلُهُ عِنْدَ غَيْرِ أَهْلِهِ كَافِرٌ، وَمَنْ تَمَسَّكَ بِالْعُرْوَةِ الْوُثْقَى فَهُوَ نَاجٍ». قُلْتُ: مَا هُوَ؟ قَالَ: «التَّسْلِيمُ».

Al Husayn Bin Muhammad, from Moalla Bin Muhammad, from Ahmad Bin Muhammad,

(It has been narrated) from Nasr Bin Saaid, a slave of Abu Abdullah^{asws}, from his father who said, 'I heard Abu Abdullah^{asws} saying: 'A publiciser of the secrets is a doubter, and its speaker in the presences of other than its deserving ones is a disbeliever; and the one who attaches with the Firmest

Handle, so he would be saved'. I said, 'And what is it?' He^{asws} said: 'The submission'.¹¹¹

11. عَلِيُّ بْنُ مُحَمَّدٍ، عَنْ صَالِحِ بْنِ أَبِي حَمَّادٍ، عَنْ رَجُلٍ مِنَ الْكُوفِيِّينَ، عَنْ أَبِي خَالِدٍ الْكَابَلِيِّ: عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ: أَنَّهُ قَالَ: «إِنَّ اللَّهَ — عَزَّ وَجَلَّ — جَعَلَ الدِّينَ دَوْلَتَيْنِ: دَوْلَةَ آدَمَ — وَهِيَ دَوْلَةُ اللَّهِ — وَدَوْلَةَ إِبْلِيسَ، فَإِذَا أَرَادَ اللَّهُ أَنْ يُعْبَدَ عِلَانِيَةً، كَانَتْ دَوْلَةُ آدَمَ؛ وَإِذَا أَرَادَ اللَّهُ أَنْ يُعْبَدَ فِي السِّرِّ، كَانَتْ دَوْلَةُ إِبْلِيسَ؛ وَالْمُذِيعُ لِمَا أَرَادَ اللَّهُ سِتْرَهُ مَارِقٌ مِنَ الدِّينِ». «.

Ali Bin Muhammad, from Salih Bin Abu Hammad, from a man from the Kufians, from Abu Khalid Al Kublay,

(It has been narrated) from Abu Abdullah^{asws} having said: 'Allah^{azwj} Mighty and Majestic Made the Religion as two nations – a nation of Adam^{as}, and it is the Nation of Allah^{azwj}, and a government of Iblees^{la}. So whenever Allah^{azwj} Wants to be worshipped publicly, it would be a nation of Adam^{as}, and whenever Allah^{azwj} Wants to be worshipped in private, it would be a nation of Iblees^{la}, and the publiciser of what Allah^{azwj} Wants to be a secret is out of the limits and sanctuary of Religion'.¹¹²

12. أَبُو عَلِيٍّ الْأَشْعَرِيُّ، عَنْ مُحَمَّدِ بْنِ عَبْدِ الْجَبَّارِ، عَنْ صَفْوَانَ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ الْحَجَّاجِ: عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ، قَالَ: «مَنْ اسْتَفْتَحَ نَهَارَهُ بِإِذَاعَةِ سِرِّنَا، سَلَطَ اللَّهُ عَلَيْهِ حَرَّ الْحَدِيدِ وَضِيقَ الْمَحَابِسِ». «.

Abu Ali Al Ashary, from Muhammad Bin Abdul Jabbar, from Safwan, from Abdul Rahman Bin Al Hajjaj,

(It has been narrated) from Abu Abdullah^{asws} having said: 'The one who opens his day by publicizing our^{asws} secrets, Allah^{azwj} would Cause him to be overcome by the heat of the iron and the constriction of the prisons'.¹¹³

161- بَابُ مَنْ أَطَاعَ الْمَخْلُوقَ فِي مَعْصِيَةِ الْخَالِقِ

Chapter 161 – The one who obeys the creatures (people) regarding a disobedience to the Creator

1. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنْ النَّوْفَلِيِّ، عَنْ السَّكُونِيِّ: عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ، قَالَ: «قَالَ رَسُولُ اللَّهِ ﷺ: مَنْ طَلَبَ رِضَا النَّاسِ بِسَخَطِ اللَّهِ، جَعَلَ اللَّهُ حَامِدَهُ مِنَ النَّاسِ ذِمًّا». «.

Ali Bin Ibrahim, from his father, from Al Nowfaly, from Al Sakuny,

(It has been narrated) from Abu Abdullah^{asws} having said: 'Rasool-Allah^{saww} said: 'The one who seeks the pleasure of the people by Angering Allah^{azwj}, Allah^{azwj} would Make his praise from the people as a condemnation'.¹¹⁴

2. عِدَّةٌ مِنْ أَصْحَابِنَا، عَنْ أَحْمَدَ بْنِ مُحَمَّدَ بْنِ خَالِدٍ، عَنْ إِسْمَاعِيلَ بْنِ مِهْرَانَ، عَنْ سَيْفِ بْنِ عَمِيرَةَ، عَنْ عَمْرِو بْنِ شَمْرٍ، عَنْ جَابِرٍ: عَنْ أَبِي جَعْفَرٍ عَلَيْهِ السَّلَامُ، قَالَ: «قَالَ رَسُولُ

اللَّهُ ﷺ: مَنْ طَلَبَ مَرْضَاةَ النَّاسِ بِمَا يُسَخِّطُ اللَّهَ، كَانَ حَامِدُهُ مِنَ النَّاسِ دَامًا؛ وَمَنْ آثَرَ طَاعَةَ اللَّهِ بِغَضَبِ النَّاسِ، كَفَاهُ اللَّهُ عِدَاوَةَ كُلِّ عَدُوٍّ، وَحَسَدَ كُلِّ حَاسِدٍ، وَبَغْيَ كُلِّ بَاغٍ، وَكَانَ اللَّهُ — عَزَّ وَجَلَّ — لَهُ نَاصِرًا وَظَهِيرًا.»

A number of our companions, from Ahmad Bin Muhammad Bin Khalid, from Ismail Bin Mihran, from Sayf Bin Ameyra, from Amro Bin Shimr, from Jabir,

(It has been narrated) from Abu Ja'far^{asws} having said: 'Rasool-Allah^{saww} said: 'The one who seeks the pleasure of the people with what Angers Allah^{azwj}, his praise from the people would be a condemnation; and the one who pursues the obedience of Allah^{azwj} by angering the people, Allah^{azwj} would Suffice him for the animosity of every enemy, and the envy of every envious one, and the rebellion of every rebel, and Allah^{azwj} Mighty and Majestic would be a Helper for him and a Backer'.¹¹⁵

3. عَنْهُ، عَنْ شَرِيفِ بْنِ سَابِقٍ، عَنِ الْفَضْلِ بْنِ أَبِي قُرَّةَ: عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ، قَالَ: «كَتَبَ رَجُلٌ إِلَى الْحُسَيْنِ صَلَوَاتُ اللَّهِ عَلَيْهِ: عَظُمِي بِحَرْفَيْنِ، فَكَتَبَ إِلَيْهِ: مَنْ حَاوَلَ أَمْرًا بِمَعْصِيَةِ اللَّهِ، كَانَ أَفْوَتْ لِمَا يَرْجُو، وَأَسْرَعَ لِمَجِيءِ مَا يَحْذَرُ.»

From him, from Shareef Bin Sabiq, from Al Fazl Bin Abu Qurra,

(It has been narrated) from Abu Abdullah^{asws} having said: 'A man wrote to Al-Husayn^{asws}, 'Advise me with two letters'. So he^{asws} wrote to him: 'The one who endeavours a matter by disobeying Allah^{azwj}, it would be the death of what he hopes for and would hasten the coming of what he is cautious of'.¹¹⁶

4. أَبُو عَلِيٍّ الْأَشْعَرِيُّ، عَنْ مُحَمَّدِ بْنِ عَبْدِ الْجَبَّارِ، عَنْ صَفْوَانَ، عَنِ الْعَلَاءِ، عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ، قَالَ: قَالَ أَبُو جَعْفَرٍ عَلَيْهِ السَّلَامُ: «لَا دِينَ لِمَنْ دَانَ بِطَاعَةِ مَنْ عَصَى اللَّهَ، وَلَا دِينَ لِمَنْ دَانَ بِفِرْيَةٍ بَاطِلٍ عَلَى اللَّهِ، وَلَا دِينَ لِمَنْ دَانَ بِجُحُودِ شَيْءٍ مِنْ آيَاتِ اللَّهِ.»

Abu ali Al Ashary, from Muhammad Bin Abdul Jabbar, from Safwan, from Al A'ala, from Muhammad Bin Muslim wo said,

'Abu Ja'far^{asws} said: 'There is no Religion for the one who makes it a Religion by the obedience of the one who disobeys Allah^{azwj}; and there is no Religion for the one who makes it a Religion by the forged falsehood upon Allah^{azwj}; and there is no Religion for the one who makes it a Religion by denying something from the Signs of Allah^{azwj}'.¹¹⁷

5. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنِ النَّوْفَلِيِّ، عَنِ السَّكُونِيِّ: عَنْ أَبِي عَبْدِ اللَّهِ، عَنْ أَبِيهِ عَلَيْهِ السَّلَامُ، عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ، قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَنْ أَرْضَى سُلْطَانًا بِسَخَطِ اللَّهِ، خَرَجَ مِنْ دِينِ اللَّهِ.»

Ali Bin Ibrahim, from his father, from Al Nowfaly, from Al Sakuny,

(It has been narrated) from Abu Abdullah^{asws}, from his^{asws} father^{asws}, from Jabir Bin Abdullah Al-Ansary who said, 'Rasool-Allah^{saww} said: 'The one

who pleases a ruling authority by Angering Allah^{azwj}, would exit from the Religion of Allah^{azwj}.¹¹⁸

162- بَابُ فِي عُقُوبَاتِ الْمَعَاصِي الْعَاجِلَةِ

Chapter 162 – The immediate Punishment of the disobediences (sins)

1. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ ؛ وَعِدَّةٌ مِنْ أَصْحَابِنَا، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ جَمِيعاً، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ أَبِي نَصْرٍ، عَنْ أَبَانَ، عَنْ رَجُلٍ: عَنْ أَبِي جَعْفَرٍ عليه السلام، قَالَ: « قَالَ رَسُولُ اللَّهِ ﷺ: خَمْسٌ إِنْ أَدْرَكْتُمُوهُنَّ فَتَعَوَّذُوا بِاللَّهِ مِنْهُنَّ: لَمْ تَظْهَرْ الْفَاحِشَةُ فِي قَوْمٍ قَطُّ حَتَّى يَعْلُنُوهَا، إِلَّا ظَهَرَ فِيهِمُ الطَّاعُونَ وَالْأَوْجَاعُ الَّتِي لَمْ تَكُنْ فِي أَسْلَافِهِمُ الَّذِينَ مَضَوْا ؛ وَلَمْ يَنْقُصُوا الْمَكِّيَالَ وَالْمِيزَانَ، إِلَّا أُخْذُوا بِالسِّنِينَ وَشِدَّةِ الْمُؤُونَةِ وَجَوْرِ السُّلْطَانِ ؛ وَلَمْ يَمْنَعُوا الزَّكَاةَ، إِلَّا مَنَعُوا الْقَطْرَ مِنَ السَّمَاءِ، وَلَوْ لَالِبَهُائِمَ لَمْ يَمْطُرُوا ؛ وَلَمْ يَنْقُصُوا عَهْدَ اللَّهِ وَعَهْدَ رَسُولِهِ، إِلَّا سَلَّطَ اللَّهُ عَلَيْهِمْ عَدُوَّهُمْ، وَأَخَذُوا بَعْضَ مَا فِي أَيْدِيهِمْ ؛ وَلَمْ يَحْكُمُوا بِغَيْرِ مَا أَنْزَلَ اللَّهُ عَزَّ وَجَلَّ، إِلَّا جَعَلَ اللَّهُ بِأَسْهُمٍ بَيْنَهُمْ ».

Ali Bin Ibrahim, from his father, and a number of our companions, from Ahmad bin Muhammad, altogether from Ahmad Bin Muhammad Bin Abu Nasr, from Aban, from a man,

(It has been narrated) from Abu Ja'far^{asws} having said: 'Rasool-Allah^{saww} said: 'There are five (things), if you were to come across these, so seek Refuge with Allah^{azwj} from these – Never has an immorality appeared among a people at all to the extent of it being performed openly except there appeared among them, the plague and the hunger which did not happen to be among their ancestors in the past.

And never have they (people) been deficient in the measuring and the weighing except that they were seized by the years (of famine), and difficult provision, and tyranny of the ruling authorities; and never have they (people) prevented the Zakāt except that the drops from the sky were prevented, and had it not been for the beasts, it would not have rained; and never have they (people) broken the Covenant of Allah^{azwj} and the Covenant of His^{azwj} Rasool^{saww} except that Allah^{azwj} Caused them to be overcome by their enemies, and they seized part of what was in their hands; and never have they judged with other than what Allah^{azwj} Mighty and Majestic Sent down except that Allah^{azwj} Mighty and Majestic Made the fear (of battles) to be between them'.¹¹⁹

2. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ ؛ وَعِدَّةٌ مِنْ أَصْحَابِنَا، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ جَمِيعاً، عَنْ ابْنِ مَجْبُوبٍ، عَنْ مَالِكِ بْنِ عَطِيَّةٍ، عَنْ أَبِي حَمْزَةَ: عَنْ أَبِي جَعْفَرٍ عليه السلام، قَالَ: « وَجَدْنَا فِي كِتَابِ رَسُولِ اللَّهِ ﷺ: إِذَا ظَهَرَ الزَّيْنُ مِنْ بَعْدِي، كَثُرَ مَوْتُ الْفَجَاءَةِ ؛ وَإِذَا طُفِفَ الْمَكِّيَالُ وَالْمِيزَانُ، أَخَذَهُمُ اللَّهُ بِالسِّنِينَ وَالنَّقْصِ ؛ وَإِذَا مَنَعُوا الزَّكَاةَ، مَنَعَتِ الْأَرْضُ بَرَكَتَهَا مِنَ الزَّرْعِ

وَالْثَّمَارِ وَالْمَعَادِنِ كُلِّهَا ؛ وَإِذَا جَارُوا فِي الْأَحْكَامِ، تَعَاوَنُوا عَلَى الظُّلْمِ وَالْعُدْوَانِ ؛ وَإِذَا نَقَضُوا الْعَهْدَ، سَلَطَ اللَّهُ عَلَيْهِمْ عَدُوَّهُمْ ؛ وَإِذَا قَطَعُوا الْأَرْحَامَ، جُعِلَتِ الْأَمْوَالُ فِي أَيْدِي الْأَشْرَارِ ؛ وَإِذَا لَمْ يَأْمُرُوا بِالْمَعْرُوفِ وَلَمْ يَنْهَوْا عَنِ الْمُنْكَرِ وَلَمْ يَتَّبِعُوا الْأَخْيَارَ مِنْ أَهْلِ بَيْتِي، سَلَطَ اللَّهُ عَلَيْهِمْ شِرَارَهُمْ، فَيَدْعُو خِيَارَهُمْ فَلَا يُسْتَجَابُ لَهُمْ ».

Ali Bin Ibrahim, from his father, and a number of our companions, from Ahmad Bin Muhammad, altogether from Ibn Mahboub, from Malik Bin Atiyya,

(It has been narrated) from Abu Hamza, from Abu Ja'far^{asws} having said: 'We^{asws} found in a letter of Rasool^{saww}: 'When the adultery appears from after me^{saww}, the sudden death would be frequent; and when they (people) are insufficient in their measuring and the weighing, Allah^{azwj} would Seize them with the years (of famine) and the shortages; and when the Zakāt is prevented, the earth would be prevented from its Blessings from the vegetation, and the fruits, and the minerals, all of these; and when they (people) are tyrannical in their judgements, they would assist each other upon the injustices and the animosities;

And when they (people) break the Covenant, Allah^{azwj} would Cause their enemies to overcome upon them; and when they (people) sever the relationships, the wealth would be Made to be in the hands of the most evil of them; and when they (people) do not enjoin with the good and do not forbid from the evil and do not follow the chosen ones^{asws} from the People^{asws} of my^{saww} Household, Allah^{azwj} would Cause the most evil of them to overcome upon them, so their best ones would be supplicating and it would not be Answered for them''.¹²⁰

163- بَابُ مُجَالَسَةِ أَهْلِ الْمَعَاصِي

Chapter 163 – The gathering (sitting) with the people of disobedience (sinners)

1. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنْ ابْنِ أَبِي عَمِيرٍ، عَنْ أَبِي زِيَادِ النَّهْدِيِّ، عَنْ عَبْدِ اللَّهِ بْنِ صَالِحٍ: عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ، قَالَ: « لَا يَنْبَغِي لِلْمُؤْمِنِ أَنْ يَجْلِسَ مَجْلِسًا يُعْصَى اللَّهُ فِيهِ وَلَا يَقْدِرُ عَلَى تَغْيِيرِهِ ».

Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Abu Ziyad Al Nahdy, from Abdullah Bin Salih,

(It has been narrated) from Abu Abdullah^{asws} having said: 'It is not befitting for the Momin that he sits in a gathering wherein Allah^{azwj} is being disobeyed, and he is not able upon altering it'.¹²¹

2. عِدَّةٌ مِنْ أَصْحَابِنَا، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ، عَنْ بَكْرِ بْنِ مُحَمَّدٍ، عَنْ الْجَعْفَرِيِّ، قَالَ: سَمِعْتُ أَبَا الْحَسَنِ عَلَيْهِ السَّلَامُ يَقُولُ: « مَا لِي رَأَيْتُكَ عِنْدَ عَبْدِ الرَّحْمَنِ بْنِ يَعْقُوبَ ؟ » فَقَالَ:

إِنَّهُ خَالِي، فَقَالَ: « إِنَّهُ يَقُولُ فِي اللَّهِ قَوْلًا عَظِيمًا، يَصِفُ اللَّهُ وَلَا يُوصَفُ، فِيمَا جَلَسْتَ مَعَهُ وَتَرَكْتَنَا، وَإِمَّا جَلَسْتَ مَعَنَا وَتَرَكْتَهُ ».

فَقُلْتُ: هُوَ يَقُولُ مَا شَاءَ، أَيُّ شَيْءٍ عَلَيَّ مِنْهُ إِذَا لَمْ أَقُلْ مَا يَقُولُ؟
فَقَالَ أَبُو الْحَسَنِ عَلَيْهِ السَّلَامُ: « أَمَا تَخَافُ أَنْ تَنْزَلَ بِهِ نَقْمَةٌ، فَتُصِيبُكُمْ جَمِيعًا؟ أَمَا عَلِمْتَ بِالَّذِي كَانَ مِنْ أَصْحَابِ مُوسَى عَلَيْهِ السَّلَامُ، وَكَانَ أَبُوهُ مِنْ أَصْحَابِ فِرْعَوْنَ، فَلَمَّا لَحِقَتْ خِيْلُ فِرْعَوْنَ مُوسَى تَخَلَّفَ عَنْهُ لِيُعْظَ أَبَاهُ، فَيُلْحِقَهُ بِمُوسَى، فَمَضَى أَبُوهُ وَهُوَ يَرَاغِمُهُ حَتَّى بَلَغَا طَرَفًا مِنَ الْبَحْرِ، فَغَرَقَا جَمِيعًا، فَأَتَى مُوسَى عَلَيْهِ السَّلَامُ الْخَبَرَ، فَقَالَ: هُوَ فِي رَحْمَةِ اللَّهِ، وَلَكِنَّ النِّقْمَةَ إِذَا نَزَلَتْ لَمْ يَكُنْ لَهَا عَمَّنْ قَارَبَ الْمَذْنِبَ دِفَاعٌ؟ ».

A number of our companions, from Ahmad Bin Muhammad, from Bakr Bin Muhammad, from Al Ja'fary who said,

'Why did I^{asws} see you being in the presence of Abdul Rahman Bin Yaqoub?' So he said, 'He is my maternal uncle'. So he^{asws} said: 'He is saying such words about Allah^{azwj} which are grievous. He describes Allah^{azwj} but He^{azwj} cannot be described. So either you sit with him and leave us^{asws}, or you sit with us^{asws} and leave him'.

So I said, 'He is saying whatever he so desires to. Which thing is it upon me from him, when I do not say what he is saying?' So Abu Al-Hassan^{asws} said: 'Do you not fear that an affliction might descend with him so it would hit all of you together? Do you not know of the one who was from the companions of Musa^{as}, and his father was from the companions of the Pharaoh^{la}, so when the cavalry of Pharaoh^{la} caught up with Musa^{as}, he remained behind from him^{as} in order to advise his father, and he was coercing him until a wave from the sea reached him, so all of them drowned.

So the news came to Musa^{as} and he^{as} said: 'He is in the Mercy of Allah^{azwj}, but the affliction, when it does descend, there is no defence to it from the one who is close to the sinner'.¹²²

3. أَبُو عَلِيٍّ الْأَشْعَرِيُّ، عَنْ مُحَمَّدِ بْنِ عَبْدِ الْجَبَّارِ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي نَجْرَانَ، عَنْ عُمَرَ بْنِ يَزِيدَ: عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ أَنَّهُ قَالَ: « لَا تَصْحَبُوا أَهْلَ الْبِدْعِ وَلَا تَجَالِسُوهُمْ؛ فَتَصِيرُوا عِنْدَ النَّاسِ كَوَاحِدٍ مِنْهُمْ، قَالَ رَسُولُ اللَّهِ ﷺ: الْمَرْءُ عَلَى دِينِ خَلِيلِهِ وَقَرِينِهِ ».

Abu Ali Al Ashary, from Muhammad Bin Abdul Jabbar, from Abdul Rahman Bin Abu Najran, from Umar Bin Yazeed,

(It has been narrated) from Abu Abdullah^{asws} having said: 'Do not accompany the people of innovation and do not be seated with them for you would come to be in the presence of the people like one of them. Rasool-Allah^{saww} said: 'The person is upon the Religion of his friends and his associates'.¹²³

4. مُحَمَّدُ بْنُ يَحْيَى، عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ، عَنْ أَحْمَدَ بْنِ مُحَمَّدَ بْنِ أَبِي نَصْرِ، عَنْ دَاوُدَ بْنِ سِرْحَانَ: عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ، قَالَ: « قَالَ رَسُولُ اللَّهِ ﷺ: إِذَا رَأَيْتُمْ أَهْلَ

الرَّيْبَ وَالْبَدْعَ مِنْ بَعْدِي، فَأَظْهَرُوا الْبَرَاءَةَ مِنْهُمْ، وَأَكْثَرُوا مِنْ سَبِّهِمْ، وَالْقَوْلَ فِيهِمْ وَالْوَقِيعَةَ، وَبَاهَتُوهُمْ كَيْلًا يَطْمَعُوا فِي الْفَسَادِ فِي الْإِسْلَامِ، وَيَحْذَرُهُمُ النَّاسُ، وَلَا يَتَعَلَّمُوا مِنْ بَدْعِهِمْ؛ يَكْتُبُ اللَّهُ لَكُمْ بِذَلِكَ الْحَسَنَاتِ، وَيَرْفَعُ لَكُمْ بِهِ الدَّرَجَاتِ فِي الْآخِرَةِ».

Muhammad Bin Yahya, from Muhammad Bin Al Husayn, from Ahmad Bin Muhammad Bin Abu Nasr, from Dawood Bin Sirham,

(It has been narrated) from Abu Abdullah^{asws} having said: ‘Rasool-Allah^{saww} said: ‘Whenever you see the people of the doubts and the innovation from after me^{saww}, so display the disownment from them, and frequent from insulting them, and speaking regarding them, and the encountering them, and the defaming them, perhaps they would not covet (plant) the mischief in Al-Islam, and caution the people not to learn from their innovations, Allah^{azwj} would Write the good deeds for you due to that, and Raise the levels for you in the Hereafter due to that’.¹²⁴

5. عَدَّةٌ مِنْ أَصْحَابِنَا، عَنْ أَحْمَدَ بْنِ مُحَمَّدَ بْنِ خَالِدٍ، عَنْ عَثْمَانَ بْنِ عِيسَى، عَنْ مُحَمَّدِ بْنِ يُوسُفَ، عَنْ مُيَسَّرٍ: عَنْ أَبِي عَبْدِ اللَّهِ عليه السلام، قَالَ: «لَا يَنْبَغِي لِلْمُسْلِمِ أَنْ يُوَخِيَ الْفَاجِرَ، وَلَا الْأَحْمَقَ، وَلَا الْكَذَّابَ».

A number of our companions, from Ahmad Bin Muhammad Bin Khalid, from Usman Bin Isa, from Muhammad Bin Yusuf, from Muyassar,

(It has been narrated) from Abu Abdullah^{asws} having said: ‘It is not befitting for the Muslim that he establishes brotherhood with the immoral, nor with the stupid, nor with the liar’.¹²⁵

6. عَنْهُ، عَنْ عَمْرِو بْنِ عُثْمَانَ، عَنْ مُحَمَّدِ بْنِ سَالِمٍ الْكُنْدِيِّ، عَنْ حَدَّثَهُ: عَنْ أَبِي عَبْدِ اللَّهِ عليه السلام، قَالَ: «كَانَ أَمِيرُ الْمُؤْمِنِينَ صَلَوَاتُ اللَّهِ عَلَيْهِ إِذَا صَعِدَ الْمَنْبَرِ، قَالَ: يَنْبَغِي لِلْمُسْلِمِ أَنْ يَجْتَنِبَ مُوَاحَاةَ ثَلَاثَةٍ: الْمَاجِنِ، وَالْأَحْمَقِ، وَالْكَذَّابِ.

فَأَمَّا الْمَاجِنُ، فَيُزَيْنُ لَكَ فَعْلَهُ، وَيُحِبُّ أَنْ تَكُونَ مِثْلَهُ، وَلَيُعِينِكَ عَلَى أَمْرِ دِينِكَ وَمَعَادِكَ، وَمُقَارَنْتَهُ حِفَاءً وَقِسْوَةً، وَمُدْخَلَهُ وَمُخْرَجَهُ عَلَيْكَ عَارٌ وَأَمَّا الْأَحْمَقُ، فَإِنَّهُ لَا يَشِيرُ عَلَيْكَ بِخَيْرٍ، وَلَا يُرْجِي لَصَرْفِ السُّوءِ عَنْكَ وَلَوْ أَجْهَدَ نَفْسَهُ، وَرَبَّمَا أَرَادَ مَنَفْعَتَكَ فَضَرَّكَ، فَمَوْتُهُ خَيْرٌ مِنْ حَيَاتِهِ، وَسَكَوْتُهُ خَيْرٌ مِنْ نَطْقِهِ، وَبَعْدَهُ خَيْرٌ مِنْ قَرِيهِ.

وَأَمَّا الْكَذَّابُ، فَإِنَّهُ لَا يَهْتِنُكَ مَعَهُ عَيْشٌ، يَنْقُلُ حَدِيثَكَ، وَيَنْقُلُ إِلَيْكَ الْحَدِيثَ، كُلَّمَا أَفْنَى أَحَدُوتهُ مَطَهَا بِأُخْرَى حَتَّى أَنَّهُ يَحْدُثُ بِالْصِّدْقِ فَمَا يَصْدَقُ، وَيَغْرِى بَيْنَ النَّاسِ بِالْعَدَاوَةِ، فَيَنْبَغِي السَّخَائِمَ فِي الصُّدُورِ، فَاتَّقُوا اللَّهَ، وَانْظُرُوا لَأَنْفُسِكُمْ».

From him, from Amro Bin Usman, from Muhammad Bin Salim Al Kindy, from the one who narrated it,

(It has been narrated) from Abu Abdullah^{asws} having said: ‘It was so that Amir Al-Momineen^{asws} ascended the Pulpit, said: ‘It is befitting for the Muslim that he keeps aside from establishing brotherhood with three – the

immoral, and the stupid, and the liar. So, as for the immoral, so he would adorn his deed for you and he would love it if you could become like him, and he will not assist you upon the matter of your Religion and your Hereafter; and associating with him is disloyalty and hard-heartedness, and his entry and his exit is a disgrace upon you.

And as for the stupid, so he would not indicate upon you with the good, nor would he hope for the exchanging of the evil from you and even if he has to fight against his own self; and sometimes he intends to benefit you, but (instead) he harms you. Thus, his death is better than his life, and his silence is better than his speaking, and his remoteness is better than his nearness.

And as for the liar, so life is not welcoming with him. He transmits your narration and transmits the narration to you. Everytime he runs out of a narration, so he stretches it with another to the extent that when he does narrate with the truth, he is not believed; and he entices the people with the enmity, so he cause the grudges to grown in the chests. Therefore, fear Allah^{azwj} and look out for yourselves!'.¹²⁶

7. عِدَّةٌ مِنْ أَصْحَابِنَا، عَنْ سَهْلِ بْنِ زِيَادٍ، عَنْ عَمْرِو بْنِ عُثْمَانَ، عَنْ مُحَمَّدِ بْنِ عَدَّافٍ، عَنْ بَعْضِ أَصْحَابِهِ، عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ أَوْ أَبِي حَمْزَةَ: عَنْ أَبِي عَبْدِ اللَّهِ، عَنْ أَبِيهِ عليه السلام، قَالَ: « قَالَ لِي عَلِيُّ بْنُ الْحُسَيْنِ صَلَوَاتُ اللَّهِ عَلَيْهِمَا: يَا بُنَيَّ، انْظُرْ خَمْسَةً فَلَا تُصَاحِبُهُمْ، وَلَا تُحَادِثُهُمْ، وَلَا تَرَاغِبْهُمْ فِي طَرِيقٍ. فَقُلْتُ: يَا أَبَاهُ، مَنْ هُمْ؟ »

قَالَ: إِيَّاكَ وَمُصَاحِبَةَ الْكَذَّابِ، فَإِنَّهُ بِمَنْزِلَةِ السَّرَّابِ، يُقَرِّبُ لَكَ الْبَعِيدَ، وَيَبْعَدُ لَكَ الْقَرِيبَ؛ وَإِيَّاكَ وَمُصَاحِبَةَ الْفَاسِقِ، فَإِنَّهُ بَاتِعُكَ بِأَكْلَةٍ أَوْ أَقْلٍ مِنْ ذَلِكَ؛ وَإِيَّاكَ وَمُصَاحِبَةَ الْبَخِيلِ، فَإِنَّهُ يَخْذُلُكَ فِي مَالِهِ أَحْوَجَ مَا تَكُونُ إِلَيْهِ؛ وَإِيَّاكَ وَمُصَاحِبَةَ الْأَحْمَقِ، فَإِنَّهُ يُرِيدُ أَنْ يَنْفَعَكَ فَيُضِرُّكَ؛ وَإِيَّاكَ وَمُصَاحِبَةَ الْقَاطِعِ لِرَحِمِهِ، فَإِنِّي وَجَدْتُهُ مَلْعُونًا فِي كِتَابِ اللَّهِ — عَزَّ وَجَلَّ — فِي ثَلَاثَةِ مَوَاضِعَ: قَالَ اللَّهُ عَزَّ وَجَلَّ: (فَهَلْ عَسَيْتُمْ إِنْ تَوَلَّيْتُمْ أَنْ تُفْسِدُوا فِي الْأَرْضِ وَتُقْطَعُوا أَرْحَامُكُمْ أُولَئِكَ الَّذِينَ لَعَنَهُمُ اللَّهُ فَأَصَمَّهُمْ وَأَعَمَّى أَبْصَارَهُمْ).

وَقَالَ: (الَّذِينَ يَنْقُضُونَ عَهْدَ اللَّهِ مِنْ بَعْدِ مِيثَاقِهِ وَيَقْطَعُونَ مَا أَمَرَ اللَّهُ بِهِ أَنْ يُوصَلَ وَيُفْسِدُونَ فِي الْأَرْضِ أُولَئِكَ لَهُمُ اللَّعْنَةُ وَلَهُمْ سُوءُ الدَّارِ).
وَقَالَ فِي الْبَقَرَةِ: (الَّذِينَ يَنْقُضُونَ عَهْدَ اللَّهِ مِنْ بَعْدِ مِيثَاقِهِ وَيَقْطَعُونَ مَا أَمَرَ اللَّهُ بِهِ أَنْ يُوصَلَ وَيُفْسِدُونَ فِي الْأَرْضِ أُولَئِكَ هُمُ الْخَاسِرُونَ) «.

A number of our companions, from Sahl Bin Ziyad, from Amro Bin Usman, from Muhammad Bin Uzafar, from one of his companions, from Muhammad Bin Muslim, from Abu Hamza,

(It has been narrated) from Abu Abdullah^{asws}, from his^{asws} father^{asws} having said: 'Ali^{asws} Bin Al-Husayn^{asws} said to me: 'O my^{asws} son^{asws}! Watch out for five, so neither accompany them, nor discuss with them, nor befriend them in

a road'. So I^{asws} said: 'O father^{asws}! Who are they?' He^{asws} said: 'Beware of accompanying the liar, for he is at the status of the mirage. He brings near to you^{asws} the remote, and distances to you^{asws} the near one.

And beware of accompanying the immoral, for he would sell you^{asws} for a meal or less than that. And beware of accompanying the stingy, for he would abandon you regarding his wealth in a dire (critical) a need faced by you from him. And beware of accompanying the stupid, for he would intend to benefit you but he would (actually) harm you.

And beware of accompanying the severer of his relationships, for I^{asws} find him to be an Accursed one in the Book of Allah^{azwj} Mighty and Majestic in three places – Allah^{azwj} Mighty and Majestic Says [47: 22] But if you held command, you were sure to make mischief in the land and cut off the ties of kinship! [47: 23] Those it is whom Allah has Cursed so He has made them deaf and blinded their eyes.

And He^{azwj} Said [13: 25] And those who break the promise with Allah after its Covenant and are cutting asunder that which Allah has Commanded to be joined and making mischief in the land; they, for them is the Curse, and for them is the evil abode.

And He^{azwj} Said in (Surah) Al-Baqarah [2: 27] Who break the Covenant of Allah after its confirmation and cut asunder what Allah has Commanded to be joined, and make mischief in the land; these it is that are the losers'.¹²⁷

8. عَدَّةٌ مِنْ أَصْحَابِنَا، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ، عَنْ أَبِي مَحْبُوبٍ، عَنْ شُعَيْبِ الْعَقْرُقُونِيِّ، قَالَ: سَأَلْتُ أَبَا عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ عَنْ قَوْلِ اللَّهِ عَزَّ وَجَلَّ: (وَقَدْ نَزَّلَ عَلَيْكُمْ فِي الْكِتَابِ أَنْ إِذَا سَمِعْتُمْ آيَاتِ اللَّهِ يُكْفَرُ بِهَا وَيُسْتَهْزَأُ بِهَا) إِلَى آخِرِ الْآيَةِ، فَقَالَ: «إِنَّمَا عَنِ يَهَذَا إِذَا سَمِعْتُمُ الرَّجُلَ الَّذِي يَجْحَدُ الْحَقَّ وَيُكْذِبُ بِهِ، وَيَقْعُ فِي الْأَئِمَّةِ عَلَيْهِ السَّلَامُ، فَقُمْ مِنْ عِنْدِهِ، وَلَا تَقَاعِدْهُ كَائِنًا مَنْ كَانَ».

A number of our companions, from Ahmad Bin Muhammad, from Ibn Mahboub, from Shuayb Al Aqarqufy who said,

'I asked Abu Abdullah^{asws} about the Words of Allah^{azwj} Mighty and Majestic [4: 140] And indeed He has Revealed to you in the Book that when you hear Allah's Signs disbelieved in and mocked at – up to the end of the Verse. So he^{asws} said: 'But rather it Meant by this: 'Whenever you hear the man who is denying the truth and is belying it, and is opposing regarding the Imams^{asws}, so arise from his presence and do not sit with him wherever he may happen to be'.¹²⁸

9. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنْ عَلِيِّ بْنِ أَصْبَاطٍ، عَنْ سَيْفِ بْنِ عَمِيرَةَ، عَنْ عَبْدِ الْأَعْلَى بْنِ أَعْيَنَ: عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ، قَالَ: «مَنْ كَانَ يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ، فَلَا يَجْلِسُ مَجْلِسًا يُنْقَضُ فِيهِ إِمَامٌ، أَوْ يُعَابُ فِيهِ مُؤْمِنٌ».

Ali Bin Ibrahim, from his father, from Ali Bin Asbat, from Sayf Bin Ameyra, from Abdul A'ala Bin Ayn,

(It has been narrated) from Abu Abdullah^{asws} having said: 'The one who believes in Allah^{azwj} and the Last Day, so he should not sit in a gathering

wherein an Imam^{asws} is derogated (Taqseer), or wherein a Momin is faulted'.¹²⁹

10. عِدَّةٌ مِنْ أَصْحَابِنَا، عَنْ سَهْلِ بْنِ زِيَادٍ، عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ الْأَشْعَرِيِّ، عَنْ ابْنِ الْقَدَّاحِ: عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ، قَالَ: « قَالَ أَمِيرُ الْمُؤْمِنِينَ صَلَوَاتُ اللَّهِ عَلَيْهِ: مَنْ كَانَ يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ، فَلَا يَقُومُ مَكَانَ رِيَّةٍ ».

A number of our companions, from Sahl Bin Ziyad, from Ja'far Bin Muhammad Al Ashary, from Ibn Al Qaddah,

(It has been narrated) from Abu Abdullah^{asws} having said: 'Amir Al-Momineen^{asws} said: 'The one who was a believer in Allah^{azwj} and the Last Day, so he should not be standing in a place of doubt'.¹³⁰

11. مُحَمَّدٌ بْنُ يَحْيَى، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ، عَنْ عَلِيِّ بْنِ الْحَكَمِ، عَنْ سَيْفِ بْنِ عَمِيرَةَ، عَنْ عَبْدِ الْأَعْلَى، قَالَ: سَمِعْتُ أَبَا عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ يَقُولُ: « مَنْ كَانَ يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ، فَلَا يَقْعُدَنَّ فِي مَجْلِسٍ يَعَابُ فِيهِ إِمَامٌ، أَوْ يَنْتَقِصُ فِيهِ مُؤْمِنٌ ».

Muhammad Bin Yahyal, from Ahmad Bin Muhammad, from Ali Bin Al Hakam, from Sayf Bin Ameyra, from Abdul A'ala who said,

'I heard Abu Abdullah^{asws} saying: 'The one who was a Believer in Allah^{azwj} and the Last Day, so he should not be sitting in a gathering wherein an Imam^{asws} is faulted, or there is a derogation regarding a Momin'.¹³¹

12. الْحُسَيْنُ بْنُ مُحَمَّدٍ، عَنْ عَلِيِّ بْنِ مُحَمَّدٍ بْنِ سَعْدٍ، عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ، عَنْ إِسْحَاقَ بْنِ مُوسَى، قَالَ: حَدَّثَنِي أَخِي وَعَمِّي: عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ، قَالَ: « ثَلَاثَةٌ مَجَالِسٌ يَمْقُتُهَا اللَّهُ، وَيُرْسِلُ نَقْمَتَهُ عَلَى أَهْلِهَا ؛ فَلَا تَقَاعَدُوهُمْ وَلَا تَجَالِسُوهُمْ: مَجْلِسًا فِيهِ مَنْ يَصِفُ لِسَانَهُ كَذِبًا فِي فِتْيَاهُ ؛ وَمَجْلِسًا ذَكَرُ أَعْدَائِنَا فِيهِ جَدِيدٌ، وَذَكَرْنَا فِيهِ رِثٌ ؛ وَمَجْلِسًا فِيهِ مَنْ يَصْدُقُ عَنَّا وَأَنْتَ تَعْلَمُ ».

قَالَ: ثُمَّ تَلَا أَبُو عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ ثَلَاثَ آيَاتٍ مِنْ كِتَابِ اللَّهِ كَأَنَّمَا كُنَّ فِيهِ — أَوْ قَالَ: فِي كَفِّهِ —: « (وَلَا تَسُبُّوا الَّذِينَ يَدْعُونَ مِنْ دُونِ اللَّهِ فَيَسُبُّوا اللَّهَ عَدْوًا بِغَيْرِ عِلْمٍ) ؛ (وَإِذَا رَأَيْتَ الَّذِينَ يَخُوضُونَ فِي آيَاتِنَا فَأَعْرِضْ عَنْهُمْ حَتَّى يَخُوضُوا فِي حَدِيثٍ غَيْرِهِ) ؛ (وَلَا تَقُولُوا لِمَا تَصِفُ أَلْسِنَتُكُمُ الْكَذِبَ هَذَا حَلَالٌ وَهَذَا حَرَامٌ لَتَفْتَرُوا عَلَى اللَّهِ الْكَذِبَ) ».

Al Husayn Bin Muhammad, from Ali Bin Muhammad Bin Sa'ad, from Muhammad Bin Muslim, from Is'haq Bin Musa who said, 'My brother and my uncle narrated to me,

(It has been narrated) from Abu Abdullah^{asws} having said: 'Three gatherings are Detested by Allah^{azwj} and He^{azwj} Sends the affliction upon its people, therefore neither sit with them nor gather with them in a gathering wherein one whose tongue describes lies in his Fatwas; and a gathering wherein our^{asws} enemies are mentioned freshly and wherein we^{asws} are mentioned stately; and a gathering wherein one blocks from us^{asws} and you are knowing.

Then Abu Abdullah^{asws} recited three Verses from the Book of Allah^{azwj} as if these were in his^{asws} mouth', or said, 'in his^{asws} palm - [6: 108] And do not abuse those whom they call upon besides Allah, lest exceeding the limits they should abuse Allah without knowledge. [6: 68] And when you see those who enter into false discourses about Our Signs, withdraw from them until they enter into some other discourse. [16: 116] And, for what your tongues describe, do not utter the lie, saying this is lawful and this is unlawful, in order to forge a lie against Allah'.¹³²

13. وَبِهَذَا الْإِسْنَادِ، عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ، عَنْ دَاوُدَ بْنِ فَرْقَدٍ، قَالَ: حَدَّثَنِي مُحَمَّدُ بْنُ سَعِيدٍ الْجُمَحِيُّ، قَالَ: حَدَّثَنِي هِشَامُ بْنُ سَالِمٍ: عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ، قَالَ: «إِذَا ابْتُلِيتَ بِأَهْلِ النَّصَبِ وَمَجَالِسَتِهِمْ، فَكُنْ كَأَنَّكَ عَلَى الرَّضْفِ حَتَّى تَقُومَ؛ فَإِنَّ اللَّهَ يَمْقُتُهُمْ وَيَلْعَنُهُمْ، فَإِذَا رَأَيْتَهُمْ يَخُوضُونَ فِي ذِكْرِ إِمَامٍ مِنَ الْأَئِمَّةِ عَلَيْهِ السَّلَامُ فَقُمْ؛ فَإِنَّ سَخَطَ اللَّهِ يَنْزِلُ هُنَاكَ عَلَيْهِمْ».

And by this chain, from Muhammad Bin Muslim, from Dawood Bin Farqad who said, 'Muhammad Bin Saeed Al Jumhy narrated to me saying, 'Hisham Bin Salim narrated to me,

(It has been narrated) from Abu Abdullah^{asws} having said: 'Whenever you are afflicted with the people of hostility (Nasibis) and their gatherings, so become as if you are (sitting) upon an ember until you arise, for Allah^{azwj} Detests them and Curses them. So when you see them conversing vainly in mentioning an Imam^{asws} from the Imams^{asws}, so arise, for the Wrath of Allah^{azwj} would Descend over there upon them'.¹³³

14. أَبُو عَلِيٍّ الْأَشْعَرِيُّ، عَنْ مُحَمَّدِ بْنِ عَبْدِ الْجَبَّارِ، عَنْ صَفْوَانَ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ الْحَجَّاجِ: عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ، قَالَ: «مَنْ قَعَدَ عِنْدَ سَبَابٍ لِأَوْلِيَاءِ اللَّهِ، فَقَدْ عَصَى اللَّهَ تَعَالَى».

Abu Ali Al Ashary, from Muhammad in Abdul Jabbark, from Safwan, from Abdul Rahman Bin Al Hajjaj,

(It has been narrated) from Abu Abdullah^{asws} having said: 'The one who sits in the presence of the insulters of the Guardians^{asws} of Allah^{azwj}, so he has disobeyed Allah^{azwj} the Exalted'.¹³⁴

15. عِدَّةٌ مِنْ أَصْحَابِنَا، عَنْ أَحْمَدَ بْنِ مُحَمَّدَ بْنِ خَالِدٍ، عَنْ أَبِيهِ، عَنْ الْقَاسِمِ بْنِ عُرْوَةَ، عَنْ عُبَيْدِ بْنِ زُرَّارَةَ، عَنْ أَبِيهِ: عَنْ أَبِي جَعْفَرٍ عَلَيْهِ السَّلَامُ، قَالَ: «مَنْ قَعَدَ فِي مَجْلِسٍ يُسَبُّ فِيهِ إِمَامٌ مِنَ الْأَئِمَّةِ عَلَيْهِ السَّلَامُ يَقْدَرُ عَلَى الْإِنْتِصَافِ فَلَمْ يَفْعَلْ، أَلْبَسَهُ اللَّهُ الذُّلَّ فِي الدُّنْيَا، وَعَذَبَهُ فِي الْآخِرَةِ، وَسَلَبَهُ صَالِحَ مَا مَنَّ بِهِ عَلَيْهِ مِنْ مَعْرِفَتِنَا».

A number of our companions, from Ahmad Bin Muhammad Bin Khalid, from his father, from Al Qasim Bin Urwa, from Ubeyd Bin Zurara, from his father,

(It has been narrated) from Abu Ja'far^{asws} having said: 'The one who sits in a gathering wherein an Imam^{asws} from the Imams^{asws} is insulted despite

being able upon the walking away, but he does not do so, Allah^{azwj} would Clothe him in disgrace in the world and Punish him in the Hereafter, and Confiscate what he had been Favoured with upon him, from our^{asws} recognition'.¹³⁵

16. الْحُسَيْنُ بْنُ مُحَمَّدٍ وَمُحَمَّدُ بْنُ يَحْيَى، عَنْ عَلِيِّ بْنِ مُحَمَّدَ بْنِ سَعْدٍ، عَنْ مُحَمَّدِ بْنِ سَالِمٍ، عَنْ الْحَسَنِ بْنِ عَلِيٍّ بْنِ النُّعْمَانِ، قَالَ: حَدَّثَنِي أَبِي: عَلِيُّ بْنُ النُّعْمَانِ، عَنْ ابْنِ مُسْكَانَ، عَنِ الْيَمَانِ بْنِ عُبَيْدِ اللَّهِ، قَالَ: رَأَيْتُ يَحْيَى ابْنَ أُمِّ الطَّوِيلِ وَقَفَ بِالْكُنَاسَةِ، ثُمَّ نَادَى بِأَعْلَى صَوْتِهِ: مَعْشَرَ أَوْلِيَاءِ اللَّهِ، إِنَّا بَرَاءٌ مِمَّا تَسْمَعُونَ، مِنْ سَبِّ عَلِيٍّ عَلَيْهِ السَّلَامُ، فَعَلَيْهِ لَعْنَةُ اللَّهِ، وَنَحْنُ بَرَاءٌ مِنْ آلِ مَرْوَانَ وَمَا يَعْبُدُونَ مِنْ دُونِ اللَّهِ، ثُمَّ يَخْفِضُ صَوْتَهُ، فَيَقُولُ: مِنْ سَبِّ أَوْلِيَاءِ اللَّهِ فَلَا تُقَاعِدُوهُ؛ وَمَنْ شَكَّ فِيمَا نَحْنُ عَلَيْهِ فَلَا تُفَاتِحُوهُ؛ وَمَنْ أَحْتَاجَ إِلَى مَسْأَلَتِكُمْ مِنْ إِخْوَانِكُمْ فَقَدْ خَنْتُمُوهُ، ثُمَّ يَقْرَأُ: (إِنَّا أَعْتَدْنَا لِلظَّالِمِينَ نَارًا أَحَاطَ بِهِمْ سُرَادِقُهَا وَإِنْ يَسْتَغِيثُوا يُغَاثُوا بِمَاءٍ كَالْمُهْلِ يَشْوِي الْوُجُوهَ بِئْسَ الشَّرَابُ وَسَاءَتْ مُرْتَفَقًا) .»

Al Husayn Bin Muhammad and Muhammad Bin Yahya, from Ali Bin Muhammad Bin Sa'ad, from Muhammad Bin Muslim, from Al Hassan Bin Ali Bin Al Nu'man who said, 'My father Ali Bin Al Nu'man narrated to me, from Ibn Muskan, from Al Yaman Bin Ubeydullah who said,

'I said Yahya Ibn Ammi Al-Taweel standing by the sweepings, then he called out by the top of his voice, 'Group of friends of Allah^{azwj}! I am disavowing from what you are making me hear from the insults to Ali^{asws}. So upon him (the insulter) be the Curse of Allah^{azwj} and we disavow from the family of Marwan and what they are worshipping from besides Allah^{azwj}!'

Then he lowered his voice and he was saying, 'The one who insults the Guardians^{asws} of Allah^{azwj}, so do not sit with him; and the one who doubts in what we are upon, so do not approach him; and the one from your brethren who is needy to asking you, so you would have betrayed him'.

Then he recited [18: 29] We have Prepared for the unjust a Fire, the enclosures of which shall encompass them; and if they cry for water, they shall be given water like molten brass which will scald their faces; evil is the drink and worse is the reclining couch'.¹³⁶

Notes

- [illegible]

[illegible]

116 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 161 H 3
117 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 161 H 4
118 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 161 H 5
119 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 162 H 1
120 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 162 H 2
121 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 163 H 1
122 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 163 H 2
123 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 163 H 3
124 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 163 H 4
125 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 163 H 5
126 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 163 H 6
127 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 163 H 7
128 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 163 H 8
129 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 163 H 9
130 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 163 H 10
131 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 163 H 11
132 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 163 H 12
133 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 163 H 13
134 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 163 H 14
135 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 163 H 15
136 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 163 H 16

كِتَابُ الْإِيمَانِ وَالْكَفْرِ

THE BOOK OF BELIEF (Emān) AND DISBELIEF (Kufr) (12)

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ، وَصَلَّى اللَّهُ عَلَي سَيِّدِنَا مُحَمَّدٍ وَآلِهِ الطَّاهِرِينَ، وَسَلَامٌ تَسْلِيمًا.

In the Name of Allah^{azwj} the Beneficent, the Merciful. The Praise is for Allah^{azwj} Lord^{azwj} of the Worlds, and Blessing be upon our Chief Muhammad^{saww} and his^{saww} Purified Progeny^{asws}, and greetings with abundant greetings.

164 - بَابُ أَصْنَافِ النَّاسِ

Chapter 164 – The Categories of people

1. عِدَّةٌ مِنْ أَصْحَابِنَا، عَنْ سَهْلِ بْنِ زِيَادٍ، عَنْ عَلِيِّ بْنِ أَصْبَاطٍ، عَنْ سُلَيْمِ مَوْلَى طَرِبَالٍ، قَالَ: حَدَّثَنِي هِشَامٌ، عَنْ حَمْزَةَ بْنِ الطَّيَّارِ، قَالَ: قَالَ لِي أَبُو عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ: «النَّاسُ عَلَى سِتَّةِ أَصْنَافٍ». قَالَ: قُلْتُ: أَتَأْذَنُ لِي أَنْ أَكْتُبَهَا؟ قَالَ: «نَعَمْ». قُلْتُ: مَا أَكْتُبُ؟ قَالَ: «أَكْتُبْ أَهْلَ الْوَعِيدِ مِنْ أَهْلِ الْجَنَّةِ وَأَهْلِ النَّارِ، وَاكْتُبْ: (وَأَخْرُوجُوا) بِذُنُوبِهِمْ خَلَطُوا عَمَلًا صَالِحًا وَآخَرَ سَيِّئًا». قَالَ: قُلْتُ: مَنْ هَؤُلَاءِ؟ قَالَ: «وَحَشِيٌّ مِنْهُمْ».

قَالَ: «وَاكْتُبْ: (وَأَخْرُوجُوا مُرْجُونَ لِأَمْرِ اللَّهِ إِمَّا يُعَذِّبُهُمْ وَإِمَّا يَتُوبُ عَلَيْهِمْ)». قَالَ: «وَاكْتُبْ: (إِلَّا الْمُسْتَضْعِفِينَ مِنَ الرِّجَالِ وَالنِّسَاءِ وَالْوِلْدَانِ لَا يَسْتَطِيعُونَ حِيلَةً وَلَا يَهْتَدُونَ سَبِيلًا): لَا يَسْتَطِيعُونَ حِيلَةً إِلَى الْكُفْرِ، وَلَا يَهْتَدُونَ سَبِيلًا إِلَى الْإِيمَانِ (فَأُولَئِكَ عَسَى اللَّهُ أَنْ يَعْفُو عَنْهُمْ)».

قَالَ: «وَاكْتُبْ: (أَصْحَابُ الْأَعْرَافِ)». قَالَ: قُلْتُ: وَمَا أَصْحَابُ الْأَعْرَافِ؟ قَالَ: «قَوْمٌ اسْتَوَتْ حَسَنَاتُهُمْ وَسَيِّئَاتُهُمْ، فَإِنْ أَدْخَلَهُمُ النَّارُ فَبِذُنُوبِهِمْ، وَإِنْ أَدْخَلَهُمُ الْجَنَّةُ فَبِرَحْمَتِهِ».

A number of our companions, from Sahl Bin Ziyad, from Ali Bin Asbaat, from Suleym a slave of Tarbaal who said,

‘Hisham narrated to me, from Hamza Bin Al-Tayyar who said, ‘Abu Abdullah^{asws} said to me: ‘The people are upon three categories’. I said, ‘Would you^{asws} permit me that I write this down?’ He^{asws} said: ‘Yes’. I said, ‘What shall I write?’ He^{asws} said: ‘The Promised people would be from the inhabitants of the Paradise and the inhabitants of the Fire. And write [9: 102]

And others have confessed their sins, they have mingled a good deed and an evil one; maybe Allah will Turn to them (Mercifully)'.

He^{asws} said: 'And write [4: 98] Except the weak from among the men and the children who have not in their power the means nor can they find a way (to escape) [4: 99] So these, it may be, Allah will Pardon them'.

He^{asws} said: 'And write [7: 48] And the the people of Al-Araf'. I said, 'And what are the the people of Al-Araf?' He^{asws} said: 'A people whose good deeds and their evils deeds would be equal. So if they were to be entered into the Fire, it would be due to their sins, and if they were to be entered into the Paradise, it would be due to His^{azwj} Mercy'.¹

2. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ مُحَمَّدِ بْنِ عِيسَى بْنِ عُبَيْدٍ، عَنْ يُونُسَ، عَنْ حَمَّادٍ، عَنْ حَمْزَةَ بْنِ الطَّيَّارِ، قَالَ: قَالَ أَبُو عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ: «النَّاسُ عَلَى سِتِّ فِرَقٍ — يُوَوَّلُونَ كُلَّهُمْ إِلَى ثَلَاثِ فِرَقٍ: — الْإِيمَانَ، وَالْكَفْرَ، وَالضَّلَالَ وَهُمْ أَهْلُ الْوَعْدَيْنِ الَّذِينَ وَعَدَهُمُ اللَّهُ الْجَنَّةَ وَالنَّارَ: الْمُؤْمِنُونَ، وَالْكَافِرُونَ، وَالْمُسْتَضْعِفُونَ، وَالْمَرْجُونَ لِأَمْرِ اللَّهِ (إِمَّا يُعَذِّبُهُمْ وَإِمَّا يَتُوبُ عَلَيْهِمْ)، وَالْمُعْتَرِفُونَ بِذُنُوبِهِمْ (خَلَطُوا عَمَلًا صَالِحًا وَآخَرَ سَيِّئًا)، وَأَهْلُ الْأَعْرَافِ».

Ali Bin Ibrahim, from Muhammad Bin Isa, from Ubeyd, from Yunus, from Hammad, from Hamza Bin Al Tayyar who said,

'Abu Abdullah^{asws} said: 'The people are upon six divisions. All of these can be interpreted to be upon three divisions – the Emān, and the Kufr (disbelief), and the straying. And they are the Promised people whom Allah^{azwj} has Promised the Paradise and the Fire – the Momineen, and the Unbelievers, and the weak ones, and the hopeful ones for the Command of Allah^{azwj}, either He^{azwj} Punishes them or He^{azwj} Turns towards them (with Mercy), and the acknowledgers of their sins mixing the righteous deeds and the evil deeds, and the people of the Heights'.²

3. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنْ ابْنِ أَبِي عُمَيْرٍ، عَنْ هِشَامِ بْنِ سَالِمٍ، عَنْ زُرَّارَةَ، قَالَ: دَخَلْتُ أَنَا وَحَمْرَانٌ — أَوْ أَنَا وَبَكَيْرٌ — عَلَى أَبِي جَعْفَرٍ عَلَيْهِ السَّلَامُ، قَالَ: قُلْتُ لَهُ: إِنَّا نَمُدُّ الْمُطْمَأَنَّ، قَالَ: «وَمَا الْمُطْمَأَنَّ؟» قُلْتُ: الثَّرَى، فَمَنْ وَافَقَنَا مِنْ عَلَوِيٍّ أَوْ غَيْرِهِ، تَوَلَّيْنَاهُ؛ وَمَنْ خَالَفَنَا مِنْ عَلَوِيٍّ أَوْ غَيْرِهِ، بَرَّئْنَا مِنْهُ.

فَقَالَ لِي: «يَا زُرَّارَةُ، قَوْلُ اللَّهِ أَصْدَقُ مِنْ قَوْلِكَ، فَأَيْنَ الَّذِينَ قَالَ اللَّهُ عَزَّ وَجَلَّ: (إِلَّا الْمُسْتَضْعِفِينَ مِنَ الرِّجَالِ وَالنِّسَاءِ وَالْوِلْدَانِ) (لَا يَسْتَطِيعُونَ حِيلَةً وَلَا يَهْتَدُونَ سَبِيلًا)؟ أَيْنَ الْمَرْجُونَ لِأَمْرِ اللَّهِ؟ أَيْنَ الَّذِينَ (خَلَطُوا عَمَلًا صَالِحًا وَآخَرَ سَيِّئًا)؟ أَيْنَ (أَصْحَابُ الْأَعْرَافِ)؟ أَيْنَ (الْمُؤَلَّفَةِ قُلُوبُهُمْ)؟».

وَزَادَ حَمَّادٌ فِي الْحَدِيثِ، قَالَ: فَارْتَفَعَ صَوْتُ أَبِي جَعْفَرٍ عَلَيْهِ السَّلَامُ وَصَوْتِي حَتَّى كَانَ يَسْمَعُهُ مِنْ عَلَى بَابِ الدَّارِ

وَزَادَ فِيهِ جَمِيلٌ، عَنْ زُرَّارَةَ: فَلَمَّا كَثُرَ الْكَلَامُ بَيْنِي وَبَيْنَهُ، قَالَ لِي: « يَا زُرَّارَةُ، حَقًّا عَلَى اللَّهِ أَنْ يُدْخَلَ الضَّالُّ الْجَنَّةَ ».

Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Hisham Bin Salim, from Zurara who said,

‘I and Humran’, or ‘I and Bukeyr went over to Abu Ja’far^{asws}. I said to him, ‘We are extending the plumb-line (a measuring device)’. He^{asws} said: ‘And what is the plumb-line?’ I said, ‘A measuring criteria. So the one who is concordant with us from the Alawites or others, we befriend him, and the one who opposes us from the Alawites or others, we disavow from him’.

So he^{asws} said to me: ‘O Zurara! The Words of Allah^{azwj} are Truer than your words. So where are those from whom Allah^{azwj} Mighty and Majestic Spoke of [4: 98] Except the weak from among the men and the children who have not in their power the means nor can they find a way (to escape)? Where are the hopeful ones to the Command of Allah^{azwj}, those [9: 102] have mingled a good deed and an evil one? Where are [7: 48] the the people of Al-Araf? Where are the [9: 60] those whose hearts are made to incline (to Truth)?’

And there is an increase in the Hadeeth from Hammad having said, ‘So the voice of Abu Ja’far^{asws} and my voice was raised to the extent that it was heard from the doorway of the house.

And there was an increase by Jameel, from Zurara having said, ‘So when the speech became a lot between him^{asws} and him, he^{asws} said to me: ‘O Zurara! It is a right upon Allah^{azwj} that He^{azwj} does not Enter the straying one into the Paradise’.³

165- بَابُ الْكُفْرِ

Chapter 165 – The Disbelief (Kufr)

1. عِدَّةٌ مِنْ أَصْحَابِنَا، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ، عَنِ الْحَسَنِ بْنِ مَحْبُوبٍ، عَنْ دَاوُدَ بْنِ كَثِيرٍ الرِّقِيِّ، قَالَ: قُلْتُ لِأَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ كَفَرَاتٍ لِلَّهِ عَزَّ وَجَلَّ؟ فَقَالَ: « إِنْ اللَّهَ — عَزَّ وَجَلَّ — فَرَضَ فَرَائِضَ مُوجِبَاتٍ عَلَى الْعِبَادِ، فَمَنْ تَرَكَ فَرِيضَةً مِنَ الْمُوجِبَاتِ فَلَمْ يَعْمَلْ بِهَا وَجَحَدَهَا، كَانَ كَافِرًا، وَأَمَرَ اللَّهُ بِأُمُورٍ كُلُّهَا حَسَنَةً، فَلَيْسَ مَنْ تَرَكَ بَعْضَ مَا أَمَرَ اللَّهُ — عَزَّ وَجَلَّ — بِهِ عِبَادَهُ مِنَ الطَّاعَةِ بِكَافِرٍ، وَلَكِنَّهُ تَارِكٌ لِلْفَضْلِ، مَنْقُوصٌ مِنَ الْخَيْرِ ».

A number of our companions, from Ahmad Bin Muhammad, from Al Hassan Bin Mahboub, from Dawood Bin Kaseer Al Raqqy who said,

‘I said to Abu Abdullah^{asws}, ‘Is the Sunnah of Rasool-Allah^{azwj} like the Impositions of Allah^{azwj} Mighty and Majestic?’ So he^{asws} said: ‘Allah^{azwj} Mighty and Majestic Imposed the Impositions being Obligatory upon the servants. So the one who neglects an Imposition from the Obligations, and he does not act by it and denies it, he would be an Unbeliever. And Rasool-Allah^{saww} ordered with the orders, all of them being good deeds. Thus, one does not become an Unbeliever (Kafir) for ignoring a few of the obligations

that Allah^{azwj} Mighty and Majestic has Commanded His^{azwj} servants to Perform, however, he has ignored a virtue and has cut down goodness'.⁴

2. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنْ حَمَّادِ بْنِ عِيسَى، عَنْ حَرِيزٍ، عَنْ زُرَّارَةَ: عَنْ أَبِي جَعْفَرٍ عَلَيْهِ السَّلَامُ، قَالَ: « وَاللَّهِ، إِنَّ الْكُفْرَ لَأَقْدَمُ مِنَ الشِّرْكِ وَأَحَبُّ وَأَعْظَمُ ». قَالَ: ثُمَّ ذَكَرَ كُفْرَ إِبْلِيسَ حِينَ قَالَ اللَّهُ لَهُ: اسْجُدْ لِآدَمَ، فَأَبَى أَنْ يَسْجُدَ، « فَالْكُفْرُ أَعْظَمُ مِنَ الشِّرْكِ، فَمَنْ اخْتَارَ عَلَى اللَّهِ — عَزَّ وَجَلَّ — وَأَبَى الطَّاعَةَ، وَأَقَامَ عَلَى الْكِبَائِرِ، فَهُوَ كَافِرٌ؛ وَمَنْ نَصَبَ دِينًا غَيْرَ دِينِ الْمُؤْمِنِينَ، فَهُوَ مُشْرِكٌ ».

Ali Bin Ibrahim, from his father, from Hammad Bin Isa, from Hareyz, from Zurara,

(It has been narrated) from Abu Ja'far^{asws} having said: 'By Allah^{azwj}! The disbelief (Kufr) occurred earlier than the association (Shirk) and is worse and more grievous'.

He (the narrator) said, 'Then he^{asws} mentioned: 'Iblees^{la d} disbelieved where Allah^{azwj} Told him^{la} to prostrate to Adam^{as}, but he^{la} refused to prostrate. Hence, the disbelief (Kufr) is more grievous than the association (Shirk). So the one who chooses against Allah^{azwj} Mighty and Majestic and refuses the obedience and stands upon the major sins, so he is a Unbeliever (Kafir); and the one who establishes a religion other than the Religion of the Momineen^{asws}, so he is a Polytheist (Mushrik)'.⁵

3. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ مُحَمَّدِ بْنِ عِيسَى، عَنْ يُونُسَ، عَنْ عَبْدِ اللَّهِ بْنِ بُكَيْرٍ، عَنْ زُرَّارَةَ: عَنْ أَبِي جَعْفَرٍ عَلَيْهِ السَّلَامُ، قَالَ: ذَكَرَ عِنْدَهُ سَالِمُ بْنُ أَبِي حَفْصَةَ وَأَصْحَابُهُ، فَقَالَ: إِنَّهُمْ يَنْكُرُونَ أَنْ يَكُونَ مَنْ حَارَبَ عَلِيًّا عَلَيْهِ السَّلَامُ مُشْرِكِينَ؟ فَقَالَ أَبُو جَعْفَرٍ عَلَيْهِ السَّلَامُ: « فَإِنَّهُمْ يَزْعُمُونَ أَنَّهُمْ كُفَّارٌ » ثُمَّ قَالَ لِي: « إِنَّ الْكُفْرَ أَقْدَمُ مِنَ الشِّرْكِ » ثُمَّ ذَكَرَ كُفْرَ إِبْلِيسَ حِينَ قَالَ لَهُ: اسْجُدْ، فَأَبَى أَنْ يَسْجُدَ. وَقَالَ: « الْكُفْرُ أَقْدَمُ مِنَ الشِّرْكِ، فَمَنْ اجْتَرَى عَلَى اللَّهِ، فَأَبَى الطَّاعَةَ، وَأَقَامَ عَلَى الْكِبَائِرِ، فَهُوَ كَافِرٌ » يَعْنِي: مُسْتَحْفٌ كَافِرٌ.

Ali Bin Ibrahim, from Muhammad Bin Isa, from Yunus, from Abdullah Bin Bukeyr, from Zurara,

(It has been narrated) from Abu Ja'far^{asws}, said, 'Salim Bin Abu Hafs and his companions were mentioned in his^{asws} presence, so he (the narrator) said: 'They are denying that the ones who battled against Ali^{asws} were Polytheists (Mushrik)'. So Abu Ja'far^{asws} said: 'So they are claiming that they were Unbelievers (Kafir)'.

Then he^{asws} said to me: 'The disbelief (Kufr) was earlier than the association (Shirk)'. Then he^{asws} mentioned: 'Iblees^{la d} disbelieved where He^{azwj} Told him^{la} to prostrate, but he^{la} refused to prostrate'.

And he^{asws} said: 'The disbelief (Kufr) occurred earlier than the association (Shirk). So the one who is audacious upon Allah^{azwj} and refuses the

obedience, and stands upon the major sin, so he is a Unbeliever (Kafir), meaning the incognito (disguised) Unbeliever (Kafir)'.⁶

4. عَنْهُ، عَنْ عَبْدِ اللَّهِ بْنِ بُكَيْرٍ، عَنْ زُرَّارَةَ، عَنْ حُمْرَانَ بْنِ أَعْيَنَ، قَالَ: سَأَلْتُ أَبَا عَبْدِ اللَّهِ عليه السلام عَنْ قَوْلِهِ عَزَّ وَجَلَّ: (إِنَّا هَدَيْنَاهُ السَّبِيلَ إِمَّا شَاكِرًا وَإِمَّا كَفُورًا) قَالَ: «إِمَّا آخِذٌ، فَهُوَ شَاكِرٌ؛ وَإِمَّا تَارِكٌ، فَهُوَ كَافِرٌ».

From him, from Abdullah Bin Bukeyr, from Zurara, from Humran Bin Ayn who said,

'I asked Abu Abdullah asws about the Words of the Mighty and Majestic [76: 3] Surely, We have shown him the way: he may be thankful or unthankful. He asws said: 'Either he adopts (the Wilayah) so he is a thankful one, or he neglects (the Wilayah) so he is a Unbeliever (Kafir)'.⁷

5. الْحُسَيْنُ بْنُ مُحَمَّدٍ، عَنْ مُعَلَّى بْنِ مُحَمَّدٍ، عَنِ الْحَسَنِ بْنِ عَلِيٍّ، عَنْ حَمَّادِ بْنِ عُثْمَانَ، عَنْ عُبَيْدِ بْنِ زُرَّارَةَ، قَالَ: سَأَلْتُ أَبَا عَبْدِ اللَّهِ عليه السلام عَنْ قَوْلِ اللَّهِ عَزَّ وَجَلَّ: (وَمَنْ يَكْفُرْ بِالْإِيمَانِ فَقَدْ حَبِطَ عَمَلُهُ)، قَالَ: «تَرَكَ الْعَمَلَ الَّذِي أَقَرَّ بِهِ، مِنْ ذَلِكَ أَنْ يَتْرَكَ الصَّلَاةَ مِنْ غَيْرِ سُقْمٍ وَلَا شُغْلٍ».

Al Husayn Bin Muhammad, from Moalla Bin Muhammad, from Al Hassan Bin Ali, from Hammad Bin Usman, from Ubeyd, from Zurara who said,

'I asked Abu Abdullah asws about the Words of Allah azwj Mighty and Majestic [5: 5] and whoever denies the faith, his work indeed would be Confiscated. He asws said: 'Neglecting the deed which he had acknowledged with it. From that is if he were to neglect the Salāt from without an illness or a pre-occupation'.⁸

6. عِدَّةٌ مِنْ أَصْحَابِنَا، عَنْ سَهْلِ بْنِ زِيَادٍ، عَنْ عَلِيِّ بْنِ أَسْبَاطٍ، عَنْ مُوسَى بْنِ بَكْرِ، قَالَ: سَأَلْتُ أَبَا الْحَسَنِ عليه السلام عَنِ الْكُفْرِ وَالشِّرْكِ: أَيُّهُمَا أَقْدَمُ؟ قَالَ: فَقَالَ لِي: «مَا عَهْدِي بِكَ تَخَاصُمِ النَّاسِ» قُلْتُ: أَمَرَنِي هِشَامُ بْنُ سَالِمٍ أَنْ أَسْأَلَكَ عَنْ ذَلِكَ، فَقَالَ لِي: «الْكُفْرُ أَقْدَمُ وَهُوَ الْجُحُودُ؛ قَالَ اللَّهُ عَزَّ وَجَلَّ: (إِلَّا إِبْلِيسَ أَبَى وَاسْتَكْبَرَ وَكَانَ مِنَ الْكَافِرِينَ)».

A number of our companions, from Sahl Bin ziyad, from Ali Bin Asbat, from Musa Bin Bukeyr who said,

'I asked Abu Al-Hassan asws about the disbelief (Kufr) and the association (Shirk), which of the two was earlier?' So he asws said to me: 'I asws have not agreed with you to debate with the people'. I said, 'Hisham Bin Salim instructed me that I ask you asws about that'. So he asws said to me: 'The disbelief (Kufr) occurred earlier and it is the denial. Allah azwj Mighty and Majestic Said [2: 34] except for Iblees. He refused and was arrogant, and he was one of the unbelievers'.⁹

7. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنْ ابْنِ أَبِي عُمَيْرٍ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ الْحَجَّاجِ، عَنْ زُرَّارَةَ، قَالَ: قُلْتُ لِأَبِي جَعْفَرٍ عليه السلام: يَدْخُلُ النَّارَ مُؤْمِنٌ؟ قَالَ: «لَا، وَاللَّهِ». قُلْتُ: فَمَا

يَدْخُلُهَا إِلَّا كَافِرٌ؟ قَالَ: «لَا، إِلَّا مَنْ شَاءَ اللَّهُ». فَلَمَّا رَدَدْتُ عَلَيْهِ مَرَّارًا، قَالَ لِي: «أَيُّ زُرَّارَةٍ، إِنِّي أَقُولُ: لَا، وَأَقُولُ: إِلَّا مَنْ شَاءَ اللَّهُ، وَأَنْتَ تَقُولُ: لَا، وَلَأَتَقُولُ: إِلَّا مَنْ شَاءَ اللَّهُ».

قَالَ: فَحَدَّثَنِي هِشَامُ بْنُ الْحَكَمِ وَحَمَّادٌ، عَنْ زُرَّارَةَ، قَالَ: قُلْتُ فِي نَفْسِي: شَيْخٌ لَاعِلِمَ لَهُ بِالْخُصُومَةِ، قَالَ: فَقَالَ لِي: «يَا زُرَّارَةُ، مَا تَقُولُ فِيمَنْ أَقَرَّ لَكَ بِالْحُكْمِ؟ أَتَقْتُلُهُ؟ مَا تَقُولُ فِي خَدَمِكُمْ وَأَهْلِيكُمْ؟ أَتَقْتُلُهُمْ؟» قَالَ: فَقُلْتُ: أَنَا — وَاللَّهِ — الَّذِي لَا عِلْمَ لِي بِالْخُصُومَةِ.

Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Abdul Rahman Bin Al Hajjaj, from Zurara who said,

‘I said to Abu Ja’far^{asws}, ‘Would a Momin enter into the Fire?’ He^{asws} said: ‘No, by Allah^{azwj}!’ I said, ‘So none would enter it except for an Unbeliever (Kafir)?’ He^{asws} said: ‘No, except the one whom Allah^{azwj} so Desires to’. So when I reiterated it upon him^{asws} time and again, he^{asws} said to me: ‘Yes, Zurara! I^{asws} am saying, ‘No’, and I^{asws} am (also) saying: ‘Except for the one whom Allah^{azwj} so Desires to’, while you are saying, ‘No’, and you are not saying, ‘Except the one whom Allah^{azwj} so Desires to’.

He (the narrator) said, ‘Hisham Bin Al-Hakam narrated to me, and Hammad, from Zurara who said, ‘I said within myself, ‘And old man. There is no knowledge to him with the debates’. So he^{asws} said to me: ‘O Zurara! What are you saying regarding the one who acknowledge to you with the judgment, would you kill him? What are you saying regarding your servant and your family, would you kill them?’ So I said (to myself), ‘I, by Allah^{azwj}, am the one who has no knowledge for the debating’.”¹⁰

8. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ هَارُونَ بْنِ مُسْلِمٍ، عَنْ مَسْعَدَةَ بْنِ صَدَقَةَ، قَالَ: سَمِعْتُ أَبَا عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ — وَسُئِلَ عَنِ الْكُفْرِ وَالشِّرْكِ: أَيُّهُمَا أَقْدَمُ؟ — فَقَالَ: «الْكُفْرُ أَقْدَمُ، وَذَلِكَ أَنَّ إِبْلِيسَ أَوَّلُ مَنْ كَفَرَ، وَكَانَ كُفْرُهُ غَيْرَ شِرْكٍ؛ لِأَنَّهُ لَمْ يَدْعُ إِلَى عِبَادَةِ غَيْرِ اللَّهِ، وَإِنَّمَا دَعَا إِلَى ذَلِكَ بَعْدُ، فَأَشْرَكَ».

Ali Bin Ibrahim, from Haroun Bin Muslim, from Mas’ada Bin Sadaqa who said,

‘I heard Abu Abdullah^{asws} and he^{asws} had been asked about the disbelief (Kufr) and the association (Shirk), ‘Which of the two occurred earlier?’ So he^{asws} said: ‘(It was) the disbelief (Kufr), and that is because Iblees^{la} was the first one who disbelieved and his^{la} disbelief was other than Shirk, because he^{la} did not (initially) submit to the worship of other than Allah^{azwj}, and rather he^{la} called towards that afterwards, so he^{la} associated (committed Shirk)’.”¹¹

9. هَارُونُ، عَنْ مَسْعَدَةَ بْنِ صَدَقَةَ، قَالَ: سَمِعْتُ أَبَا عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ — وَسُئِلَ: مَا بَالُ الزَّانِي لِتُسْمِيَةِ كَافِرًا وَتَارِكُ الصَّلَاةِ قَدْ سَمِيَتْهُ كَافِرًا؟ وَمَا الْحُجَّةُ فِي ذَلِكَ؟ — فَقَالَ: «لِأَنَّ الزَّانِي وَمَا أَشْبَهَهُ إِنَّمَا يَفْعَلُ ذَلِكَ لِمَكَانِ الشَّهْوَةِ؛ لِأَنَّهُ تَغْلِبُهُ، وَتَارِكُ الصَّلَاةِ لَا يَتْرُكُهَا إِلَّا اسْتِخْفَافًا بِهَا؛ وَذَلِكَ لِأَنَّكَ لَا تَجِدُ الزَّانِيَّ يَأْتِي الْمَرْأَةَ إِلَّا وَهُوَ مُسْتَلِدٌّ لِإِتْيَانِهِ إِيَّاهَا، فَاصْدَأْ

إِلَيْهَا، وَكُلُّ مَنْ تَرَكَ الصَّلَاةَ قَاصِدًا إِلَيْهَا، فَلَيْسَ يَكُونُ قَصْدُهُ لِتَرْكِهَا اللَّذَّةَ فَإِذَا نَفَيْتِ اللَّذَّةَ وَقَعَ الِاسْتِخْفَافُ، وَإِذَا وَقَعَ الِاسْتِخْفَافُ وَقَعَ الْكُفْرُ». قَالَ: وَسُئِلَ أَبُو عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ، وَقِيلَ لَهُ: مَا فَرْقُ بَيْنَ مَنْ نَظَرَ إِلَى امْرَأَةٍ فَرَزَنَ بِهَا، أَوْ خَمَرَ فَشَرِبَهَا، وَبَيْنَ مَنْ تَرَكَ الصَّلَاةَ، حَتَّى لَا يَكُونَ الزَّانِي وَشَارِبُ الْخَمْرِ مُسْتَحْفَافًا، كَمَا يَسْتَحْفَافُ تَارِكُ الصَّلَاةِ؟ وَمَا الْحُجَّةُ فِي ذَلِكَ؟ وَمَا الْعِلَّةُ الَّتِي تَفَرِّقُ بَيْنَهُمَا؟ قَالَ: «الْحُجَّةُ أَنَّ كُلَّ مَا أَدَخَلْتَ أَنْتَ نَفْسَكَ فِيهِ لَمْ يَدْعُكَ إِلَيْهِ دَاعٍ، وَلَمْ يَغْلِبْكَ غَالِبٌ شَهْوَةٌ مِثْلَ الزَّانِ وَشَرِبِ الْخَمْرِ، وَأَنْتَ دَعَوْتَ نَفْسَكَ إِلَى تَرْكِ الصَّلَاةِ وَلَيْسَ ثَمَّ شَهْوَةٌ، فَهُوَ الِاسْتِخْفَافُ بَعِيْنُهُ، وَهَذَا فَرْقٌ مَا بَيْنَهُمَا».

Haroun, from Mas'ada Bin Sadaqa who said,

'I heard Abu Abdullah^{asws} and he^{asws} had been asked, 'What is the matter that the adulterer is not named as an Unbeliever (Kafir) and the neglector of the Salāt has been named as a Unbeliever (Kafir), and what is the proof with regards to that?' So he^{asws} said: 'Because the adulterer and whoever resembles him, rather does that under the influence of the lustful desire, because it overcomes him, while the neglector of the Salāt does not neglect it except considering it as insignificant, and that is because you will never find the adulterer going to the woman except for deriving the pleasure of going to her, and everyone who neglects the Salāt is aiming to it, but his aim of neglecting it is not for the (sake of) pleasure. So when the pleasure is negated, the insignificance sets in, and when the insignificance occurs, the disbelief (Kufr) occurs'.

He (the narrator) said, 'And Abu Abdullah^{asws} was asked and it was said to him^{asws}, 'What is the difference between the one who looks at a woman so he commits adultery with her, or (looks) at wine, so he drinks it, and the one who neglects the Salāt, to the extent that the adulterer and the drinker of wine are not deemed to be as ones who are considering it as insignificant like the neglector of the Salāt is deemed to consider it as insignificant, and what is the proof with regards to that, and what is the reason which differentiates between the two?'

He^{asws} said: 'The proof is that every time you enter yourself into it, it is not inviting you with an invitation, and a lustful desire does not overcome you like the adultery and drinking of the wine, and you are inviting yourself to the neglecting of the Salāt, and there is no desire then. So it is considering it insignificant exactly, and this is the difference what is between the two'.¹²

10. مُحَمَّدٌ بْنُ يَحْيَى، عَنْ أَحْمَدَ بْنِ مُحَمَّدَ بْنِ عِيسَى، عَنْ ابْنِ مَحْبُوبٍ، عَنْ عَبْدِ اللَّهِ بْنِ سِنَانٍ: عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ، قَالَ: «مَنْ شَكَ فِي اللَّهِ وَفِي رَسُولِهِ ﷺ فَهُوَ كَافِرٌ».

Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Ibn Mahboub, from Abdullah Bin Sinan,

(It has been narrated) from Abu Abdullah^{asws} having said: 'The one who doubts in Allah^{azwj} and in His^{azwj} Rasool^{saww}, so his is an Unbeliever (Kafir)'.¹³

11. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنْ صَفْوَانَ، عَنْ مَنْصُورِ بْنِ حَازِمٍ، قَالَ: قُلْتُ لِأَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ: مَنْ شَكَّ فِي رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ؟ قَالَ: «كَافِرٌ» قُلْتُ: فَمَنْ شَكَّ فِي كُفْرِ الشَّاكِّ، فَهُوَ كَافِرٌ؟ فَأَمْسَكَ عَنِّي، فَرَدَدْتُ عَلَيْهِ ثَلَاثَ مَرَّاتٍ، فَاسْتَبَنْتُ فِي وَجْهِهِ الْغَضَبَ.

Ali Bin Ibrahim, from his father, from Safwan, from Mansour Bin Hazim who said,

'I said to Abu Abdullah^{asws}, '(What about) the one who doubts in Rasool-Allah^{saww}?'. He^{asws} said: 'An Unbeliever (Kafir)'. I said, 'So the one who doubts in the disbelief (Kufr) of the doubting one, so he is an Unbeliever (Kafir)?' So he^{asws} withheld from me. So I reiterated upon him^{asws} three times, and the anger became apparent in his^{asws} face'.¹⁴

12. مُحَمَّدُ بْنُ يَحْيَى، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ، عَنْ ابْنِ فَضَّالٍ، عَنْ ابْنِ بُكَيْرٍ، عَنْ عُبَيْدِ بْنِ زُرَّارَةَ، قَالَ: سَأَلْتُ أَبَا عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ عَنْ قَوْلِ اللَّهِ عَزَّ وَجَلَّ: (وَمَنْ يَكْفُرْ بِالْإِيمَانِ فَقَدْ حَبِطَ عَمَلُهُ) فَقَالَ: «مَنْ تَرَكَ الْعَمَلَ الَّذِي أَقَرَّ بِهِ» قُلْتُ: فَمَا مَوْضِعُ تَرَكَ الْعَمَلَ حَتَّى يَدْعَهُ أَجْمَعُ؟ قَالَ: «مِنْهُ الَّذِي يَدْعُ الصَّلَاةَ مُتَعَمِّدًا، لَأَمِنْ سَكْرٍ وَلَأَمِنْ عِلَّةٍ».

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Ibn Fazzal, from Ibn Bukeyr, from Ubeyd Bin Zurara who said,

'I asked Abu Abdullah^{asws} about the Words of Allah^{azwj} Mighty and Majestic [5: 5] and whoever denies the faith, his work indeed would be Confiscated. So he^{asws} said: 'The one who neglects the deed which he had acknowledge with'. I said, 'So what is the subject of the neglected deed to the extent that he (is deemed) to have left the entirety of it?' He^{asws} From it is the one who leaves the Salāt deliberately, neither from intoxication (of sleep) nor from an illness'.¹⁵

13. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنْ ابْنِ أَبِي عُمَيْرٍ، عَنْ مُحَمَّدِ بْنِ حَكِيمٍ وَحَمَّادٍ، عَنْ أَبِي مَسْرُوقٍ، قَالَ: سَأَلَنِي أَبُو عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ عَنْ أَهْلِ الْبَصْرَةِ، فَقَالَ لِي: «مَا هُمْ؟» قُلْتُ: مُرْجِيَّةٌ، وَقَدْرِيَّةٌ، وَحُرُورِيَّةٌ، فَقَالَ: «لَعَنَ اللَّهُ تِلْكَ الْمِلَلَ الْكَافِرَةَ الْمُشْرِكَةَ، الَّتِي لَا تَعْبُدُ اللَّهَ عَلَى شَيْءٍ».

Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Muhammad Bin Hakeym and Hammad, from Abu Masrouq who said,

'Abu Abdullah^{asws} asked me about the people of Al-Basra and he^{asws} said to me: 'What are they?' I said, 'Murjiites, and Qadiriyya, and Harouriyya (sects)'. So he^{asws} said: 'May the Curse of Allah^{azwj} upon those religion of the Unbelievers (Kafirs) and the Polytheists (Mushrik), those who do not worship Allah^{azwj} upon anything'.¹⁶

14. عَنْهُ، عَنِ الْخَطَّابِ بْنِ مَسْلَمَةَ وَأَبَانَ، عَنِ الْفَضِيلِ، قَالَ: دَخَلْتُ عَلَى أَبِي جَعْفَرٍ عَلَيْهِ السَّلَامُ وَعِنْدَهُ رَجُلٌ، فَلَمَّا قَعَدْتُ قَامَ الرَّجُلُ، فَخَرَجَ، فَقَالَ لِي: « يَا فَضِيلُ، مَا هَذَا عِنْدَكَ؟ » قُلْتُ: وَمَا هُوَ؟ قَالَ: « حَرُورِي » قُلْتُ: كَافِرٌ؟ قَالَ: « إِي وَاللَّهِ مُشْرِكٌ ».

From him, from Al Khattab Bin Maslama and Aban, from Al Fuzayl who said,

‘I went over to Abu Ja’far^{asws} and in his^{asws} presence was a man. So when I was seated, the man stood up and went out, and he^{asws} said to me: ‘O Fuzayl! What is this one in your presence?’ I said, ‘And what is it?’ He^{asws} said: ‘(The) Harouriyya (a sect)’. I said, ‘An unbeliever (Kafir)’. He^{asws} said: ‘Yes, by Allah^{azwj}, a Polytheist (Mushrik)’.¹⁷

15. مُحَمَّدٌ بْنُ يَحْيَى، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ، عَنْ ابْنِ مَحْبُوبٍ، عَنْ أَبِي أَيُّوبَ، عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ، قَالَ: سَمِعْتُ أَبَا جَعْفَرٍ عَلَيْهِ السَّلَامُ يَقُولُ: « كُلُّ شَيْءٍ يَجْرُهُ الْإِفْرَارُ وَالتَّسْلِيمُ، فَهُوَ الْإِيمَانُ ؛ وَكُلُّ شَيْءٍ يَجْرُهُ الْإِنْكَارُ وَالْجُحُودُ، فَهُوَ الْكُفْرُ ».

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Ibn Mahboub, from Abu Ayoub, from Muhammad Bin Muslim who said,

‘I heard Abu Ja’far^{asws} saying: ‘Everything which attracts the acknowledgement and the submission, so it is the Emān, and everything which attracts the denial and the rejection, so it is the disbelief’.¹⁸

16. الْحُسَيْنُ بْنُ مُحَمَّدٍ، عَنْ مُعَلَّى بْنِ مُحَمَّدٍ، عَنْ الْوَشَاءِ، عَنْ عَبْدِ اللَّهِ بْنِ سِنَانَ، عَنْ أَبِي حَمْزَةَ، قَالَ: سَمِعْتُ أَبَا جَعْفَرٍ عَلَيْهِ السَّلَامُ يَقُولُ: « إِنَّ عَلِيًّا — صَلَوَاتُ اللَّهِ عَلَيْهِ — بَابٌ فَتَحَهُ اللَّهُ، مَنْ دَخَلَهُ كَانَ مُؤْمِنًا، وَمَنْ خَرَجَ مِنْهُ كَانَ كَافِرًا ».

Al Husayn Bin Muhammad, from Moalla Bin Muhammad, from Al Washa, from Abdullah Bin Sinan, from Abu Hamza who said,

‘I heard Abu Ja’far^{asws} saying that Ali^{asws} is a door which Allah^{azwj} Opened. The one who enters it would be a Momin, and the one who exits from it would be an Unbeliever (Kafir)’.¹⁹

17. عِدَّةٌ مِنْ أَصْحَابِنَا، عَنْ سَهْلِ بْنِ زِيَادٍ، عَنْ يَحْيَى بْنِ الْمُبَارَكِ، عَنْ عَبْدِ اللَّهِ بْنِ جَبَلَةَ، عَنْ إِسْحَاقَ بْنِ عَمَّارٍ وَابْنِ سِنَانَ وَسَمَاعَةَ، عَنْ أَبِي بصيرٍ: عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ، قَالَ: « قَالَ رَسُولُ اللَّهِ ﷺ: طَاعَةُ عَلِيٍّ عَلَيْهِ السَّلَامُ ذُلٌّ، وَمَعْصِيَتُهُ كُفْرٌ بِاللَّهِ، قِيلَ: يَا رَسُولَ اللَّهِ، وَكَيْفَ يَكُونُ طَاعَةُ عَلِيٍّ عَلَيْهِ السَّلَامُ ذُلًّا، وَمَعْصِيَتُهُ كُفْرًا بِاللَّهِ؟ قَالَ: إِنَّ عَلِيًّا عَلَيْهِ السَّلَامُ يَحْمِلُكُمْ عَلَى الْحَقِّ، فَإِنْ أَطَعْتُمُوهُ ذَلْتُمْ، وَإِنْ عَصَيْتُمُوهُ كَفَرْتُمْ بِاللَّهِ عَزَّ وَجَلَّ ».

A number of our companions, from Sahl Bin Ziyad, from Yahya Bin Al Mubarak, from Abdullah Bin Jabala, from Is’haq Bin Ammar and Ibn Sinan and Sama’at, from Abu Baseer,

(It has been narrated) from Abu Abdullah^{asws} having said: ‘Rasool-Allah^{saww} said: ‘Obeying Ali^{asws} is suffering (in this world) and disobeying him^{asws} is disbelief (Kufr) in Allah^{azwj}’. It was said, ‘O Rasool-Allah^{saww}! And how can obedience to Ali^{asws} be a suffering (in this world) and disobedience

to him^{asws} be disbelief (Kufr) in Allah^{azwj}? He^{saww} said: ‘Ali^{asws} carries you all upon the Truth, so if you were to obey him^{asws} you will suffer, but if you were to disobey him^{asws}, you would have disbelieved in Allah^{azwj} Mighty and Majestic’.²⁰

18. الْحُسَيْنُ بْنُ مُحَمَّدٍ، عَنْ مُعَلَّى بْنِ مُحَمَّدٍ، عَنِ الْوَشَاءِ، قَالَ: حَدَّثَنِي إِبْرَاهِيمُ بْنُ أَبِي بَكْرٍ، قَالَ: سَمِعْتُ أَبَا الْحَسَنِ مُوسَى عَلَيْهِ السَّلَامُ يَقُولُ: «إِنَّ عَلِيًّا عَلَيْهِ السَّلَامُ بَابٌ مِنْ أَبْوَابِ الْهُدَى، فَمَنْ دَخَلَ مِنْ بَابِ عَلِيٍّ كَانَ مُؤْمِنًا، وَمَنْ خَرَجَ مِنْهُ كَانَ كَافِرًا، وَمَنْ لَمْ يَدْخُلْ فِيهِ وَلَمْ يَخْرُجْ مِنْهُ كَانَ فِي الطَّبَقَةِ الَّذِينَ لِلَّهِ فِيهِمُ الْمَشِيئَةُ.»

Al Husayn Bin Muhammad, from Moalla Bin Muhammad, from Al Washa who said, ‘Ibrahim Bin Abu Bakr narrated to me saying,

‘I heard Abu Al-Hassan Musa^{asws} saying that Ali^{asws} is a door from the doors of Guidance. So the one who enters from the door of Ali^{asws} would be a Momin, and the one who exits from it would be a Unbeliever (Kafir), and the one who does not enter into it and does not exit out from it would be in the category of those for Allah^{azwj} there would be a Desire (Decision) regarding them’.²¹

19. مُحَمَّدٌ بْنُ يَحْيَى، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ، عَنْ مُحَمَّدِ بْنِ سِنَانٍ، عَنْ ابْنِ بُكَيْرٍ، عَنْ زُرَّارَةَ، عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ، قَالَ: «لَوْ أَنَّ الْعِبَادَ إِذَا جَهِلُوا وَقَفُوا وَلَمْ يَجْهَدُوا، لَمْ يَكْفُرُوا.»

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Muhammad Bin Sinan, from Ibn Bukeyr, from Zurara,

(It has been narrated) from Abu Abdullah^{asws} having said: ‘If the servant, when they were ignorant (of a matter), paused and not rejected, would not have been Unbelievers (Kafirs)’.²²

20. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ مُحَمَّدِ بْنِ عِيسَى، عَنْ يُونُسَ، عَنْ فَضِيلِ بْنِ يَسَارٍ، عَنْ أَبِي جَعْفَرٍ عَلَيْهِ السَّلَامُ، قَالَ: «إِنَّ اللَّهَ — عَزَّ وَجَلَّ — نَصَبَ عَلِيًّا عَلَيْهِ السَّلَامُ عِلْمًا بَيْنَهُ وَبَيْنَ خَلْقِهِ، فَمَنْ عَرَفَهُ كَانَ مُؤْمِنًا، وَمَنْ أَنْكَرَهُ كَانَ كَافِرًا، وَمَنْ جَهِلَهُ كَانَ ضَالًّا، وَمَنْ نَصَبَ مَعَهُ شَيْئًا كَانَ مُشْرِكًا، وَمَنْ جَاءَ بِوَلَايَتِهِ دَخَلَ الْجَنَّةَ، وَمَنْ جَاءَ بَعْدَاوَتِهِ دَخَلَ النَّارَ.»

Ali Bin Ibrahim, from Muhammad Bin Isa, from Yunus, from Fuzayl Bin Yasaar,

(It has been narrated) from Abu Ja’far^{asws} having said: ‘Allah^{azwj} Mighty and Majestic Appointed Ali^{asws} as a flag between Him^{azwj} and His^{azwj} creatures. So the one who recognised him^{asws} would be a Momin, but the one who denied him^{asws} would be a Unbeliever (Kafir), and the one who was ignorant of him^{asws} would stray; and the one who appoints anything (anyone else) with him would be a Polytheist (Mushrik), and the one who comes with his^{asws} Wilayah would enter the Paradise, and the one who comes with his^{asws} animosity would enter the Fire’.²³

21. يُونسُ، عَنْ مُوسَى بْنِ بَكْرٍ: عَنْ أَبِي إِبْرَاهِيمَ عَلَيْهِ السَّلَامُ، قَالَ: «إِنَّ عَلِيًّا عَلَيْهِ السَّلَامُ بَابٌ مِنْ أَبْوَابِ الْجَنَّةِ، فَمَنْ دَخَلَ بَابَهُ كَانَ مُؤْمِنًا، وَمَنْ خَرَجَ مِنْ بَابِهِ كَانَ كَافِرًا، وَمَنْ لَمْ يَدْخُلْ فِيهِ وَلَمْ يَخْرُجْ مِنْهُ كَانَ فِي الطَّبَقَةِ الَّتِي لِلَّهِ فِيهِمُ الْمَشِئَةُ.»

Yunus, from Musa Bin Bakr,

(It has been narrated) from Abu Ibrahim^{asws} (7th Imam^{asws}) having said that Ali^{asws} is a door from the doors of the Paradise. So the one who enters his^{asws} door would be a Momin, but the one who exits from his^{asws} door would be a Unbeliever (Kafir), and the one who does not enter into it and does not exit from it would be in the category whose (fate would depend on) Allah^{azwj} Desire (Decision) regarding them'.²⁴

166 - بَابُ وَجْهِ الْكُفْرِ

Chapter 166 – Aspects of the Kufr (Disbelief)

1. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنْ بَكْرِ بْنِ صَالِحٍ، عَنِ الْقَاسِمِ بْنِ بُرَيْدٍ، عَنْ أَبِي عَمْرٍو الرُّبَيْرِيِّ: عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ، قَالَ: قُلْتُ لَهُ: أَخْبِرْنِي عَنْ وَجْهِ الْكُفْرِ فِي كِتَابِ اللَّهِ عَزَّ وَجَلَّ.

قَالَ: «الْكُفْرُ فِي كِتَابِ اللَّهِ عَلَى خَمْسَةِ أَوْجُهٍ: فَمِنْهَا كُفْرُ الْجُحُودِ — وَالْجُحُودُ عَلَى وَجْهَيْنِ — وَالْكُفْرُ بِتَرْكِ مَا أَمَرَ اللَّهُ، وَكُفْرُ الْبَرَاءَةِ، وَكُفْرُ النِّعَمِ. فَأَمَّا كُفْرُ الْجُحُودِ، فَهُوَ الْجُحُودُ بِالرُّبُوبِيَّةِ، وَهُوَ قَوْلُ مَنْ يَقُولُ: لَارَبَّ، وَلَا جَنَّةَ، وَلَا نَارَ، وَهُوَ قَوْلُ صَنَفَيْنِ مِنَ الزَّانِقَةِ يُقَالُ لَهُمُ: الدَّهْرِيَّةُ، وَهُمْ الَّذِينَ يَقُولُونَ: (وَمَا يُهْلِكُنَا إِلَّا الدَّهْرُ) وَهُوَ دِينٌ وَضَعُوهُ لَأَنْفُسِهِمْ بِالِاسْتِحْسَانِ مِنْهُمْ عَلَى غَيْرِ تَثْبِيْتٍ مِنْهُمْ وَلِلتَّحْقِيقِ لَشَيْءٍ مِمَّا يَقُولُونَ، قَالَ اللَّهُ عَزَّ وَجَلَّ: (إِنْ هُمْ إِلَّا يَظُنُّونَ) أَنْ ذَلِكَ كَمَا يَقُولُونَ، وَقَالَ: (إِنَّ الَّذِينَ كَفَرُوا سَوَاءٌ عَلَيْهِمْ أُنْذِرْتَهُمْ أَمْ لَمْ تُنْذِرْهُمْ لَا يُؤْمِنُونَ) يَعْنِي بِتَوْحِيدِ اللَّهِ تَعَالَى، فَهَذَا أَحَدُ وَجْهِ الْكُفْرِ.

وَأَمَّا الْوَجْهُ الْآخَرُ مِنَ الْجُحُودِ عَلَى مَعْرِفَةٍ، فَهُوَ أَنْ يَجْحَدَ الْجَاوِدُ وَهُوَ يَعْلَمُ أَنَّهُ حَقٌّ قَدْ اسْتَقَرَّ عِنْدَهُ، وَقَدْ قَالَ اللَّهُ عَزَّ وَجَلَّ: (وَجَحَدُوا بِهَا وَاسْتَيْقَنَتْهَا أَنْفُسُهُمْ ظُلْمًا وَعُلُوًّا) وَقَالَ اللَّهُ عَزَّ وَجَلَّ: (وَكَانُوا مِنْ قَبْلِ يَسْتَفْتِحُونَ عَلَى الَّذِينَ كَفَرُوا فَلَمَّا جَاءَهُمْ مَا عَرَفُوا كَفَرُوا بِهِ فَلَعْنَةُ اللَّهِ عَلَى الْكَافِرِينَ) فَهَذَا تَفْسِيرُ وَجْهِ الْجُحُودِ.

وَالْوَجْهُ الثَّالِثُ مِنَ الْكُفْرِ كُفْرُ النِّعَمِ، وَذَلِكَ قَوْلُهُ تَعَالَى يَحْكِي قَوْلَ سُلَيْمَانَ عَلَيْهِ السَّلَامُ: (هَذَا مِنْ فَضْلِ رَبِّي لِيَبْلُوَنِي أَأَشْكُرُ أَمْ أَكْفُرُ وَمَنْ شَكَرَ فَإِنَّمَا يَشْكُرُ لِنَفْسِهِ وَمَنْ كَفَرَ فَإِنَّ رَبِّيَ عَنِّي

كِرِيمٍ) وَقَالَ: (لَيْنَ شَكَرْتُمْ لَا زِيدَنَّكُمْ وَلَيْنَ كَفَرْتُمْ إِنَّ عَذَابِي لَشَدِيدٌ) وَقَالَ: (فَادْكُرُونِي أَذْكُرْكُمْ وَاشْكُرُوا لِي وَلَا تَكْفُرُونِ).

وَالْوَجْهَ الرَّابِعُ مِنَ الْكُفْرِ تَرْكُ مَا أَمَرَ اللَّهُ — عَزَّ وَجَلَّ — بِهِ، وَهُوَ قَوْلُ اللَّهِ عَزَّ وَجَلَّ: (وَإِذْ أَخَذْنَا مِيثَاقَكُمْ لَا تَسْفِكُونَ دِمَاءَكُمْ وَلَا تُخْرِجُونَ أَنْفُسَكُمْ مِنْ دِيَارِكُمْ ثُمَّ أَقْرَرْتُمْ وَأَنْتُمْ تَشْهَدُونَ ثُمَّ أَنْتُمْ هَؤُلَاءِ تَقْتُلُونَ أَنْفُسَكُمْ وَتُخْرِجُونَ فَرِيقًا مِنْكُمْ مِنْ دِيَارِهِمْ تَظَاهَرُونَ عَلَيْهِمْ بِالْإِثْمِ وَالْعُدْوَانِ وَإِنْ يَأْتِوكُمْ أُسَارَى تُفَادُوهُمْ وَهُوَ مُحَرَّمٌ عَلَيْكُمْ إِخْرَاجُهُمْ أَفَتُؤْمِنُونَ بِبَعْضِ الْكِتَابِ وَتَكْفُرُونَ بِبَعْضٍ فَمَا جَزَاءُ مَنْ يَفْعَلْ ذَلِكَ مِنْكُمْ قَدْ بَرَكَ مَا أَمَرَ اللَّهُ — عَزَّ وَجَلَّ — بِهِ، وَنَسَبَهُمْ إِلَى الْإِيمَانِ، وَلَمْ يَقْبَلْهُ مِنْهُمْ، وَلَمْ يَنْفَعَهُمْ عِنْدَهُ، فَقَالَ: (فَمَا جَزَاءُ مَنْ يَفْعَلْ ذَلِكَ مِنْكُمْ إِلَّا خِزْيٌ فِي الْحَيَاةِ الدُّنْيَا وَيَوْمَ الْقِيَامَةِ يُرَدُّونَ إِلَى أَشَدِّ الْعَذَابِ وَمَا اللَّهُ بِغَافِلٍ عَمَّا تَعْمَلُونَ).

وَالْوَجْهَ الْخَامِسُ مِنَ الْكُفْرِ الْبِرَاءَةُ، وَذَلِكَ قَوْلُهُ — عَزَّ وَجَلَّ — يَحْكِي قَوْلَ إِبْرَاهِيمَ عَلَيْهِ السَّلَامُ: (كَفَرْنَا بِكُمْ وَبَدَا بَيْنَنَا وَبَيْنَكُمْ الْعَدَاوَةُ وَالْبَغْضَاءُ أَبَدًا حَتَّى تُؤْمِنُوا بِاللَّهِ وَحْدَهُ) يَعْنِي تَبَرَّأْنَا مِنْكُمْ، وَقَالَ: يَذْكُرُ إِبْلِيسَ وَتَبَرَّأَتْهُ مِنْ أَوْلِيَائِهِ مِنَ الْإِنْسِ يَوْمَ الْقِيَامَةِ: (إِنِّي كَفَرْتُ بِمَا أَشْرَكْتُمُونَ مِنْ قَبْلُ) وَقَالَ: (إِنَّمَا اتَّخَذْتُمْ مِنْ دُونِ اللَّهِ أَوْثَانًا مَوَدَّةَ بَيْنِكُمْ فِي الْحَيَاةِ الدُّنْيَا ثُمَّ يَوْمَ الْقِيَامَةِ يَكْفُرُ بَعْضُكُم بِبَعْضٍ) (وَيَلْعَنُ بَعْضُكُمْ بَعْضًا) يَعْنِي يَتَبَرَّأُ بَعْضُكُمْ مِنْ بَعْضٍ.

«.

Ali Bin Ibrahim, from his father, from Bakr Bin Salih, from Al Qasim Bin Yazeed, from Abu Amro Al Zubeyri,

(It has been narrated) from Abu Abdullah^{asws}, said, ‘I said to him^{asws}, ‘Inform me about the aspects of the Kufr (disbelief) in the Book of Allah^{azwj} Mighty and Majestic’. He^{asws} said: ‘The Kufr (disbelief) in the Book of Allah^{azwj} is upon five aspects. So, from these is the Kufr (disbelief) of the denial. And the denial is upon two aspects – the Kufr (disbelief) by neglecting what Allah^{azwj} Commanded for, and Kufr (disbelief) of the disownment (Tabarra); and there is the Kufr (disbelief) of the Bounties.

So, as for the Kufr of the denial, so it is the denial of the Lordship (of Allah^{azwj}), and it is the speech of the one who is saying, ‘There is neither a Lord^{azwj}, nor a Paradise, nor a Fire, and it is the speech of two types of the atheists called the ‘Dahriyya’ (Eternalists); and they are the ones who are saying, [45: 24] and nothing destroys us but the passage of time’; and it is a religion placed for their own selves with the approval upon without there being an affirmation from them, nor any investigation of anything from what they are saying.

Allah^{azwj} Mighty and Mjestic Says [45: 24] they only but conjecture, if it was like as what they are saying. And He^{azwj} Said [36: 10] And it is alike to them whether you warn them or do not warn them, they will not be believing.

Meaning, (believing) in the Oneness of Allah^{azwj} the Exalted. Thus, this is one of the aspects of the disbelief (Kufr).

And as for the other aspect from the denial upon the recognition, and it is that the denier denies and he knows that it is true which he has already acknowledged with himself, and Allah^{azwj} Mighty and Majestic has Said [27: 14] And they denied with it unjustly and out of pride although they were certain themselves. And Allah^{azwj} Mighty and Majestic Said [2: 89] And when there came to them a Book from Allah Verifying that which was with them, and beforehand they used to pray for victory against those who disbelieve, but when there came to them what they recognised, they disbelieved in it; so the Curse of Allah is on the unbelievers. So this is the interpretation of the aspect of the denial.

And the third aspect from the Kufr (disbelief) is the Kufr of the Bounties, and these are the Words of the Exalted Relating the words of Suleyman^{as} This is from the Grace of my Lord that He may Try me whether I am grateful or ungrateful; and whoever is grateful, so he is grateful for his own soul, and whoever is ungrateful, then surely my Lord is Self-sufficient, Generous. And He^{azwj} Said [14: 7] If you are grateful, I would Increase it more for you, and if you are ungrateful, My Punishment is truly Severe. And He^{azwj} Said [2: 152] Therefore remember Me, I will remember you, and be thankful to Me, and do not be ungrateful to Me’.

And the fourth aspect from the Kufr (disbelief) is neglecting what Allah^{azwj} Mighty and Majestic had Commanded with, and these are the Words of Allah^{azwj} Mighty and Majestic [2: 84] And when We Took a Covenant with you: You shall not shed your blood and you shall not throw your people out of your houses; then you gave a promise while you witnessed [2: 85] Then you are those who kill your people and turn a party from among you out of their homes, backing each other up against them unlawfully and exceeding the limits; and if they were to come to you as captives, you would ransom them - while their very turning out was unlawful for you. Do you then believe in a part of the Book and disbelieve in the other? What then is the Recompense of such among you as do this.

So their Kufr (disbelief) was with the neglecting of what Allah^{azwj} Mighty and Majestic had Commanded with and their linking to the Emān, and it would not be Accepted from them and it will not benefit them in His^{azwj} Presence, therefore He^{azwj} Said What then is the Recompense of such among you as do this except for disgrace in the life of the world, and on the Day of Resurrection they shall be Sent back to the most grievous Punishment, and Allah is not at all heedless of what you are doing.

And the fifth aspect from the Kufr (disbelief) is Kufr of the disownment, and these are the Words of the Mighty and Majestic Relating the words of Ibrahim^{as} [60: 4] Surely we distance ourselves from you and what you are worshipping besides Allah; We deny you, and enmity and hatred have appeared between us and you and will be forever until you believe in Allah Alone, meaning ‘We disavow from you all!’.

And He^{azwj} Said Mentioning Iblees^{la} and his^{la} disavowment from his^{la} friends from the human beings on the Day of Judgment [14: 22] surely I disbelieved in your associating me with Allah from before. [29: 25] And he

said: But rather, you have only taken for yourselves idols besides Allah by way of cordiality between you in the life of the world, then on the Day of Judgement some of you would deny others, and some of you will curse others – meaning some of you would be disavowing from the others’.²⁵

167- بَابُ دَعَائِمِ الْكُفْرِ وَشُعْبِهِ

Chapter 167 – The pillars of the Kufr (Disbelief) and its branches

1. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنْ حَمَّادِ بْنِ عِيسَى، عَنْ إِبْرَاهِيمَ بْنِ عُمَرَ الْيَمَانِيِّ، عَنْ عُمَرَ بْنِ أُذَيْنَةَ، عَنْ أَبَانَ بْنِ أَبِي عِيَّاشٍ، عَنْ سُلَيْمِ بْنِ قَيْسِ الْهَلَلِيِّ: عَنْ أَمِيرِ الْمُؤْمِنِينَ صَلَوَاتُ اللَّهِ عَلَيْهِ، قَالَ: «بُنِيَ الْكُفْرُ عَلَى أَرْبَعِ دَعَائِمٍ: الْفُسْقُ، وَالْغُلُوُّ، وَالشُّكُّ، وَالشُّبْهَةُ. وَالْفُسْقُ عَلَى أَرْبَعِ شُعَبٍ: عَلَى الْحَفَاءِ، وَالْعَمَى، وَالْغَفْلَةِ، وَالْعَتُوِّ؛ فَمَنْ جَفَا احْتَقَرَ الْحَقَّ، وَمَقَّتْ الْفُقَهَاءَ، وَأَصْرَّ عَلَى الْحَنْثِ الْعَظِيمِ؛ وَمَنْ عَمِيَ نَسِيَ الذِّكْرَ، وَاتَّبَعَ الظَّنَّ، وَبَارَزَ خَالِقَهُ، وَأَلْحَ عَلَيْهِ الشَّيْطَانُ، وَطَلَبَ الْمَغْفِرَةَ بِلَا تَوْبَةٍ وَلَا اسْتِكَانَةَ وَلَا غَفْلَةً؛ وَمَنْ غَفَلَ جَنَى عَلَى نَفْسِهِ، وَانْقَلَبَ عَلَى ظَهْرِهِ، وَحَسَبَ غِيَةَ رُشْدًا، وَغَرَّتْهُ الْأَمَانِيُّ، وَأَخَذَتْهُ الْحَسْرَةُ وَالنَّدَامَةُ إِذَا قُضِيَ الْأَمْرُ، وَانْكَشَفَ عَنْهُ الْغَطَاءُ، وَبَدَا لَهُ مَا لَمْ يَكُنْ يَحْتَسِبُ؛ وَمَنْ عَتَا عَنْ أَمْرِ اللَّهِ شُكًّا؛ وَمَنْ شَكَّ، تَعَالَى اللَّهُ عَلَيْهِ، فَأَذَلَّهُ بِسُلْطَانِهِ، وَصَغَّرَهُ بِجَلَالِهِ، كَمَا اغْتَرَّ بِرَبِّهِ الْكَرِيمِ، وَفَرَطَ فِي أَمْرِهِ.

وَالْغُلُوُّ عَلَى أَرْبَعِ شُعَبٍ: عَلَى التَّعَمُّقِ بِالرَّأْيِ، وَالتَّنَازُعِ فِيهِ، وَالزَّيْغِ، وَالشَّقَاقِ؛ فَمَنْ تَعَمَّقَ لَمْ يَنْبِ إِلَى الْحَقِّ، وَلَمْ يَزِدْ إِلَّا غُرْقًا فِي الْغَمَرَاتِ، وَلَمْ تَنْحَسِرْ عَنْهُ فِتْنَةٌ إِلَّا غَشِيَتْهُ أُخْرَى، وَانْخَرَقَ دِينُهُ، فَهُوَ يَهْوِي فِي أَمْرٍ مَرِيحٍ؛ وَمَنْ نَازَعَ فِي الرَّأْيِ وَخَاصَمَ، شُهِرَ بِالْعَثَلِ مِنْ طَوْلِ اللَّحَاجِ؛ وَمَنْ زَاغَ قُبْحَتْ عِنْدَهُ الْحَسَنَةُ، وَحَسُنَتْ عِنْدَهُ السَّيِّئَةُ؛ وَمَنْ شَاقَّ أَعْوَرَتْ عَلَيْهِ طَرَفَهُ، وَاعْتَرَضَ عَلَيْهِ أَمْرُهُ، فَضَاقَ عَلَيْهِ مَخْرَجُهُ إِذَا لَمْ يَتَّبِعْ سَبِيلَ الْمُؤْمِنِينَ. وَالشُّكُّ عَلَى أَرْبَعِ شُعَبٍ: عَلَى الْمَرِيَةِ، وَالْهَوَى، وَالتَّرَدُّدِ، وَالِاسْتِسْلَامِ، وَهُوَ قَوْلُ اللَّهِ عَزَّ وَجَلَّ: (فَبِأَيِّ آلَاءِ رَبِّكَ تَتَمَارَى)».

وَفِي رِوَايَةٍ أُخْرَى: «عَلَى الْمَرِيَةِ، وَالْهَوْلِ مِنَ الْحَقِّ، وَالتَّرَدُّدِ، وَالِاسْتِسْلَامِ لِلْجَهْلِ وَأَهْلِهِ

».

«فَمَنْ هَالَهُ مَا بَيْنَ يَدَيْهِ نَكَصَ عَلَى عَقْبِهِ؛ وَمَنْ امْتَرَى فِي الدِّينِ تَرَدَّدَ فِي الرَّيْبِ، وَسَبَقَهُ الْأَوَّلُونَ مِنَ الْمُؤْمِنِينَ، وَأَدْرَكَهُ الْآخِرُونَ، وَوَطَّئَتْهُ سَنَابِكُ الشَّيْطَانِ؛ وَمَنْ اسْتَسْلَمَ

لَهْلَكَةِ الدُّنْيَا وَالْآخِرَةِ هَلَكَ فِيمَا بَيْنَهُمَا، وَمَنْ نَجَا مِنْ ذَلِكَ، فَمِنْ فَضْلِ الْيَقِينِ، وَلَمْ يَخْلُقِ
اللَّهُ خَلْقًا أَقَلَّ مِنَ الْيَقِينِ.

وَالشُّبْهَةُ عَلَى أَرْبَعِ شُعَبٍ: إِعْجَابٌ بِالزَّيْنَةِ، وَتَسْوِيلُ النَّفْسِ، وَتَأْوُلُ الْعُوجِ، وَلَبْسُ الْحَقِّ
بِالْبَاطِلِ؛ وَذَلِكَ بِأَنَّ الزَّيْنَةَ تَصْدِفُ عَنِ الْبَيِّنَةِ، وَأَنَّ تَسْوِيلَ النَّفْسِ يُقْحِمُ عَلَى الشَّهْوَةِ، وَأَنَّ
الْعُوجَ يَمِيلُ بِصَاحِبِهِ مِيلًا عَظِيمًا، وَأَنَّ اللَّبْسَ ظَلَمَاتٌ بَعْضُهَا فَوْقَ بَعْضٍ، فَذَلِكَ الْكُفْرُ
وَدَعَائِمُهُ وَشُعْبُهُ.»

Ali Bin Ibrahim, from his father, from Hammad Bin Isa, from Ibrahim Bin Umar Al Yamani, from Umar Bin Azina, from Aban Bin Abu Ayyash, from Suleym Bin Qays Al Hilaly,

(It has been narrated) from Amir Al-Momineen^{asws} having said: ‘The Kufr (disbelief) is built upon four pillars – the immorality, and the exaggeration, and the doubt, and the suspicion.

And the immorality is upon four branches – upon the disloyalty, and the blindness, and the heedlessness, and the insolence. So the one who was disloyal would consider the truth as insignificant and would detest the understanding ones^{asws}, and insist upon committing the grievous sins. And the one who is blind would forget the Remembrance (of Allah^{azwj}) and follow the conjectures and duel against his Creator, and the Satan^{la} would urge upon him, and he would seek the Forgiveness without repenting, and he would neither be complacent nor be heedless.

And the one who is heedless would perpetrate against himself and overturn upon his back and reckon that his straying is a guidance, and the wishful thinking deceives him, and the regret and remorse seizes him when the matter is accomplished and the covering is uncovered from him, and there appears to him what he had not reckoned with; and the one who is insolent about the Commands of Allah^{azwj} would doubt, and the one who doubts, Allah^{azwj} Overcomes upon him and Disgraces him with His^{azwj} Authority, and Belittles him by His^{azwj} Majesty just as he had deceived with his Benevolent Lord^{azwj} and exceeded in His^{azwj} Commands.

And the exaggeration is upon four branches – upon the diving into the opinions, and the disputing in it, and the aberrations and the discord. So the one who dives (into the opinions) would not be reprimanded to the Truth and would not increase except in drowning in the immersions, and a strife would not recede from him except that another one would overwhelm him, and his religion would be punctured (demolished), so he would tumble into a confusing affair.

And the one who disputes regarding the opinions and quarrels, would be exposed by the absurdities from the prolonged obstinacy. So the one who is disloyal, the good deeds would seem terrible to him and the evil deeds would appear good to him. And the one who is troublesome, his ways would be dead-ended, and his affairs would be protested upon him. Thus, his exit would be constricted upon him when he does not follow the way of the Momineen’.

And the doubt is upon four branches – upon the suspicion, and the whims, and the hesitation, and the submission, and these are the Words of Allah^{azwj}

Mighty and Majestic [53: 55] Which of your Lord's benefits will you then be suspicious about?'.
 And in another report, '(The doubt) is upon the suspicions, and the awe from the Truth, and the hesitation, and the submission to the ignorance and its people'.

So the one who is terrified of what is in front of him would turn back upon his heels, and the one who suspects in the Religion would hesitate in the doubts, and the former ones from the Momineen would precede him and the later ones would catch up with him, and he would be trampled under the hooves of the Satans^{la}; and the one who submits to the destruction of the world and the Hereafter would be destroyed in what is between the two, and the one who is saved from that is by the merit of the conviction. And Allah^{azwj} did not Create anything more scarcely than the conviction.

And the confusion is upon four branches – being astounded by the adornments, and the temptations of the self, and the interpretation of the crookedness, and the clothing the truth with the falsehood, and that is because the adornments block from the evidence, and that the temptations of the self hurl you upon the lustful desires,

and that the crookedness inclines its owner with a grievous inclination, and that the clothing (the truth with the falsehood) is the darkness, part of it on top of part.

So that is the Kufr (disbelief), and its pillars, and its branches'.²⁶

168 - بَابُ صِفَةِ النِّفَاقِ وَالْمُنَافِقِ

Chapter 168 – Description of the hypocrisy and the hypocrite (Continued from above)

1. قَالَ عَلِيُّ بْنُ أَبِي طَالِبٍ: «وَالنِّفَاقُ عَلَى أَرْبَعٍ دَعَائِمٌ: عَلَى الْهَوَى، وَالْهَوَيْنَا، وَالْحَفِظَةِ، وَالطَّمَعِ. فَالْهَوَى عَلَى أَرْبَعٍ شُعَبٍ: عَلَى الْبَغْيِ، وَالْعُدْوَانِ، وَالشَّهْوَةِ، وَالطُّغْيَانِ؛ فَمَنْ بَغَى كَثُرَتْ غَوَائِلُهُ، وَتَخَلَّى مِنْهُ، وَقَصُرَ عَلَيْهِ؛ وَمَنْ اعْتَدَى لَمْ يَزَلْ يَوْمًا بِوَأْتِهِ، وَلَمْ يَسْلَمْ قَلْبُهُ، وَلَمْ يَمْلِكْ نَفْسَهُ عَنِ الشَّهَوَاتِ؛ وَمَنْ لَمْ يَعْدِلْ نَفْسَهُ فِي الشَّهَوَاتِ خَاضَ فِي الْخَبِيثَاتِ؛ وَمَنْ طَغَى ضَلَّ عَلَى عَمَدٍ بِلَا حِجَّةٍ.

وَالْهَوَيْنَا عَلَى أَرْبَعٍ شُعَبٍ: عَلَى الْغَرَّةِ، وَالْأَمَلِ، وَالْهَيْبَةِ، وَالْمُمَاطَلَةِ؛ وَذَلِكَ بِأَنَّ الْهَيْبَةَ تَرُدُّ عَنِ الْحَقِّ، وَالْمُمَاطَلَةُ تَفْرُطُ فِي الْعَمَلِ حَتَّى يَقْدَمَ عَلَيْهِ الْأَجَلُ؛ وَلَوْ لَا الْأَمَلُ عَلِمَ الْإِنْسَانُ حَسَبَ مَا هُوَ فِيهِ، وَلَوْ عَلِمَ حَسَبَ مَا هُوَ فِيهِ، مَاتَ خَفَاتًا مِنَ الْهَوْلِ وَالْوَجَلِ؛ وَالْغَرَّةُ تَقْصُرُ بِالْمَرْءِ عَنِ الْعَمَلِ.

وَالْحَفِظَةُ عَلَى أَرْبَعٍ شُعَبٍ: عَلَى الْكِبَرِ، وَالْفَخْرِ، وَالْحَمِيَّةِ، وَالْعَصَبِيَّةِ؛ فَمَنْ اسْتَكْبَرَ أَدْبَرَ عَنِ الْحَقِّ؛ وَمَنْ فَخَرَ فَجَرَ؛ وَمَنْ حَمَى أَصَرَ عَلَى الذُّنُوبِ؛ وَمَنْ أَخَذَتْهُ الْعَصَبِيَّةُ جَارَ، فَبَيْسَ الْأَمْرِ بَيْنَ إِدْبَارٍ وَفُجُورٍ، وَإِصْرَارٍ وَجَوْرِ عَلَى الصِّرَاطِ.

وَالطَّمَعُ عَلَى أَرْبَعِ شُعَبٍ: الْفَرَحُ، وَالْمَرَحُ، وَاللَّحَاجَةُ، وَالتَّكَاثُرُ؛
فَالْفَرَحُ مَكْرُوهٌ عِنْدَ اللَّهِ، وَالْمَرَحُ خِيَلَاءٌ، وَاللَّحَاجَةُ بَلَاءٌ لِمَنْ اضْطَرَّتْهُ إِلَى حَمْلِ الثَّأَمِ،
وَالتَّكَاثُرُ لَهُوٌ وَلَعِبٌ وَشُغْلٌ وَاسْتِبدَالُ الَّذِي هُوَ أَدْنَى بِالَّذِي هُوَ خَيْرٌ.
فَذَلِكَ النِّفَاقُ وَدَعَائِمُهُ وَشُعْبُهُ، وَاللَّهُ قَاهِرٌ فَوْقَ عِبَادِهِ، تَعَالَى ذِكْرُهُ، وَجَلَّ وَجْهُهُ، وَأَحْسَنَ
كُلَّ شَيْءٍ خَلَقَهُ، وَانْبَسَطَتْ يَدَاهُ، وَوَسَّعَتْ كُلُّ شَيْءٍ رَحْمَتَهُ، وَظَهَرَ أَمْرُهُ، وَأَشْرَقَ نُورُهُ،
وَفَاضَتْ بَرَكَتُهُ، وَاسْتَضَاءَتْ حُكْمَتُهُ، وَهَيَّمَنَ كِتَابُهُ، وَفَلَحَتْ حُجَّتُهُ، وَخَلَصَ دِينُهُ،
وَاسْتَظْهَرَ سُلْطَانُهُ، وَحَقَّتْ كَلِمَتُهُ، وَأَقْسَطَتْ مُوَاظِنَتُهُ، وَبَلَغَتْ رِسَالُهُ، فَجَعَلَ السَّيِّئَةَ ذَنْبًا،
وَالذَّنْبَ فَتْنَةً، وَالْفِتْنَةَ دَنْسًا؛ وَجَعَلَ الْحُسْنَ عَتًى، وَالْعَتَى تَوْبَةً، وَالتَّوْبَةَ طَهُورًا؛ فَمَنْ تَابَ
اهْتَدَى؛ وَمَنْ افْتَنَ غَوَى مَا لَمْ يَتَّبِعْ إِلَى اللَّهِ، وَيَعْتَرِفْ بِذَنْبِهِ، وَلَا يَهْلِكْ عَلَى اللَّهِ إِلَّا هَالِكٌ.
اللَّهُ اللَّهُ؛ فَمَا أَوْسَعَ مَا لَدَيْهِ مِنَ التَّوْبَةِ وَالرَّحْمَةِ وَالْبُشْرَى وَالْحِلْمِ الْعَظِيمِ!
وَمَا أَتَكَلَّ مَا عِنْدَهُ مِنَ الْأَنْكَالِ وَالْجَحِيمِ وَالْبَطْشِ الشَّدِيدِ! فَمَنْ ظَفَرَ بِطَاعَتِهِ اجْتَلَبَ
كَرَامَتَهُ؛ وَمَنْ دَخَلَ فِي مَعْصِيَتِهِ ذَاقَ وَبَالَ نَقِمَتِهِ، وَعَمَّا قَلِيلٍ لَيُصْبِحُنَّ نَادِمِينَ».

He^{asws} said: 'And the hypocrisy is upon four pillars – upon the whims, and the leisureliness, and the grudges, and the greed. The desires are upon four branches – upon the rebellion, and the animosity, and the lustful desires, and the tyranny. So the one who rebels, is change of circumstances would be frequent and he would be isolated from, and would have restrictions upon him; and the one who transgresses would not be secure from his harmful consequences, and his heart would not be tranquil, and he would not be in control of himself from the lustful desires; and the one who does not rebukes his own self regarding the lustful desires would dive into the evil deeds; and the one who is arrogant would stray upon deliberation without a proof.

And the leisureliness is upon four branches – upon the inattention, and the expectations, and the awe, and the procrastination, and that is because the awe repels from the truth, and the procrastination (leads to) carelessness in the deed until the deadline comes up upon him, and had it not been for the expectation the human being would know the reckoning of what he is in, and if he were to know the reckoning of what he is in, he would die fearing from the horrors and the apprehension; and the inattentiveness cuts short the man from the deeds.

And the grudges are upon four branches – upon the arrogance, and the pride, and the egoism, and the prejudice. So the one who is arrogant would turn back from the truth, and the one who is proud would be immoral, and the one who is egoistic would persist upon the sins, and the one who is seized by the prejudice would be tyrannous. So the most evil of the matters is a matter between the turning back, and the immorality, and the persistence and the tyranny upon the path.

And the greed is upon four branches – the jubilation, and the hilarity, and the obstinacy and the abundance. So the jubilation is Disliked in the Presence

of Allah^{azwj}, and the hilarity is haughtiness, and the obstinacy is an affliction for the one who is desperate to carry upon the sins, and the abundance is sport, and play, and pre-occupation, and the changing for that which is lowly by that which is good.

So that is the hypocrisy and its pillars and its branches. And Allah^{azwj} is Compelling upon His^{azwj} servants, Exalted is His^{azwj} Mention and Majestic is His^{azwj} Face, and good is everything which He^{azwj} Created, and His^{azwj} Hand is Extensive, and His^{azwj} Mercy Covers everything, and His^{azwj} Command is Manifest, and His^{azwj} Light is bright, and His^{azwj} Blessing is over-flowing, and His^{azwj} Wisdom is Illuminating, and His^{azwj} Book is Absolute, and His^{azwj} Argument is overwhelming, and His^{azwj} Religion is pure, and His^{azwj} Authority is overpowering, and His^{azwj} Word is justified, and His Scale is equitable, and His^{azwj} Rasools^{as} delivered (the Message).

So He^{azwj} Made the evil deed to be a sin, and the sin to be a strife, and the strife to be an impurity, and Made the good deed to be a threshold, and the threshold to be the repentance, a purification. So the one who repents would be Guided, and the one who indulges in strife would stray for as long as he does not repent to Allah^{azwj} and acknowledges his sins, and there is no destruction upon Allah^{azwj} (it is) only upon whom Allah^{azwj} Destroys.

Allah^{azwj}! Allah^{azwj}! So how vast is His^{azwj} Acceptance of the repentance, and the Mercy, and the Glad Tidings, and the Great Forbearance, and how torturous is what is in His^{azwj} Presence from the tortures, and the blazing Fire, and the intense assaults. So the one who is victorious by His^{azwj} obedience would attract His^{azwj} Benevolence, and the one who indulges in His^{azwj} disobedience would taste the results of His^{azwj} Retribution, and after a little while he would be remorseful'.²⁷

2. مُحَمَّدٌ بْنُ يَحْيَى، عَنِ الْحُسَيْنِ بْنِ إِسْحَاقَ، عَنْ عَلِيِّ بْنِ مَهْزِيَّارَ، عَنْ مُحَمَّدِ بْنِ عَبْدِ الْحَمِيدِ وَالْحُسَيْنِ بْنِ سَعِيدٍ جَمِيعًا، عَنْ مُحَمَّدِ بْنِ الْفَضِيلِ، قَالَ: كَتَبْتُ إِلَى أَبِي الْحَسَنِ عَلَيْهِ السَّلَامُ عَنْ مَسْأَلَةٍ، فَكَتَبَ عَلَيْهِ السَّلَامُ إِلَيَّ: « (إِنَّ الْمُنَافِقِينَ يُجَادِعُونَ اللَّهَ وَهُوَ خَادِعُهُمْ وَإِذَا قَامُوا إِلَى الصَّلَاةِ قَامُوا كُسَالًا يُرَآؤُنَ النَّاسَ وَلَا يَذْكُرُونَ اللَّهَ إِلَّا قَلِيلًا مُدَبِّدِينَ بَيْنَ ذَلِكَ لَا إِلَى هَؤُلَاءِ وَلَا إِلَى هَؤُلَاءِ وَمَنْ يُضْلِلِ اللَّهُ فَلَنْ تَجِدَ لَهُ سَبِيلًا) لَيْسُوا مِنَ الْكَافِرِينَ، وَلَيْسُوا مِنَ الْمُؤْمِنِينَ، وَلَيْسُوا مِنَ الْمُسْلِمِينَ، يُظْهِرُونَ الْإِيمَانَ، وَيَصِيرُونَ إِلَى الْكُفْرِ وَالتَّكْذِيبِ؛ لَعَنَهُمُ اللَّهُ ».

Muhammad Bin Yahya, from Al Husayn Bin Is'haq, from Ali Bin Mahziyar, from Muhammad Bin Abdul Hameed and Al Husayn Bin Saeed, altogether from Muhammad Bin Al Fuzayl who said,

'I wrote to Abu Al-Hassan^{asws} asking him^{asws} a question. So he^{asws} wrote to me: [4: 142] Surely the hypocrites strive to deceive Allah, and He shall Requite their deceit back to them, and when they stand up for the Prayer they stand up sluggishly; they do it only to be seen of men and do not remember Allah except for a little [4: 143] Wavering between that (and this), (belonging) neither to these nor to those; and whomsoever Allah Causes to err, you shall not find a way for him. They are neither from the Unbelievers (Kafir) nor

from the Momineen, and they are not from the Muslims. They are displaying the Emān and they are becoming to the Kufr (disbelief) and (with) the lies. May Allah^{azwj} Curse them'.²⁸

3. الْحُسَيْنُ بْنُ مُحَمَّدٍ، عَنْ مُعَلَّى بْنِ مُحَمَّدٍ، عَنْ مُحَمَّدِ بْنِ جُمُهورٍ، عَنْ عَبْدِ اللَّهِ بْنِ عَبْدِ الرَّحْمَنِ الْأَصَمِّ، عَنْ الْهَيْثَمِ بْنِ وَقْدٍ، عَنْ مُحَمَّدِ بْنِ سُلَيْمَانَ، عَنْ ابْنِ مُسْكَانَ، عَنْ أَبِي حَمْزَةَ: عَنْ عَلِيِّ بْنِ الْحُسَيْنِ صَلَوَاتُ اللَّهِ عَلَيْهِمَا، قَالَ: «إِنَّ الْمُنَافِقَ يَنْهَى وَلَا يَنْتَهِي، وَيَأْمُرُ بِمَا لَا يَأْتِي، وَإِذَا قَامَ إِلَى الصَّلَاةِ اعْتَرَضَ» — قُلْتُ: يَا ابْنَ رَسُولِ اللَّهِ، وَمَا الِاعْتِرَاضُ؟ قَالَ: «الْاِتِّفَاتُ — وَإِذَا رَكَعَ رَبَضَ؛ يَمْسِي وَهَمُّهُ الْعِشَاءُ وَهُوَ مُفْطِرٌ، وَيُصْبِحُ وَهَمُّهُ النَّوْمُ وَلَمْ يَسْهَرْ؛ إِنَّ حَدَّثَكَ كَذَبَكَ، وَإِنْ أَتَمَمْتَهُ خَانَكَ، وَإِنْ غَبْتَ اغْتَابَكَ، وَإِنْ وَعَدَكَ أَخْلَفَكَ».

Al Husayn Bin Muhammad, from Muhammad Bin Jamhour, from Abdullah Bin Abdul Rahman Al Asammi, from Al Haysam Bin Waqid, from Muhammad Bin Suleyman, from Ibn Muskan, from Abu Hamza,

(It has been narrated) from Ali^{asws} Bin Al-Husayn^{asws} having said: 'They hypocrite forbids and he does not keep away (himself), and he orders with what he does not perform; and when he stands to the Salāt, raises objections'. I said, 'O son^{asws} of Rasool-Allah^{saww}! And what is the raising objections?' He^{asws} said: 'The turning around.

And when he performs Ruku'u, he crouches, and in the evening he thinks of the dinner although he did not Fast, and in the morning he thinks of the sleep although he did not stay awake worshipping at night. If he were to narrate to you, he would lie, and if you were to entrust him, he would betray you, and if you are absent, he would backbite you, and if he promises you, he would break it'.²⁹

4. عَنْهُ، عَنْ ابْنِ جُمُهورٍ، عَنْ سُلَيْمَانَ بْنِ سَمَاعَةَ، عَنْ عَبْدِ الْمَلِكِ بْنِ بَحْرِ رَفَعَهُ مِثْلَ ذَلِكَ، وَزَادَ فِيهِ: «إِذَا رَكَعَ رَبَضَ، وَإِذَا سَجَدَ نَقَرَ، وَإِذَا جَلَسَ شَغَرَ».

From him, from Ibn Jamhour, from Suleyman Bin Sama'at, from Abdul Malik bin Bahr, raising it, similar to that, and there is an increase in it,

(He^{asws} said): 'And when he performs Ruku'u, he crouches, and when he performs Sajda, he falls, and when he sits, (does so) upon his heels' (sitting on his heels for Tashahhud).³⁰

5. أَبُو عَلِيٍّ الْأَشْعَرِيُّ، عَنْ الْحَسَنِ بْنِ عَلِيٍّ الْكُوفِيِّ، عَنْ عَثْمَانَ بْنِ عِيسَى، عَنْ سَعِيدِ بْنِ يَسَارٍ: عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ، قَالَ: «قَالَ رَسُولُ اللَّهِ ﷺ: مِثْلُ الْمُنَافِقِ مِثْلُ جَذْعِ النَّخْلِ، أَرَادَ صَاحِبُهُ أَنْ يَنْتَفِعَ بِهِ فِي بَعْضِ بَنَائِهِ، فَلَمْ يَسْتَقِمْ لَهُ فِي الْمَوْضِعِ الَّذِي أَرَادَ، فَحَوَّلَهُ فِي مَوْضِعٍ آخَرَ، فَلَمْ يَسْتَقِمْ لَهُ، فَكَانَ آخِرُ ذَلِكَ أَنْ أُحْرِقَهُ بِالنَّارِ».

Abu Ali Al Ashary, from Al Hassan Bin Ali Al Kufy, from Usman Bin Isa, from Saeed Bin Yasaar,

(It has been narrated) from Abu Abdullah^{asws} having said: 'Rasool-Allah^{saww} said: 'An example of the hypocrite is like an example of the trunk of a palm tree. When its owner intends to benefit by it in one of his

constructions, so it does not sit straight for him in the place in which he intends it. So he transfers it to another place, but it is not straight for him. So at the end of that he burns it in the fire'.³¹

6. عِدَّةٌ مِنْ أَصْحَابِنَا، عَنْ سَهْلِ بْنِ زِيَادٍ، عَنْ مُحَمَّدِ بْنِ الْحَسَنِ بْنِ شَمُونٍ، عَنْ عَبْدِ اللَّهِ بْنِ عَبْدِ الرَّحْمَنِ، عَنْ مَسْمَعِ بْنِ عَبْدِ الْمَلِكِ: عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ، قَالَ: « قَالَ رَسُولُ اللَّهِ ﷺ: مَا زَادَ حُشُوعُ الْجَسَدِ عَلَى مَا فِي الْقَلْبِ، فَهُوَ عِنْدَنَا نِفَاقٌ ».

A number of our companions, from Sahl Bin Ziyad, from Muhammad Bin Al Hassan Bin Shamoun, from Abdullah Bin Abdul Rahman, from Misma'a Bin Abdul Malik,

(It has been narrated) from Abu Abdullah^{asws} having said: 'Rasool-Allah^{saww} said: 'Whatever increase there is of the humility in the body over what is in the 'Qalb', so in in our^{asws} view it is hypocrisy'.³²

169- بَابُ الشُّرْكِ

Chapter 169 – The Shirk (Polytheism/Association)

1. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ مُحَمَّدِ بْنِ عَيْسَى، عَنْ يُونُسَ، عَنْ بَرِيدِ الْعَجَلِيِّ: عَنْ أَبِي جَعْفَرٍ عَلَيْهِ السَّلَامُ، قَالَ: سَأَلْتُهُ عَنْ أَذْنٍ مَا يَكُونُ الْعَبْدُ بِهِ مُشْرِكًا، قَالَ: فَقَالَ: « مَنْ قَالَ لِلنَّوَةِ: إِنَّهَا حَصَاةٌ، وَلِلْحَصَاةِ: إِنَّهَا نَوَاةٌ ثُمَّ دَانَ بِهِ ».

Ali Bin Ibrahim, from Muhammad Bin Isa, from Yunus, from Bureyd Al Ijaly,

(It has been narrated) from Abu Ja'far^{asws}, said, 'I asked him^{asws} about the least of that which makes a servant Mushrik'. So he^{asws} said: 'The one who says for the kernel (grain) that it is a pebble, and for the pebble that it is a kernel, then makes a religion with it'.³³

2. عَنْهُ، عَنْ عَبْدِ اللَّهِ بْنِ مُسْكَانَ، عَنْ أَبِي الْعَبَّاسِ، قَالَ: سَأَلْتُ أَبَا عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ عَنْ أَذْنٍ مَا يَكُونُ بِهِ الْإِنْسَانُ مُشْرِكًا، قَالَ: فَقَالَ: « مَنْ ابْتَدَعَ رَأْيًا، فَأَحَبَّ عَلَيْهِ، أَوْ أَبْغَضَ عَلَيْهِ ».

From him, from Abdullah Bin Muskan, from Abu Al Abbas who said,

'I asked Abu Abdullah^{asws} about the least of that which (turns) a human into a Mushrik. So he^{asws} said: 'The one who initiates an opinion, so he loves over it or hates over it'.³⁴

3. عِدَّةٌ مِنْ أَصْحَابِنَا، عَنْ سَهْلِ بْنِ زِيَادٍ، عَنْ يَحْيَى بْنِ الْمُبَارَكِ، عَنْ عَبْدِ اللَّهِ بْنِ جَبَلَةَ، عَنْ سَمَاعَةَ، عَنْ أَبِي بَصِيرٍ وَاسْحَاقَ بْنِ عَمَّارٍ: عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ فِي قَوْلِ اللَّهِ عَزَّ وَجَلَّ: (وَمَا يُؤْمِنُ أَكْثَرُهُمْ بِاللَّهِ إِلَّا وَهُمْ مُشْرِكُونَ) قَالَ: « يُطِيعُ الشَّيْطَانُ مَنْ حَيْثُ لَا يَعْلَمُ، فَيُشْرِكُ ».

A number of our companions, from Sahl Bin Ziyad, from Yahya Bin Al Mubarak, from Abdullah Bin Jabala, from Sama'at, from Abu Baseer and Is'haq Bin Ammar,

(It has been narrated) from Abu Abdullah^{asws} regarding the Words of Allah^{azwj} Mighty and Majestic [12: 106] And most of them do not believe in Allah except they are associating others (with Him). He^{asws} said: 'He obeys the Satan^{la} from where he does not even know, so he associates (commits Shirk)'.³⁵

4. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ مُحَمَّدِ بْنِ عَيْسَى، عَنْ يُونُسَ، عَنْ ابْنِ بُكَيْرٍ، عَنْ ضَرِيْسٍ: عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ فِي قَوْلِ اللَّهِ عَزَّ وَجَلَّ: (وَمَا يُؤْمِنُ أَكْثَرُهُمْ بِاللَّهِ إِلَّا وَهُمْ مُشْرِكُونَ) قَالَ: « شَرِكُ طَاعَةٍ، وَ لَيْسَ شَرِكُ عِبَادَةٍ ».

وَعَنْ قَوْلِهِ عَزَّ وَجَلَّ: (وَمِنَ النَّاسِ مَن يَعْبُدُ اللَّهَ عَلَى حَرْفٍ) قَالَ: « إِنَّ الْآيَةَ تَنْزِلُ فِي الرَّجُلِ، ثُمَّ تَكُونُ فِي أَتْبَاعِهِ ».

ثُمَّ قُلْتُ: كُلُّ مَنْ نَصَبَ دُونَكُمْ شَيْئًا، فَهُوَ مِمَّنْ يَعْبُدُ اللَّهَ عَلَى حَرْفٍ؟ فَقَالَ: « نَعَمْ، وَقَدْ يَكُونُ مُحْضًا ».

Ali Bin ibrahim, from Muhammad Bin Isa, from Yunus, from Ibn Bukeyr, from Zureys,

(It has been narrated) from Abu Abdullah^{asws} regarding the Words of Allah^{azwj} Mighty and Majestic [12: 106] And most of them do not believe in Allah except they are associating others (with Him). He^{asws} said: 'This is the Shirk (association) of obedience, and it is not Shirk (association) of worship'.

And about the Words of the Mighty and Majestic [22: 11] And among men is the one who worships Allah superficially. So he^{asws} said: 'The Verse was Revealed regarding a man, then it occurred also to be regarding his followers'. Then I said: 'Every one who establishes anyone besides you^{asws}, so he is from the ones who worships Allah^{azwj} superficially?'. So he^{asws} said: 'Yes, and it is purely that'.³⁶

5. يُونُسُ، عَنْ دَاوُدَ بْنِ فَرْقَدٍ، عَنْ حَسَّانِ الْجَمَّالِ، عَنْ عَمِيرَةَ: عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ، قَالَ: سَمِعْتُهُ يَقُولُ: « أَمَرَ النَّاسُ بِمَعْرِفَتِنَا وَالرَّدِّ إِلَيْنَا وَالتَّسْلِيمِ لَنَا » ثُمَّ قَالَ: « وَإِنْ صَامُوا وَصَلُّوا وَشَهِدُوا أَنَّ لَإِلَهَ إِلَّا اللَّهُ، وَجَعَلُوا فِي أَنْفُسِهِمْ أَنْ لَا يَرُدُّوا إِلَيْنَا، كَانُوا بِذَلِكَ مُشْرِكِينَ ». «

Yunus, from Dawood Bin Farqad, from Hassan Al Jammal, from Ameyra, (It has been narrated) from Abu Abdullah^{asws}, said, 'I heard him^{asws} saying: 'The people have been Commanded with recognising us^{asws}, and the referring to us^{asws}, and submitting to us^{asws}'.

Then he^{asws} said: 'If they (people) were to Fast, and pray Salāt, and testify that there is no god except for Allah^{azwj}, and Make it to be within themselves that they would not be referring (matters) to us^{asws}, so they would become, due to that, Mushrikeen (Polytheists)'.³⁷

6. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنْ أَحْمَدَ بْنِ مُحَمَّدَ بْنِ أَبِي نَصْرٍ، عَنْ عَبْدِ اللَّهِ بْنِ يَحْيَى الْكَاهِلِيِّ، قَالَ: قَالَ أَبُو عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ: « لَوْ أَنَّ قَوْمًا عَبَدُوا اللَّهَ وَحْدَهُ لَأَشْرِيكَ لَهُ، وَأَقَامُوا

الصَّلَاةَ، وَآتُوا الزَّكَاةَ، وَحُجُّوا الْبَيْتَ، وَصَامُوا شَهْرَ رَمَضَانَ، ثُمَّ قَالُوا لَشَيْءٍ صَنَعَهُ اللَّهُ أَوْ صَنَعَهُ النَّبِيُّ ﷺ أَلَّا صَنَعَ خِلَافَ الَّذِي صَنَعَ، أَوْ وَجَدُوا ذَلِكَ فِي قُلُوبِهِمْ، لَكَانُوا بِذَلِكَ مُشْرِكِينَ».

ثُمَّ تَلَا هَذِهِ الْآيَةَ: (فَلَا وَرَبِّكَ لَا يُؤْمِنُونَ حَتَّى يُحَكِّمُوكَ فِيمَا شَجَرَ بَيْنَهُمْ ثُمَّ لَا يَجِدُوا فِي أَنْفُسِهِمْ حَرَجًا مِمَّا قَضَيْتَ وَيُسَلِّمُوا تَسْلِيمًا)، ثُمَّ قَالَ أَبُو عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ: «فَعَلَيْكُمْ بِالتَّسْلِيمِ».

Ali Bin Ibrahim, from his father, from Ahmad Bin Muhammad Bin Abu Nasr, from Abdullah Bin Yahya Al Kahily who said,

‘Abu Abdullah^{asws} said: ‘If the people were to worship Allah^{azwj} Alone, there being no associates for Him^{azwj}, and establish the Salāt, and give the Zakāt, and perform Hajj of the House (Kabah), and Fasting the Month of Ramazan, then they say regarding something which Allah^{azwj} or the Prophet^{saww} did (Implemented), ‘Why was is not done differently than what they did (the Divine Implementation), or they find that to be in their hearts, they would be, due to that, become Mushrikeen (Polytheists)’.

Then he^{asws} recited the Verse [4: 65] But no! By your Lord! They do not believe (in reality) until they make you a judge of that which has become a matter of disagreement among them, and then do not find any straitness in their hearts as to what you have decided and submit with entire submission. Then he^{asws} said: ‘Thus it is upon you all with the submission’ (to us^{asws}).³⁸

7. عِدَّةٌ مِنْ أَصْحَابِنَا، عَنْ أَحْمَدَ بْنِ مُحَمَّدَ بْنِ خَالِدٍ، عَنْ أَبِيهِ، عَنْ عَبْدِ اللَّهِ بْنِ يَحْيَى، عَنْ عَبْدِ اللَّهِ بْنِ مُسْكَانَ، عَنْ أَبِي بَصِيرٍ، قَالَ: سَأَلْتُ أَبَا عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ عَنْ قَوْلِ اللَّهِ عَزَّ وَجَلَّ: (اتَّخِذُوا أَحْبَارَهُمْ وَرُهْبَانَهُمْ أَرْبَابًا مِنْ دُونِ اللَّهِ) فَقَالَ: «أَمَّا وَاللَّهِ، مَا دَعَوْهُمْ إِلَى عِبَادَةِ أَنْفُسِهِمْ، وَلَوْ دَعَوْهُمْ إِلَى عِبَادَةِ أَنْفُسِهِمْ لَمَا أَجَابُوهُمْ، وَلَكِنْ أَحَلُّوا لَهُمْ حَرَامًا، وَحَرَّمُوا عَلَيْهِمْ حَلَالًا، فَعَبَدُوهُمْ مِنْ حَيْثُ لَا يَشْعُرُونَ».

A number of our companions, from Ahmad Bin Muhammad Bin Khalid, from his father, from Abdullah Bin Yahya, from Abdullah Bin Muskan, from Abu Baseer who said,

‘I asked Abu Abdullah^{asws} about the Words of Allah^{azwj} Mighty and Majestic [9: 31] They have taken their Rabbis and their Monks for lords besides Allah. So he^{asws} said: ‘But, by Allah^{azwj}, they (priests) did not invite them (people) to worship them, and had they invited them so, they would not have responded to them, but they (priests) permitted for them the Prohibitions, and prohibited upon them the Permissible. Thus, they (people) worshipped them (followed their commands rather than Divine Laws) from (a perspective) they were not aware of’.³⁹

8. عَلِيُّ بْنُ مُحَمَّدٍ، عَنْ صَالِحِ بْنِ أَبِي حَمَادٍ؛ وَ عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنْ ابْنِ أَبِي عُمَيْرٍ، عَنْ رَجُلٍ: عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ، قَالَ: «مَنْ أَطَاعَ رَجُلًا فِي مَعْصِيَةٍ فَقَدْ عَبَدَهُ».

Ali Bin Muhammad, from Salih Bin Abu Hammad, and Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from a man,

(It has been narrated) from Abu Abdullah^{asws} having said: ‘The one who obeys a man in a disobedience (to Allah^{azwj}), so he has worshipped him’.⁴⁰

170 - بَابُ الشَّكِّ

Chapter 170 – The Doubt

1. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ مُحَمَّدِ بْنِ عَيْسَى، عَنْ يُونُسَ، عَنْ الْحُسَيْنِ بْنِ الْحَكَمِ، قَالَ: كَتَبْتُ إِلَى الْعَبْدِ الصَّالِحِ عَلَيْهِ السَّلَامُ أَخْبِرْهُ أَنِّي شَاكٌّ، وَقَدْ قَالَ إِبْرَاهِيمُ عَلَيْهِ السَّلَامُ: (رَبِّ أَرِنِي كَيْفَ تُحْيِي الْمَوْتَى) وَأَنَا أُحِبُّ أَنْ تُرِينِي شَيْئًا. فَكَتَبَ عَلَيْهِ السَّلَامُ إِلَيْهِ: «إِنَّ إِبْرَاهِيمَ كَانَ مُؤْمِنًا، وَأَحَبُّ أَنْ يَزِدَادَ إِيمَانًا، وَأَنْتَ شَاكٌّ، وَالشَّكُّ لَأَخِيرَ فِيهِ».

وَكَتَبَ عَلَيْهِ السَّلَامُ: «إِنَّمَا الشَّكُّ مَا لَمْ يَأْتِ الْيَقِينُ، فَإِذَا جَاءَ الْيَقِينُ لَمْ يَجْزِ الشَّكُّ». وَكَتَبَ: «إِنَّ اللَّهَ — عَزَّ وَجَلَّ — يَقُولُ: (وَمَا وَجَدْنَا لِأَكْثَرِهِمْ مِنْ عَهْدٍ وَإِنْ وَجَدْنَا أَكْثَرَهُمْ لَفَاسِقِينَ)» قَالَ: «نَزَلَتْ فِي الشَّكِّ».

Ali Bin Ibrahim, from Muhammad Bin Isa, from Yunus, from Al Husayn Bin Al Hakam who said,

‘I wrote to Al-Abd Al-Salih^{asws} (7th Imam^{asws}), informing him^{asws} that I am doubtful, and Ibrahim^{as} had said [2: 260] And when Ibrahim said: Lord! Show me how You Revive the dead, and I would like you^{asws} to show me something’.

So he^{asws} wrote: ‘Ibrahim^{as} was a Momin and he^{as} loved that there be an increase in his^{as} Emān, and you are doubtful, and the doubt it such that there is no good in it’. And he^{asws} wrote: ‘But rather, the doubt is what the conviction does not come to. So when the conviction does come, the doubt is not allowed’.

And he^{asws} wrote: ‘Allah^{azwj} Mighty and Majestic is Saying [7: 102] And We did not find in most of them any (faithfulness to) the Covenant, and We found most of them to be as transgressors. He^{asws} said: ‘It was Revealed regarding the doubt’.⁴¹

2. عِدَّةٌ مِنْ أَصْحَابِنَا، عَنْ سَهْلِ بْنِ زِيَادٍ، عَنْ عَلِيِّ بْنِ أَسْبَاطٍ، عَنْ أَبِي إِسْحَاقَ الْخُرَّاسَانِيِّ، قَالَ: كَانَ أَمِيرُ الْمُؤْمِنِينَ عَلَيْهِ السَّلَامُ يَقُولُ فِي خُطْبَتِهِ: «لَا تَرْتَابُوا فَتَشْكُوا، وَلَا تَشْكُوا فَتَكْفُرُوا».

A number of our companions, from Sahl Bin Ziyad, from Ali Bin Asbat, from Abu Is’haq Al Khurasany who said,

‘Amir Al-Momineen^{asws} was saying in a sermon of his^{asws}: ‘Do not be suspicious for you will be doubting, and do not be doubtful for you would be disbelieving’.⁴²

3. عِدَّةٌ مِنْ أَصْحَابِنَا، عَنْ أَحْمَدَ بْنِ مُحَمَّدَ بْنِ خَالِدٍ، عَنْ أَبِيهِ، عَنْ خَلْفِ بْنِ حَمَّادٍ، عَنْ أَبِي أَيُّوبَ الْخَرَّازِ، عَنْ مُحَمَّدَ بْنِ مُسْلِمٍ، قَالَ: كُنْتُ عِنْدَ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ جَالِسًا عَنْ يَسَارِهِ، وَزُرَّارَةُ عَنْ يَمِينِهِ، فَدَخَلَ عَلَيْهِ أَبُو بَصِيرٍ، فَقَالَ: يَا أَبَا عَبْدِ اللَّهِ، مَا تَقُولُ فِيمَنْ شَكَ فِي اللَّهِ؟ فَقَالَ: «كَافِرٌ يَا أَبَا مُحَمَّدٍ» قَالَ: فَشَكَ فِي رَسُولِ اللَّهِ؟ فَقَالَ: «كَافِرٌ». قَالَ: ثُمَّ التَفَتَ إِلَى زُرَّارَةَ، فَقَالَ: «إِنَّمَا يَكْفُرُ إِذَا جَحَدَ».

A number of our companions, from Ahmad Bin Muhammad Bin Khalid, from his father, from Khalaf Bin Hammad, from Abu Ayoub Al Khazzaz, from Muhammad Bin Muslim who said,

‘I was in the presence of Abu Abdullah^{asws}, seated on his^{asws} left, and Zurara was on his^{asws} right, and Abu Baseer came over and he said, ‘O Abu Abdullah^{asws}! What are you^{asws} saying regarding the one who doubts in Allah^{azwj}’. So he^{asws} said: ‘A Kafir (Unbeliever), O Abu Muhammad!’ He said, ‘So (what about) the doubt in Rasool-Allah^{saww}?’ So he^{asws} said: ‘A Kafir (Unbeliever)’. Then he^{asws} turned towards Zurara and he^{asws} said: ‘But rather, he disbelieves when he rejects’.⁴³

4. عَنْهُ، عَنْ أَبِيهِ، عَنِ النَّضْرِ بْنِ سُوَيْدٍ، عَنْ يَحْيَى بْنِ عِمْرَانَ الْحَلَبِيِّ، عَنْ هَارُونَ بْنِ خَارِجَةَ، عَنْ أَبِي بَصِيرٍ، قَالَ: سَأَلْتُ أَبَا عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ عَنْ قَوْلِ اللَّهِ عَزَّ وَجَلَّ: (الَّذِينَ آمَنُوا وَلَمْ يَلْبِسُوا إِيمَانَهُمْ بِظُلْمٍ) قَالَ: «بِشَكٍّ».

From him, from his father, from Al Nazar Bin Suweyd, from Yahya Bin Imran Al Halby, from Haroun Bin Kharija,

(It has been narrated) from Abu Baseer who said, ‘I asked Abu Abdullah^{asws} about the Words of Allah^{azwj} Mighty and Majestic [6: 82] Those who believe and do not mix up their faith with iniquity. He^{asws} said: ‘By doubt’.⁴⁴

5. الْحُسَيْنُ بْنُ مُحَمَّدٍ، عَنْ أَحْمَدَ بْنِ إِسْحَاقَ، عَنْ بَكْرِ بْنِ مُحَمَّدٍ: عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ، قَالَ: «إِنَّ الشَّكَّ وَالْمَعْصِيَةَ فِي النَّارِ؛ لَيْسَا مِنَّا، وَلَا إِلَيْنَا».

Al Husayn Bin Muhammad, from Ahmad Bin Is'haq, from Bakr Bin Muhammad,

(It has been narrated) from Abu Abdullah^{asws} having said: ‘The doubter and the disobedient one would be in the Fire. He is neither from us^{asws} nor to us^{asws}’.⁴⁵

6. عِدَّةٌ مِنْ أَصْحَابِنَا، عَنْ أَحْمَدَ بْنِ أَبِي عَبْدِ اللَّهِ، عَنْ عُثْمَانَ بْنِ عِيسَى، عَنْ رَجُلٍ: عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ، قَالَ: «مَنْ شَكَ فِي اللَّهِ بَعْدَ مَوْلَدِهِ عَلَى الْفِطْرَةِ، لَمْ يَفِئْ إِلَى خَيْرٍ أَبَدًا».

A number of our companions, from Ahmad Bin Abu Abdullah, from Usman Bin Isa, from a man,

(It has been narrated) from Abu Abdullah^{asws} having said: ‘The one who doubts in Allah^{azwj} after his birth being upon the nature (natural disposition to believe in Allah^{azwj}), would not end up to anything good, ever!’⁴⁶

7. عَنْهُ، عَنْ أَبِيهِ رَفَعَهُ: إِلَى أَبِي جَعْفَرٍ عَلَيْهِ السَّلَامُ، قَالَ: «لَا يَنْفَعُ مَعَ الشَّكِّ وَالْجُحُودِ عَمَلٌ».

«.

From him, from his father,

(It has been narrated) raising it to Abu Ja'far^{asws} having said: 'No deed with doubt and denial will be of any benefit'⁴⁷

8. وَفِي وَصِيَّةِ الْمُفَضَّلِ، قَالَ: سَمِعْتُ أَبَا عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ يَقُولُ: «مَنْ شَكَّ أَوْ ظَنَّ فَأَقَامَ عَلَى أَحَدِهِمَا، أَحْبَبَ اللَّهُ عَمَلَهُ؛ إِنْ حُجَّةَ اللَّهِ هِيَ الْحُجَّةُ الْوَاضِحَةُ».

And in a bequest of Al Mufazzal, he said,

'I heard Abu Abdullah^{asws} saying: 'The one who doubts or Zann (conjectures), and lives with one of them, Allah^{azwj} would Confiscate his deeds. The proof of (existence of) Allah^{azwj} is the Proof which is Radiant (Clearly Evident)'⁴⁸

9. عَنْهُ، عَنْ عَلِيِّ بْنِ أَصْبَاطٍ، عَنِ الْعَلَاءِ بْنِ رَزَيْنٍ، عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ: عَنْ أَحَدِهِمَا عَلَيْهِ السَّلَامُ، قَالَ: قُلْتُ: إِنَّا لَنَرَى الرَّجُلَ لَهُ عِبَادَةٌ وَاجْتِهَادٌ وَخُشُوعٌ وَلَا يَقُولُ بِالْحَقِّ، فَهَلْ يَنْفَعُهُ ذَلِكَ شَيْئاً؟

فَقَالَ: «يَا مُحَمَّدُ، إِنَّمَا مَثَلُ أَهْلِ الْبَيْتِ عَلَيْهِ السَّلَامُ مَثَلُ أَهْلِ بَيْتِ كَانُوا فِي بَنِي إِسْرَائِيلَ، كَانَ لَا يَجْتَهِدُ أَحَدٌ مِنْهُمْ أَرْبَعِينَ لَيْلَةً إِلَّا دَعَا فَأُجِيبَ؛ وَإِنْ رَجُلًا مِنْهُمْ اجْتَهِدَ أَرْبَعِينَ لَيْلَةً، ثُمَّ دَعَا، فَلَمْ يُسْتَجَبْ لَهُ، فَاتَى عِيسَى بْنُ مَرْيَمَ عَلَيْهِ السَّلَامُ يَشْكُو إِلَيْهِ مَا هُوَ فِيهِ، وَيَسْأَلُهُ الدُّعَاءَ».

قَالَ: «فَتَطَهَّرَ عِيسَى وَصَلَّى، ثُمَّ دَعَا اللَّهَ — عَزَّ وَجَلَّ — فَأَوْحَى اللَّهُ — عَزَّ وَجَلَّ — إِلَيْهِ: يَا عِيسَى، إِنَّ عَبْدِي أَتَانِي مِنْ غَيْرِ الْبَابِ الَّذِي أُوتِيَ مِنْهُ، إِنَّهُ دَعَانِي وَفِي قَلْبِهِ شَكٌّ مِنْكَ، فَلَوْ دَعَانِي حَتَّى يَنْقُطَ عُنُقُهُ، وَتَنْتَشِرَ أَنَامِلُهُ، مَا اسْتَجَبْتُ لَهُ».

قَالَ: «فَالْتَفَتَ إِلَيْهِ عِيسَى عَلَيْهِ السَّلَامُ، فَقَالَ: تَدْعُو رَبَّكَ وَأَنْتَ فِي شَكٍّ مِنْ نَبِيِّهِ؟ فَقَالَ: يَا رُوحَ اللَّهِ وَكَلِمَتَهُ، قَدْ كَانَ وَاللَّهِ مَا قُلْتُ، فَادْعُ اللَّهَ لِي أَنْ يَذْهَبَ بِهِ عَنِّي».

قَالَ: «فَدَعَا لَهُ عِيسَى عَلَيْهِ السَّلَامُ، فَتَابَ اللَّهُ عَلَيْهِ، وَقَبِلَ مِنْهُ، وَصَارَ فِي حَدْ أَهْلِ بَيْتِهِ».

From him, from Ali Bin Asbat, from Al A'ala Bin Razeyn, from Muhammad Bin Muslim,

(It has been narrated) from one of the two (5th or 6th Imam^{asws}), said, 'I said, 'We see the man who has worshipped, and the striving, and the humbleness, but he is not saying with the truth (Al-Wilayah). So would then he get any benefit?' So he^{asws} said: 'O Abu Muhammad! An example of the People^{asws} of the Household is like an example of the People of the Household who used to be among the Children of Israel (Prophet Isa^{as}). It was so that no one from them (the nation of Isa^{as}) would strive for more than forty nights and supplicate except it would be Answered.

And that a man from them (Children of Israel) strived for forty nights, then supplicated, but it was not Answered for him. So he came over to Isa^{as} Bin Maryam^{as} complaining to him^{as} of what he was in and asked him^{as} of the supplication. So Isa^{as} purified and prayed Salāt, then supplicated to Allah^{azwj} Mighty and Majestic. So Allah^{azwj} Mighty and Majestic Revealed unto him^{as}: “O Isa^{as}! My^{azwj} servant came to me from other than the door which I^{azwj} am approached. He supplicated to Me^{azwj} and in his heart was doubt about you^{as}. So even if he were to supplicate to me^{azwj} to the extent that his neck breaks off and his fingers scatter (disintegrate), I^{azwj} will not Answer for him”.

He^{asws} said: ‘So Isa^{as} turned towards him and said, ‘You supplicated to your Lord^{azwj} and you were in doubt about His^{azwj} Prophet^{as}?’ So he said, ‘O Spirit of Allah^{azwj} and His^{azwj} Word! It has been so, by Allah^{azwj}, what you^{as} said. Therefore, supplicate for me that He^{azwj} Removes it from me’. So Isa^{as} supplicated for him, and Allah^{azwj} Turned towards him (with Forgiveness), and Accepted from him, and he came to be within a limit (closer) of his^{as} family’.⁴⁹

171- بَابُ الضَّلَالِ

Chapter 171 – The Straying

1. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنْ ابْنِ أَبِي عُمَيْرٍ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ الْحَجَّاجِ، عَنْ هَاشِمٍ صَاحِبِ الْبَرِيدِ، قَالَ: كُنْتُ أَنَا وَمُحَمَّدُ بْنُ مُسْلِمٍ وَأَبُو الْخَطَّابِ مُجْتَمِعِينَ، فَقَالَ لَنَا أَبُو الْخَطَّابِ: مَا تَقُولُونَ فِيمَنْ لَمْ يَعْرِفْ هَذَا الْأَمْرَ؟ فَقُلْتُ: مَنْ لَمْ يَعْرِفْ هَذَا الْأَمْرَ، فَهُوَ كَافِرٌ، فَقَالَ أَبُو الْخَطَّابِ: لَيْسَ بِكَافِرٍ حَتَّى تَقُومَ عَلَيْهِ الْحُجَّةُ، فَإِذَا قَامَتْ عَلَيْهِ الْحُجَّةُ فَلَمْ يَعْرِفْ، فَهُوَ كَافِرٌ، فَقَالَ لَهُ مُحَمَّدُ بْنُ مُسْلِمٍ: سُبْحَانَ اللَّهِ! مَا لَهُ إِذَا لَمْ يَعْرِفْ وَلَمْ يَجِدْ يَكْفُرُ؟ لَيْسَ بِكَافِرٍ إِذَا لَمْ يَجِدْ.

قَالَ: فَلَمَّا حَجَّجْتُ، دَخَلْتُ عَلَى أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ، فَأَخْبَرْتُهُ بِذَلِكَ، فَقَالَ: «إِنَّكَ قَدْ حَضَرْتَ وَغَابَا، وَلَكِنْ مَوْعِدُكُمْ اللَّيْلَةَ الْحُمْرَةَ الْوُسْطَى بِمَنْىَ». فَلَمَّا كَانَتِ اللَّيْلَةُ، اجْتَمَعْنَا عِنْدَهُ وَأَبُو الْخَطَّابِ وَمُحَمَّدُ بْنُ مُسْلِمٍ، فَتَنَاولَ وَسَادَةً، فَوَضَعَهَا فِي صَدْرِهِ، ثُمَّ قَالَ لَنَا: «مَا تَقُولُونَ فِي خَدَمِكُمْ وَنِسَائِكُمْ وَأَهْلِيكُمْ؟ أَلَيْسَ يَشْهَدُونَ أَنَّ لَإِلَهِ إِلَّا اللَّهُ؟» قُلْتُ: بَلَى، قَالَ: «أَلَيْسَ يَشْهَدُونَ أَنَّ مُحَمَّدًا رَسُولُ اللَّهِ ﷺ؟» قُلْتُ: بَلَى، قَالَ: «أَلَيْسَ يَصَلُّونَ وَيُصُومُونَ وَيَحْجُونَ؟» قُلْتُ: بَلَى، قَالَ: «فَيَعْرِفُونَ مَا أَنْتُمْ عَلَيْهِ؟» قُلْتُ: لَا، قَالَ: «فَمَا هُمْ عِنْدَكُمْ؟» قُلْتُ: مَنْ لَمْ يَعْرِفْ هَذَا الْأَمْرَ، فَهُوَ كَافِرٌ.

قَالَ: «سُبْحَانَ اللَّهِ! أَمَا رَأَيْتَ أَهْلَ الطَّرِيقِ وَأَهْلَ الْمِيَاهِ؟» قُلْتُ: بَلَى، قَالَ: «أَلَيْسَ يَصَلُّونَ وَيُصُومُونَ وَيَحْجُونَ؟ أَلَيْسَ يَشْهَدُونَ أَنَّ لَإِلَهِ إِلَّا اللَّهُ، وَأَنَّ مُحَمَّدًا رَسُولُ اللَّهِ؟»

قُلْتُ: بلى، قَالَ: «فَيَعْرِفُونَ مَا أَنْتُمْ عَلَيْهِ؟» قُلْتُ: لَأ، قَالَ: «فَمَا هُمْ عِنْدَكُمْ؟» قُلْتُ: مَنْ لَمْ يَعْرِفْ هَذَا الْأَمْرَ، فَهُوَ كَافِرٌ.

قَالَ: «سُبْحَانَ اللَّهِ! أَمَا رَأَيْتَ الْكَعْبَةَ وَالطَّوَّافَ وَأَهْلَ الْيَمَنِ وَتَعَلَّقَهُمْ بِأَسْتَارِ الْكَعْبَةِ؟» قُلْتُ: بلى، قَالَ: «أَلَيْسَ يَشْهَدُونَ أَنَّ لَإِلَهَ إِلَّا اللَّهُ، وَأَنَّ مُحَمَّدًا رَسُولُ اللَّهِ ﷺ، وَيُصَلُّونَ وَيُصُومُونَ وَيَحُجُّونَ؟» قُلْتُ: بلى، قَالَ: «فَيَعْرِفُونَ مَا أَنْتُمْ عَلَيْهِ؟» قُلْتُ: لَأ، قَالَ: «فَمَا تَقُولُونَ فِيهِمْ؟» قُلْتُ: مَنْ لَمْ يَعْرِفْ، فَهُوَ كَافِرٌ.

قَالَ: «سُبْحَانَ اللَّهِ! هَذَا قَوْلُ الْخَوَارِجِ» ثُمَّ قَالَ: «إِنْ شِئْتُمْ أَخْبِرْتُكُمْ» فَقُلْتُ أَنَا: لَأ، فَقَالَ: «أَمَا إِنَّهُ شَرٌّ عَلَيْكُمْ أَنْ تَقُولُوا بِشَيْءٍ مَا لَمْ تَسْمَعُوهُ مِنَّا» قَالَ: فَظَنَنْتُ أَنَّهُ يَدِيرُنَا عَلَى قَوْلِ مُحَمَّدٍ بْنِ مُسْلِمٍ.

Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Abdul Rahman Bin Al Hajjaj, from Hashim Sahib al Bareyd who said,

‘I and Muhammad Bin Muslim and Abu Al-Khattab had gathered. So Abu Al-Khattab said to us, ‘What are you saying regarding the one who does not recognise this matter (Al-Wilayah)?’ So I said, ‘The one who does not recognise this matter (Al-Wilayah), so he is a Kafir (Unbeliever)’. So Abu Al-Khattab said, ‘But he is not a Kafir (Unbeliever) until the proof is established upon him. So when the proof is established upon him and (then) he does not recognise, so he is a Kafir (Unbeliever)’. So Muhammad Bin Muslim said to him, ‘Glory be to Allah^{azwj}! What is for him when he does not recognise and does not reject, he commits Kufr (disbelief)? He is not a Kafir when he does not reject?’

He (the narrator) said, ‘So when I performed Hajj, I went over to Abu Abdullah^{asws} and informed him^{asws} with that. So he^{asws} said: ‘You^{asws} have attended and those two are absent. But, I^{asws} give you an appointment of the night of the Middle Rock (for stoning during Hajj) in Mina’. So when it was the (appointed) night, I gathered in his^{asws} presence, and Muhammad Abu Al-Khattab and Muhammad Bin Muslim.

So he^{asws} grabbed a pillow and placed it upon his^{asws} chest, then said to us: ‘What are you saying regarding your servants and your womenfolk, and your family members. Are they not testifying that there is no god except for Allah^{azwj}?’ I said, ‘Yes’. He^{asws} said: ‘So are they recognising what you are upon (Al-Wilayah)?’ He^{asws} said: ‘Are they not testifying that Muhammad^{saww} is Rasool-Allah^{saww}?’ I said, ‘Yes’. He^{asws} said: ‘Are they not praying Salāt, and are Fasting, and are performing Hajj?’ I said, ‘Yes’. He^{asws} said: ‘So are they recognising what you are upon (Al-Wilayah)?’ I said, ‘No’. He^{asws} said: ‘So what are they in your presence?’ I said, ‘The one who does not recognise this matter (Al-Wilayah), so he is a Kafir (Unbeliever)’.

He^{asws} said: ‘Glory be to Allah^{azwj}! Do you not see the people of the roads and the people of its waters?’ I said, ‘Yes’. He^{asws} said: ‘Are they not praying Salāt, and they are Fasting, and they are performing Hajj? Are they not testifying that there is no god except for Allah^{azwj} and that Muhammad^{saww} is Rasool-Allah^{saww}?’ I said, ‘Yes’. He^{asws} said: ‘So are they recognising what

you are upon (Al-Wilayah)?' I said, 'No'. He^{asws} said: 'So what are they in your presence?' I said, 'The one who does not recognise this matter (Al-Wilayah), so he is a Kafir (Unbeliever)'.

He^{asws} said: 'Glory be to Allah^{azwj}! Do you not see the Kabah and the Tawaaf, and the people of Al-Yemen hanging on to the curtains of the Kabah?' I said, 'Yes'. He^{asws} said: 'Are they not testifying that there is no god except for Allah^{azwj} and that Muhammad^{saww} is Rasool-Allah^{saww}, and they are praying Salāt, and they are Fasting, and they are performing Hajj?' I said, 'Yes'. He^{asws} said: 'So are they recognising what you are upon (Al-Wilayah)?' I said, 'No'. He^{asws} said: 'So what are you saying regarding them?' I said, 'The one who does not recognise (Al-Wilayah) so he is a Kafir (Unbeliever)'.

He^{asws} said: 'Glory be to Allah^{azwj}! These are the words of the Kharijites'.

Then he^{asws} said: 'If you like, I^{asws} shall inform you all'. So I said, '(As for I, no'. So he^{asws} said: 'It is an evil upon you if you are saying with something what you have not heard from us^{asws}'. He (the narrator) said, 'So I guessed that he^{asws} turned us upon the words of Muhammad Bin Muslim'.⁵⁰

2. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ مُحَمَّدِ بْنِ عَيْسَى، عَنْ يُونُسَ، عَنْ رَجُلٍ، عَنْ زُرَّارَةَ، عَنْ أَبِي جَعْفَرٍ عَلَيْهِ السَّلَامُ، قَالَ: قُلْتُ لَهُ: مَا تَقُولُ فِي مُنَاكَحَةِ النَّاسِ؛ فَإِنِّي قَدْ بَلَغْتُ مَا تَرَاهُ وَمَا تَزَوَّجْتُ قَطُّ؟ فَقَالَ: «وَمَا يَمْنَعُكَ مِنْ ذَلِكَ؟» فَقُلْتُ: مَا يَمْنَعُنِي إِلَّا أَنِّي أَخْشَى أَنْ لَاتَحِلَّ لِي مُنَاكَحَتُهُمْ، فَمَا تَأْمُرُنِي؟ فَقَالَ: «فَكَيْفَ تَصْنَعُ وَأَنْتَ شَابٌّ؟ أَتَصْبِرُ؟» قُلْتُ: أَتَأْخُذُ الْجَوَارِي، قَالَ: «فَهَاتِ الْآنَ، فَمَا تَسْتَحِلُّ الْجَوَارِي؟» قُلْتُ: إِنَّ الْأَمَةَ لَيْسَتْ بِمَنْزِلَةِ الْحُرَّةِ، إِنَّ رَابِتْنِي بِشَيْءٍ بَعَثَهَا وَاعْتَرَلْتُهَا، قَالَ: «فَحَدِّثْنِي بِمَا اسْتَحَلَّتْهَا؟» قَالَ: فَلَمْ يَكُنْ عِنْدِي جَوَابٌ.

فَقُلْتُ لَهُ: فَمَا تَرَى أَتَزَوِّجُ؟ فَقَالَ: «مَا أَبَالِي أَنْ تَفْعَلَ» قُلْتُ: أَرَأَيْتَ قَوْلَكَ: «مَا أَبَالِي أَنْ تَفْعَلَ» فَإِنَّ ذَلِكَ عَلَى جِهَتَيْنِ تَقُولُ: لَسْتُ أَبَالِي أَنْ تَأْتِمَ مِنْ غَيْرِ أَنْ أَمُرَكَ، فَمَا تَأْمُرُنِي أَفْعَلُ ذَلِكَ بِأَمْرِكَ؟ فَقَالَ لِي: «قَدْ كَانَ رَسُولُ اللَّهِ ﷺ تَزَوَّجَ، وَقَدْ كَانَ مِنْ أَمْرِ امْرَأَةٍ نُوحٍ وَامْرَأَةٍ لُوطَ مَا قَدْ كَانَ، إِنَّهُمَا قَدْ كَانَتَا تَحْتَ عَبْدَيْنِ مِنْ عِبَادِنَا صَالِحِينَ».

قُلْتُ: إِنَّ رَسُولَ اللَّهِ ﷺ لَيْسَ فِي ذَلِكَ بِمَنْزِلَتِي، إِنَّمَا هِيَ تَحْتَ يَدِهِ، وَهِيَ مُقَرَّةٌ بِحُكْمِهِ، مُقَرَّةٌ بَدِينِهِ، قَالَ: فَقَالَ لِي: «مَا تَرَى مِنَ الْخِيَانَةِ فِي قَوْلِ اللَّهِ عَزَّ وَجَلَّ: (فَخَانَتْهُمَا)؟ مَا يَعْنِي بِذَلِكَ إِلَّا الْفَاحِشَةَ، وَقَدْ زَوَّجَ رَسُولُ اللَّهِ ﷺ فَلَانًا».

قَالَ: قُلْتُ: أَصْلَحَكَ اللَّهُ، مَا تَأْمُرُنِي أَنْطَلِقُ فَأَتَزَوِّجَ بِأَمْرِكَ؟ فَقَالَ لِي: «إِنْ كُنْتَ فَاعِلًا، فَعَلَيْكَ بِالْبَلْهَاءِ مِنَ النِّسَاءِ» قُلْتُ: وَمَا الْبَلْهَاءُ؟ قَالَ: «ذَوَاتُ الْخُدُورِ، الْعَفَافُ» فَقُلْتُ: مَنْ هِيَ عَلَى دِينِ سَالِمِ بْنِ أَبِي حَفْصَةَ؟ قَالَ: «لَا» فَقُلْتُ: مَنْ هِيَ عَلَى دِينِ رِبْعَةَ الرَّائِي؟ فَقَالَ: «لَا، وَلَكِنَّ الْعَوَاتِقَ اللَّوَاتِي لَا يَنْصِبْنَ كُفْرًا، وَلَا يَعْرِفْنَ مَا تَعْرِفُونَ».

قُلْتُ: وَهَلْ تَعْدُو أَنْ تَكُونَ مُؤْمِنَةً أَوْ كَافِرَةً؟ فَقَالَ: «تَصُومُ وَتُصَلِّي وَتَتَّقِي اللَّهَ، وَلَا تَدْرِي مَا أَمْرُكُمْ» فَقُلْتُ: قَدْ قَالَ اللَّهُ عَزَّ وَجَلَّ: (هُوَ الَّذِي خَلَقَكُمْ فَمِنْكُمْ كَافِرٌ وَمِنْكُمْ مُؤْمِنٌ) لَأَوْ اللَّهِ، لَا يَكُونُ أَحَدٌ مِنَ النَّاسِ لَيْسَ بِمُؤْمِنٍ وَلَا كَافِرٍ قَالَ: فَقَالَ أَبُو جَعْفَرٍ عَلَيْهِ السَّلَامُ: «قَوْلُ اللَّهِ أَصْدَقُ مِنْ قَوْلِكَ يَا زُرَّارَةُ، أَرَأَيْتَ قَوْلَ اللَّهِ عَزَّ وَجَلَّ: (خَلَطُوا عَمَلًا صَالِحًا وَآخَرَ سَيِّئًا عَسَى اللَّهُ أَنْ يَتُوبَ عَلَيْهِمْ) فَلَمَّا قَالَ: عَسَى؟» فَقُلْتُ: مَا هُمْ إِلَّا مُؤْمِنِينَ أَوْ كَافِرِينَ، قَالَ: فَقَالَ: «مَا تَقُولُ فِي قَوْلِهِ عَزَّ وَجَلَّ: (إِلَّا الْمُسْتَضْعِفِينَ مِنَ الرِّجَالِ وَالنِّسَاءِ وَالْوِلْدَانِ لَا يَسْتَطِيعُونَ حِيلَةً وَلَا يَهْتَدُونَ سَبِيلًا) إِلَى الْإِيمَانِ؟» فَقُلْتُ: مَا هُمْ إِلَّا مُؤْمِنِينَ أَوْ كَافِرِينَ، فَقَالَ: «وَاللَّهِ، مَا هُمْ بِمُؤْمِنِينَ وَلَا كَافِرِينَ».

ثُمَّ أَقْبَلَ عَلَيَّ، فَقَالَ: «مَا تَقُولُ فِي أَصْحَابِ الْأَعْرَافِ؟» فَقُلْتُ: مَا هُمْ إِلَّا مُؤْمِنِينَ أَوْ كَافِرِينَ، إِنْ دَخَلُوا الْجَنَّةَ فَهُمْ مُؤْمِنُونَ، وَإِنْ دَخَلُوا النَّارَ فَهُمْ كَافِرُونَ، فَقَالَ: «وَاللَّهِ، مَا هُمْ بِمُؤْمِنِينَ وَلَا كَافِرِينَ، وَلَوْ كَانُوا مُؤْمِنِينَ لَدَخَلُوا الْجَنَّةَ كَمَا دَخَلَهَا الْمُؤْمِنُونَ، وَلَوْ كَانُوا كَافِرِينَ لَدَخَلُوا النَّارَ كَمَا دَخَلَهَا الْكَافِرُونَ، وَلَكِنَّهُمْ قَوْمٌ قَدْ اسْتَوَتْ حَسَنَاتُهُمْ وَسَيِّئَاتُهُمْ، فَقَصُرَتْ بِهِمُ الْأَعْمَالُ، وَإِنَّهُمْ لَكَمَا قَالَ اللَّهُ عَزَّ وَجَلَّ».

فَقُلْتُ: أَمِنْ أَهْلِ الْجَنَّةِ هُمْ، أَمْ مِنْ أَهْلِ النَّارِ؟ فَقَالَ: «اتْرُكْهُمْ حَيْثُ تَرَكَهُمُ اللَّهُ».

قُلْتُ: أَفَتَرَجَّهْتُمْ؟ قَالَ: «نَعَمْ، أُرَجِّهِمْ كَمَا أَرَجَاهُمُ اللَّهُ، إِنْ شَاءَ أَدَخَلَهُمُ الْجَنَّةَ بِرَحْمَتِهِ، وَإِنْ شَاءَ سَاقَهُمْ إِلَى النَّارِ بِذُنُوبِهِمْ وَلَمْ يَظْلِمَهُمْ».

فَقُلْتُ: هَلْ يَدْخُلُ الْجَنَّةَ كَافِرٌ؟ قَالَ: «لَا» قُلْتُ: فَهَلْ يَدْخُلُ النَّارَ إِلَّا كَافِرٌ؟ قَالَ: فَقَالَ: «لَا، إِلَّا أَنْ يَشَاءَ اللَّهُ، يَا زُرَّارَةُ إِنِّي أَقُولُ: مَا شَاءَ اللَّهُ، وَأَنْتَ لَا تَقُولُ: مَا شَاءَ اللَّهُ، أَمَّا إِنَّكَ إِنْ كَبِرْتَ، رَجَعْتَ وَتَحَلَّلْتَ عَنْكَ عَقْدُكَ».

Ali Bin Ibrahim, from Muhammad Bin Isa, from Yunus, from a man, from Zurara,

(It has been narrated) from Abu Ja'far^{asws}, said, 'I said to him^{asws}, 'So what are you^{asws} saying regarding marrying the people (General Muslims), for I have reached (adulthood) what you^{asws} see and I have not married at all'. So he^{asws} said: 'So what prevents you from that'. I said, 'Nothing prevents me except that I am fearing that it would not be Permissible for me to marry them. So what are you^{asws} ordering me for?'

So he^{asws} said: 'So what do you do and you are a youth. Are you observing patience?' I said, 'I take the slave girls'. He^{asws} said: 'So here, now. So by what are you considering the slave girls to be Permissible?' I said, 'The slave girl is not at the status of the free woman. If something makes me suspicious, so I sell her and isolate from her'. He (the narrator) said, 'So he^{asws} narrated me with what makes her to be Permissible, and there did not happen to be an answer with me'.

So I said to him^{asws}, ‘So what is your^{asws} view. Shall I get married?’ So he^{asws} said: ‘It does not matter to me^{asws} if you were to do so’. I said, ‘What is your^{asws} view of your^{asws} own words, ‘It does not matter to me if you were to do so’, for that is upon two aspects. You^{asws} are saying: ‘It does not matter to me^{asws} if you were to sin from other than my^{asws} having ordered you. So what are you^{asws} ordering me with. Shall I do that with your^{asws} order?’

So he^{asws} said to me: ‘It was so that Rasool-Allah^{saww} had married, and it was so from the matter of [66: 10] the wife of Nuh and the wife of Lut: they were both under two of Our righteous servants’. So I said, ‘Rasool-Allah^{saww} is not in that at my status. But rather, she was under his^{saww} hand and she was acknowledging with his^{saww} rulings, acknowledging with his^{saww} Religion’.

He (the narrator) said, ‘So he^{asws} said to me: ‘What is your view of the betrayal in the Words of Allah^{azwj} Mighty and Majestic [66: 10] but they acted treacherously towards them. What is the Meaning with that except for the immorality? And Rasool-Allah^{saww} had married the so and so’.

He (the narrator) said, ‘I said, ‘May Allah^{azwj} Keep you^{asws} well! What are you ordering me? Shall I go and get married by your^{asws} order?’ So he^{asws} said to me: ‘If you were to do so, so upon you is (getting married) with the simple ones from the women’. I said, ‘And what are the ‘simple ones’? He^{asws} said: ‘The ones with the veils, the chaste’. So I said, ‘The one who is upon the Religion of Saalim Bin Abu Hafsa?’ He^{asws} said: ‘No’. So I said, ‘The one who is upon the Religion of Rabi’a Al-Rai’y?’ So he^{asws} said: ‘No, but the adolescent girls who are not establishing Kufr (disbelief) nor are they recognising what you are recognising (Al Wilayah).

I said, ‘And would she be anything more than either a Momina (believing woman) or a Kafira (disbelieving woman)?’ So he^{asws} said: ‘She would be Fasting and praying Salāt, and she would be fearing Allah^{azwj}, and she would not be knowing what your matter (Al Wilayah) is’. So I said, ‘Allah^{azwj} Mighty and Majestic has Said [64: 2] He is the one Who Created you, so among you is an unbeliever and among you is a Believer. No, by Allah^{azwj}! There does not happen to be anyone from the people who is neither a Momin (Believer) nor a Kafir (Unbeliever)’.

He (the narrator) said, ‘So Abu Ja’far^{asws} said: ‘The Words of Allah^{azwj} Truer than your words, O Zurara! What is your view of the Words of Allah^{azwj} Mighty and Majestic [9: 102] they have mingled a good deed and an evil one; maybe Allah will Turn to them (Mercifully); surely Allah is Forgiving, Merciful. So what did He^{azwj} Say: “Maybe”?’ So I said, ‘They are not, except for Momineen (Believers) or Kafireen (unbelievers)’.

He (the narrator) said, ‘So he^{asws} said: ‘What are you saying regarding the Words of the Mighty and Majestic [4: 98] Except the weak from among the men and the children who have not in their power the means nor can they find a way to the Emān?’ So I said, ‘They are not except for Momineen (Believers) or Kafireen (unbelievers)’. So he^{asws} said: ‘By Allah^{azwj}! They are neither Momineen (Believers) nor Kafireen (unbelievers)’.

Then he^{asws} turned towards me and he^{asws} said: ‘What are you saying regarding [7: 48] the the people of Al-Araf?’ So I said, ‘They are either Momineen (Believers) or Kafireen (unbelievers). If they were to enter into

the Paradise so they are Momineen, and if they enter into the Fire, so they are Kafiireen (Unbelievers)'.
 So he^{asws} said: 'By Allah^{azwj}! They are' They are neither Momineen (Believers) nor Kafiireen (unbelievers); and had they been Momineen, they would have entered into the Paradise just as the Momineen would enter it, and had they been Kafiireen, they would have entered the Fire just as the Kafiireen would enter. But, they are a people whose good deeds and their evil deeds are equal, so the deeds are deficient with them and they are just as Allah^{azwj} Mighty and Majestic has Said.

So I said, 'Are they from the inhabitants of the Paradise or from the inhabitants of the Fire?' So he^{asws} said: 'You should leave them where Allah^{azwj} has Left them to be'. I said, 'Shall I postpone them?' He^{asws} said: 'Yes, postpone them just as Allah^{azwj} has Postponed them. If He^{azwj} so Desires to, He^{azwj} will Enter them into the Paradise by His^{azwj} Mercy, and if He^{azwj} so Desires to, He^{azwj} would Usher them to the Fire due to their sins, and He^{azwj} would be Unjust to them'.

So I said, 'Would a Kafir (Unbeliever) enter the Paradise?' He^{asws} said: 'No'. I said, 'So would anyone enter the Fire except for a Kafir?' So he^{asws} said: 'No, except if Allah^{azwj} so Desires to. O Zurara! I^{asws} am saying: 'Whatever Allah^{azwj} so Desires', and you are not saying, 'Whatever Allah^{azwj} so Desires'. But, you, when you get older, would return (from your view), and your knots would be loosened from you'.⁵¹

172- بَابُ الْمُسْتَضْعَفِ

Chapter 172 – The Weak Ones (of understanding)

1. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ مُحَمَّدِ بْنِ عِيسَى، عَنْ يُونُسَ، عَنْ بَعْضِ أَصْحَابِهِ، عَنْ زُرَّارَةَ، قَالَ: سَأَلْتُ أَبَا جَعْفَرٍ عَلَيْهِ السَّلَامُ عَنِ الْمُسْتَضْعَفِ، فَقَالَ: « هُوَ الَّذِي لَا يَهْتَدِي حِيلَةً إِلَى الْكُفْرِ ؛ فَيَكْفُرُ، وَلَا يَهْتَدِي سَبِيلًا إِلَى الْإِيمَانِ، لَا يَسْتَطِيعُ أَنْ يُؤْمِنَ، وَلَا يَسْتَطِيعُ أَنْ يَكْفُرَ، فَهُمْ الصَّبِيَّانُ، وَمَنْ كَانَ مِنَ الرِّجَالِ وَالنِّسَاءِ عَلَى مِثْلِ عُقُولِ الصَّبِيَّانِ مَرْفُوعٌ عَنْهُمْ الْقَلَمُ ».

Ali Bin Ibrahim, from Muhammad Bin Isa, from Yunus, from one of his companions, from Zurara who said,

'I asked Abu Ja'far^{asws} about the weak ones (of understanding). So he^{asws} said: 'He is the one who is neither guided by a reason to the Kufr (disbelief) so he would disbelieve, nor is he guided by a way to the Emān. He neither has the capacity that he believes, nor does he have the capacity that he disbelieves. So they are children. And the ones from the men and the women who were upon a similar intellect of the children, the Pen (Recording of the deeds) would be Raised from them'.⁵²

2. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنْ ابْنِ أَبِي عُمَيْرٍ، عَنْ حَمِيلٍ، عَنْ زُرَّارَةَ: عَنْ أَبِي جَعْفَرٍ عَلَيْهِ السَّلَامُ، قَالَ: « الْمُسْتَضْعَفُونَ: الَّذِينَ (لَا يَسْتَطِيعُونَ حِيلَةً وَلَا يَهْتَدُونَ سَبِيلًا) » قَالَ: « لَا يَسْتَطِيعُونَ حِيلَةً إِلَى الْإِيمَانِ، وَلَا يَكْفُرُونَ ؛ الصَّبِيَّانُ وَأَشْبَاهُ عُقُولِ الصَّبِيَّانِ مِنَ الرِّجَالِ وَالنِّسَاءِ

«.

Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Jameel, from Zurara,

(It has been narrated) from Abu Ja'far^{asws} having said: 'The weak ones (of understanding) are those who do not have the capacity to reason, nor are they guided to a way. They are not able upon a reason to the Emān, nor are they disbelieving (like) the children, and those of similar intellect to the children, from the men and the women'.⁵³

3. عِدَّةٌ مِنْ أَصْحَابِنَا، عَنْ سَهْلِ بْنِ زِيَادٍ، عَنْ ابْنِ مَجْبُوبٍ، عَنْ ابْنِ رِثَابٍ، عَنْ زُرَّارَةَ، قَالَ: سَأَلْتُ أَبَا جَعْفَرٍ عَلَيْهِ السَّلَامُ عَنْ الْمُسْتَضْعَفِ، فَقَالَ: «هُوَ الَّذِي لَا يَسْتَطِيعُ حِيلَةً يَدْفَعُ بِهَا عَنْهُ الْكُفْرَ، وَلَا يَهْتَدِي بِهَا إِلَى سَبِيلِ الْإِيمَانِ، لَا يَسْتَطِيعُ أَنْ يُؤْمِنَ وَلَا يَكْفُرَ» قَالَ: «وَالصَّبِيَّانَ وَمَنْ كَانَ مِنَ الرِّجَالِ وَالنِّسَاءِ عَلَى مِثْلِ عُقُولِ الصَّبِيَّانِ».

A number of our companions, from Sahl Bin Ziyad, from Ibn Mahboub, from Ibn Ra'ib, from Zurara who said,

'I asked Abu Ja'far^{asws} about the weak one (of understanding). So he^{asws} said: 'He is one who has no capacity of reason to repel the Kufr (disbelief) by it, nor is he guided by it to the way of Emān. He has not capacity that he believes nor that he disbelieves'. He^{asws} said: 'And the children, and the ones from the men and the women who was upon a similar intellect of the children'.⁵⁴

4. مُحَمَّدُ بْنُ يَحْيَى، عَنْ أَحْمَدَ بْنِ مُحَمَّدَ بْنِ عِيسَى، عَنْ عَلِيِّ بْنِ الْحَكَمِ، عَنْ عَبْدِ اللَّهِ بْنِ جُنْدَبٍ، عَنْ سُفْيَانَ بْنِ السَّمْطِ الْجَلِيِّ، قَالَ: قُلْتُ لِأَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ: مَا تَقُولُ فِي الْمُسْتَضْعَفِينَ؟

فَقَالَ لِي — شَبِيهَاً بِالْفَرَجِ —: «فَتَرَكْتُمْ أَحَدًا يَكُونُ مُسْتَضْعَفًا؟ وَأَيْنَ الْمُسْتَضْعَفُونَ؟ فَوَ اللَّهِ، لَقَدْ مَشَى بِأَمْرِكُمْ هَذَا، الْعَوَاتِقُ إِلَى الْعَوَاتِقِ فِي خُدُورِهِنَّ، وَتَحَدَّثُ بِهِ السَّقَايَاتُ فِي طَرِيقِ الْمَدِينَةِ».

Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Ali Bin Al Hakam, from Abdullah Bin Jundab, from Sufyan Bin Al Simt Al Bajaly who said,

'I said to Abu Abdullah^{asws}, 'What are you^{asws} saying regarding the weak ones (of understanding)?' So he^{asws} said resembling the panic: 'So have you all left anyone who can be weak? And where are the weak ones? By Allah^{azwj}! The adolescent girls have walked with this matter of yours to the adolescent girls in their veils, and the water-carriers of Al-Medina are discussing with it in the streets'.⁵⁵

5. عَنْهُ، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ، عَنْ الْحُسَيْنِ بْنِ سَعِيدٍ، عَنْ فَضَالَةَ بْنِ أَيُّوبَ، عَنْ عُمَرَ بْنِ أَبَانَ، قَالَ: سَأَلْتُ أَبَا عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ عَنْ الْمُسْتَضْعَفِينَ، فَقَالَ: «هُمْ أَهْلُ الْوَلَايَةِ» فَقُلْتُ: أَيُّ وَلَايَةٍ؟ فَقَالَ: «أَمَّا إِنَّهَا لَيْسَتْ بِالْوَلَايَةِ فِي الدِّينِ، وَلَكِنَّهَا الْوَلَايَةُ فِي الْمُنَاكَحَةِ وَالْمَوَارِثَةِ وَالْمُخَالَطَةِ، وَهُمْ لَيْسُوا بِالْمُؤْمِنِينَ وَلَا بِالْكَافَرِ، وَمِنْهُمْ الْمَرْجُونَ لِأَمْرِ اللَّهِ عَزَّ وَجَلَّ».

From him, from Ahmad Bin Muhammad, from Al Husayn Bin Saeed, from Fazalat Bin Ayoub, from Umar Bin Aban who said,

‘I asked Abu Abdullah^{asws} about the weak ones (of understanding). So he^{asws} said: ‘They are the people of Al-Wilayah’. So I said, ‘Which Wilayah?’ So he^{asws} said: ‘But these are not with a Wilayah in the Religion, but it is the Wilayah (Guardianship) regarding the marriages, and the inheritances, and the inter-mingling, and they are neither with the Momineen nor with the Kuffar (Unbelievers), and among them are the ones hopeful for the Command (Mercy) of Allah^{azwj} Mighty and Majestic’.⁵⁶

6. الْحُسَيْنُ بْنُ مُحَمَّدٍ، عَنْ مُعَلَّى بْنِ مُحَمَّدٍ، عَنِ الْوَشَاءِ، عَنْ مِثْنَى، عَنْ إِسْمَاعِيلَ الْجُعْفِيِّ، قَالَ: سَأَلْتُ أَبَا جَعْفَرٍ عَلَيْهِ السَّلَامُ عَنِ الدِّينِ الَّذِي لَا يَسَعُ الْعِبَادَ جَهْلُهُ، فَقَالَ: «الدِّينُ وَاسِعٌ، وَلَكِنَّ الْخَوَارِجَ ضَيَّقُوا عَلَى أَنْفُسِهِمْ مِنْ جَهْلِهِمْ».

قُلْتُ: جَعَلْتُ فِدَاكَ، فَأُحَدِّثُكَ بِدِينِي الَّذِي أَنَا عَلَيْهِ؟ فَقَالَ: «بَلَى» قُلْتُ: أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ، وَأَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ، وَالْإِقْرَارُ بِمَا جَاءَ مِنْ عِنْدِ اللَّهِ، وَأَتَوَلَّاءُكُمْ، وَأَبْرَأُ مِنْ عَدُوِّكُمْ وَمَنْ رَكِبَ رِقَابَكُمْ وَتَأَمَّرَ عَلَيْكُمْ، وَظَلَمَكُمْ حَقَّكُمْ، فَقَالَ: «مَا جَهِلْتَ شَيْئًا، هُوَ — وَاللَّهِ — الَّذِي نَحْنُ عَلَيْهِ».

قُلْتُ: فَهَلْ سَلِمَ أَحَدٌ لَا يَعْرِفُ هَذَا الْأَمْرَ؟ فَقَالَ: «لَا، إِلَّا الْمُسْتَضَعْفِينَ» قُلْتُ: مَنْ هُمْ؟ قَالَ: «نَسَاؤُكُمْ وَأَوْلَادُكُمْ» ثُمَّ قَالَ: «أَرَأَيْتَ أَمْ أَيْمَنَ؟ فَإِنِّي أَشْهَدُ أَنَّهَا مِنْ أَهْلِ الْجَنَّةِ، وَمَا كَانَتْ تَعْرِفُ مَا أَنْتُمْ عَلَيْهِ».

Al Husayn Bin Muhammad, from Moalla Bin Muhammad, from Al Washha, from Musna, from Ismail Al Ju'fy who said,

‘I asked Abu Ja'far^{asws} about the Religion which there is no leeway for the servants to be ignorant of it. So he^{asws} said: ‘The Religion is vast but the Kharijites narrowed it upon themselves due to their ignorance’. I said, ‘May I be sacrificed for you^{asws}! Can I narrate to you^{asws} with my Religion which I am upon?’ So he^{asws} said: ‘Yes’. So I said, ‘I testify that there is no god except for Allah^{azwj}, and I testify that Muhammad^{saww} is His^{azwj} servant and His^{azwj} Rasool^{saww}, and I acknowledge with whatever he^{saww} came with from the Presence of Allah^{azwj}, and I befriend you^{asws} and disavow from your^{asws} enemies and the ones who stay away from you^{asws} rights and are ordering upon you^{asws} and are oppressing you^{asws} of your^{asws} rights’.

So he^{asws} said: ‘You are not ignorant of anything. It is, by Allah^{azwj}, that which we^{asws} are upon’. I said, ‘So would anyone be safe if he does not recognise this matter (Al-Wilayah)?’ So he^{asws} said: ‘No, except for the weak ones (of understanding)’. I said, ‘Who are they?’ He^{asws} said: ‘Your womenfolk and your children’.

Then he^{asws} said: ‘What is your^{asws} view of Umm Aymanra, for I^{asws} testify that shera is from the inhabitants of the Paradise, and shera did not recognise what you are upon’.⁵⁷

7. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ مُحَمَّدِ بْنِ عَيْسَى، عَنْ يُونُسَ، عَنْ ابْنِ مُسْكَانَ، عَنْ أَبِي بَصِيرٍ، قَالَ: قَالَ أَبُو عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ: «مَنْ عَرَفَ اخْتِلَافَ النَّاسِ فَلَيْسَ بِمُسْتَضْعَفٍ».

Ali Bin Ibrahim, from Muhammad Bin Isa, from Yunus, from Ibn Muskan, from Abu Baseer who said,

‘Abu Abdullah^{asws} said: ‘The one who recognises the differing of the people, so he is not a weak one (of understanding)’.⁵⁸

8. مُحَمَّدُ بْنُ يَحْيَى، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ عَيْسَى، عَنْ ابْنِ مَجْبُوبٍ، عَنْ جَمِيلِ بْنِ دَرَّاجٍ، قَالَ: قُلْتُ لِأَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ: إِنِّي رُبَّمَا ذَكَرْتُ هَؤُلَاءِ الْمُسْتَضْعَفِينَ، فَأَقُولُ: نَحْنُ وَهُمْ فِي مَنَازِلِ الْجَنَّةِ؟!

فَقَالَ أَبُو عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ: «لَا يَفْعَلُ اللَّهُ ذَلِكَ بِكُمْ أَبَدًا».

Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Ibn Mahboub, from Jameel Bin Darraj who said,

‘I said to Abu Abdullah^{asws}, ‘Sometimes I remember these weak ones (of understanding), so I am saying that us and them would be in (the same) dwellings in the Paradise’. So Abu Abdullah^{asws} said: ‘Allah^{azwj} would not do that with you all, ever!’⁵⁹

9. عَنْهُ، عَنْ عَلِيِّ بْنِ الْحَسَنِ التَّيْمِيِّ، عَنْ أَخُوَيْهِ — مُحَمَّدٍ وَأَحْمَدَ ابْنَيْ الْحَسَنِ — عَنْ عَلِيِّ بْنِ يَعْقُوبَ، عَنْ مَرْوَانَ بْنِ مُسْلِمٍ، عَنْ أَيُّوبَ بْنِ الْحَرِّ، قَالَ: قَالَ رَجُلٌ لِأَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ وَنَحْنُ عِنْدَهُ: جَعَلْتَ فِدَاكَ، إِنَّا نَخَافُ أَنْ نَنْزَلَ بِذُنُوبِنَا مَنَازِلَ الْمُسْتَضْعَفِينَ، قَالَ: فَقَالَ: «لَا وَاللَّهِ، لَا يَفْعَلُ اللَّهُ ذَلِكَ بِكُمْ أَبَدًا».

عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنْ ابْنِ أَبِي عُمَيْرٍ، عَنْ رَجُلٍ، عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ، مِثْلُهُ.

From him, from Ali Bin Al Hassan Al Taymi, from his two brothers Muhammad and Ahmad the two sons of Al Hassan Bin Ali Bin Yaqoub, from Marwan Bin Muslim, from Ayoub Bin Al Hurr who said,

‘A man said to Abu Abdullah^{asws} and we were in his^{asws} presence, ‘May I be sacrificed for you^{asws}! we fear that due to our sins we would be lodged in the dwellings of the weak ones (of understanding)’. So he^{asws} said: ‘No, by Allah! Allah^{azwj} would not do that with you all, ever!’

Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from a man, from Abu Abdullah^{asws} – similar to it.⁶⁰

10. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنْ ابْنِ أَبِي عُمَيْرٍ، عَنْ أَبِي الْمَغْرَاءِ، عَنْ أَبِي بَصِيرٍ، عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ، قَالَ: «مَنْ عَرَفَ اخْتِلَافَ النَّاسِ فَلَيْسَ بِمُسْتَضْعَفٍ».

Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Abu Al Magra’a, from Abu Baseer,

(It has been narrated) from Abu Abdullah^{asws} having said: ‘The one who recognises the differing of the people, so he is not a weak one (of understanding)’.⁶¹

11. عِدَّةٌ مِنْ أَصْحَابِنَا، عَنْ سَهْلِ بْنِ زِيَادٍ، عَنْ إِسْمَاعِيلَ بْنِ مِهْرَانَ، عَنْ مُحَمَّدِ بْنِ مَنْصُورٍ الْخُزَاعِيِّ، عَنْ عَلِيِّ بْنِ سُوَيْدٍ: عَنْ أَبِي الْحَسَنِ مُوسَى عَلَيْهِ السَّلَامُ، قَالَ: سَأَلْتُهُ عَنْ الضَّعَفَاءِ، فَكَتَبَ إِلَيَّ: «الضَّعِيفُ مَنْ لَمْ تَرْفَعْ إِلَيْهِ حُجَّةٌ، وَلَمْ يَعْرِفِ الْاِخْتِلَافَ، فَإِذَا عَرَفَ الْاِخْتِلَافَ فَلَيْسَ بِمُسْتَضْعَفٍ».

A number of our companions, from Sahl Bin Ziyad, from Ismail Bin Mihran, from Muhammad Bin Mansour Al Khuzai'e, from Ali Bin Suweyd,

(It has been narrated) from Abu Al-Hassan Musa^{asws}, said, 'I asked him^{asws} about the weak ones (of understanding). So he^{asws} wrote to me: 'The weak one (of understanding) is the one to whom the proof has not been raised, and he does not recognise the differing. So when he does recognise the differing, so he would not be a weak one (of understanding)'.⁶²

12. بَعْضُ أَصْحَابِنَا، عَنْ عَلِيِّ بْنِ الْحَسَنِ، عَنْ عَلِيِّ بْنِ حَبِيبٍ الْخَثْعَمِيِّ، عَنْ أَبِي سَارَةَ إِمَامٍ مَسْجِدِ بَنِي هِلَالٍ: عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ، قَالَ: «لَيْسَ الْيَوْمَ مُسْتَضْعَفٌ، أَبْلَغَ الرِّجَالِ الرِّجَالُ، وَالنِّسَاءُ النِّسَاءُ».

One of our companions, from Ali Bin Al Hassan, from Ali Bin Habeeb Al Khash'amy, from Abu Sara, the prayer leader of the Masjid of the Clan of Hilal,

(It has been narrated) from Abu Abdullah^{asws} having said: 'Today there is no one weak (of understanding). The men have delivered (the Message) to the men, and the women to the women'.⁶³

173- بَابُ الْمَرْجُونَ لِأَمْرِ اللَّهِ

Chapter 173 – The ones hopeful for the Command of Allah^{azwj}

1. مُحَمَّدُ بْنُ يَحْيَى، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ، عَنْ عَلِيِّ بْنِ الْحَكَمِ، عَنْ مُوسَى بْنِ بَكْرِ، عَنْ زُرَّارَةَ: عَنْ أَبِي جَعْفَرٍ عَلَيْهِ السَّلَامُ فِي قَوْلِ اللَّهِ عَزَّ وَجَلَّ: (وَأَخْرُوجُونَ) (لِأَمْرِ اللَّهِ) قَالَ: «قَوْمٌ كَانُوا مُشْرِكِينَ، فَقَتَلُوا مِثْلَ حِمَزَةٍ وَجَعَفَرٍ وَأَشْبَاهَهُمَا مِنَ الْمُؤْمِنِينَ، ثُمَّ إِنَّهُمْ دَخَلُوا فِي الْإِسْلَامِ، فَوَحَّدُوا اللَّهَ، وَتَرَكَوا الشِّرْكَ، وَلَمْ يَعْرِفُوا الْإِيمَانَ بِقُلُوبِهِمْ، فَيَكُونُوا مِنَ الْمُؤْمِنِينَ، فَتَجِبَ لَهُمُ الْجَنَّةُ؛ وَلَمْ يَكُونُوا عَلَى جُحُودِهِمْ، فَيَكْفُرُوا، فَتَجِبَ لَهُمُ النَّارُ؛ فَهُمْ عَلَى تِلْكَ الْحَالِ: إِمَّا يُعَذِّبُهُمْ، وَإِمَّا يَتُوبُ عَلَيْهِمْ».

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Ali Bin Al Hakam, from Musa Bin Bakr, from Zurara,

(It has been narrated) from Abu Ja'far^{asws} regarding the Words of Allah^{azwj} Mighty and Majestic [9: 106] And others are hopeful of Allah's Command. He^{asws} said: 'A group who used to be Polytheists, and they killed the likes of Hamza^{as}, and Ja'far^{as}, and the likes of these two^{as} from the Momineen, then they entered into Al-Islam. So they acknowledged Allah^{azwj} and left the Shirk (Polytheism) but did not recognise the Emān by their hearts. So they came closer the Momineen to qualify for the Paradise.

And they were not in denial and a rejecting attitude as unbelievers to be subjected to fire (of hell). They are in that condition as such that it will be up to Allah to punish or accept their repentance'.⁶⁴

2. عِدَّةٌ مِنْ أَصْحَابِنَا، عَنْ سَهْلِ بْنِ زِيَادٍ، عَنْ عَلِيِّ بْنِ حَسَّانَ، عَنْ مُوسَى بْنِ بَكْرِ الْوَاسِطِيِّ، عَنْ رَجُلٍ، قَالَ: قَالَ أَبُو جَعْفَرٍ عَلَيْهِ السَّلَامُ: «الْمَرْجُونَ قَوْمٌ كَانُوا مُشْرِكِينَ، فَقَتَلُوا مِثْلَ حَمْزَةَ وَجَعْفَرَ وَأَشْبَاهَهُمَا مِنَ الْمُؤْمِنِينَ، ثُمَّ إِنَّهُمْ بَعْدَ ذَلِكَ دَخَلُوا فِي الْإِسْلَامِ، فَوَحَدُوا اللَّهَ وَتَرَكُوا الشِّرْكَ، وَلَمْ يَكُونُوا يُؤْمِنُونَ، فَيَكُونُوا مِنَ الْمُؤْمِنِينَ، وَلَمْ يُؤْمِنُوا؛ فَتَجِبَ لَهُمُ الْجَنَّةُ، وَلَمْ يَكْفُرُوا؛ فَتَجِبَ لَهُمُ النَّارُ، فَهُمْ عَلَى تِلْكَ الْحَالِ مُرْجُونَ لِأَمْرِ اللَّهِ».

A number of our companions, from Sahl Bin Ziyad, from Ali Bin Hassan, from Musa Bin Bakr Al Wasity, from a man who said,

'Abu Abdullah^{asws} said: 'The hopeful ones used to be the Polytheists, so they killed the likes of Hamza^{as} and Ja'far^{as} and the likes of these two^{as} from the Momineen. Then they, after that, entered into Al-Islam, so they accept Allah^{azwj} only. They gave up paganism, but did not believe' to be among believing people. They did not deserve paradise. They were not in denial and a rejecting attitude to be subjected to Fire (of Hell). They are in that condition as such that it will be up to Allah^{azwj} to either Punish or Accept their repentance'.⁶⁵

174- بَابُ أَصْحَابِ الْأَعْرَافِ

Chapter 174 – The Companions of the Heights

1. مُحَمَّدُ بْنُ يَحْيَى، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ، عَنْ ابْنِ فَضَّالٍ، عَنْ ابْنِ بُكَيْرٍ؛ وَعَلِيِّ بْنِ إِبْرَاهِيمَ، عَنْ مُحَمَّدَ بْنِ عَيْسَى، عَنْ يُونُسَ، عَنْ رَجُلٍ حَمِيعاً، عَنْ زُرَّارَةَ، قَالَ: قَالَ لِي أَبُو جَعْفَرٍ عَلَيْهِ السَّلَامُ: «مَا تَقُولُ فِي أَصْحَابِ الْأَعْرَافِ؟». فَقُلْتُ: مَا هُمْ إِلَّا مُؤْمِنُونَ أَوْ كَافِرُونَ، إِنْ دَخَلُوا الْجَنَّةَ، فَهُمْ مُؤْمِنُونَ؛ وَإِنْ دَخَلُوا النَّارَ، فَهُمْ كَافِرُونَ.

فَقَالَ: «وَاللَّهِ، مَا هُمْ بِمُؤْمِنِينَ وَلَا كَافِرِينَ، وَلَوْ كَانُوا مُؤْمِنِينَ دَخَلُوا الْجَنَّةَ كَمَا دَخَلَهَا الْمُؤْمِنُونَ، وَلَوْ كَانُوا كَافِرِينَ لَدَخَلُوا النَّارَ كَمَا دَخَلَهَا الْكَافِرُونَ، وَلَكِنَّهُمْ قَوْمٌ اسْتَوَتْ حَسَنَاتُهُمْ وَسَيِّئَاتُهُمْ، فَقَصَرَتْ بِهِمُ الْأَعْمَالُ، وَإِنَّهُمْ لَكَمَا قَالَ اللَّهُ عَزَّ وَجَلَّ».

فَقُلْتُ: أَمِنْ أَهْلِ الْجَنَّةِ هُمْ، أَوْ مِنْ أَهْلِ النَّارِ؟

فَقَالَ: «أَتَرَكْتَهُمْ حَيْثُ تَرَكَّهُمُ اللَّهُ».

قُلْتُ: أَفَتَرَجَّيْتُهُمْ؟ قَالَ: «نَعَمْ، أُرَجِّيهُمْ كَمَا أَرَجَّاهُمُ اللَّهُ: إِنْ شَاءَ أَدَخَلَهُمُ الْجَنَّةَ بِرَحْمَتِهِ، وَإِنْ شَاءَ سَاقَهُمُ إِلَى النَّارِ بِذُنُوبِهِمْ وَلَمْ يَظْلِمَهُمْ».

فَقُلْتُ: هَلْ يَدْخُلُ الْجَنَّةَ كَافِرٌ؟ قَالَ: «لَا» قُلْتُ: هَلْ يَدْخُلُ النَّارَ إِلَّا كَافِرٌ؟ قَالَ: فَقَالَ: «لَا، إِلَّا أَنْ يَشَاءَ اللَّهُ؛ يَا زُرَّارَةُ، إِنِّي أَقُولُ: مَا شَاءَ اللَّهُ، وَأَنْتَ لَا تَقُولُ: مَا شَاءَ اللَّهُ، أَمَّا إِنَّكَ إِنْ كَبُرْتَ رَجَعْتَ وَتَحَلَّلْتَ عَنْكَ عَقْدُكَ».

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Ibn Fazzal, from Ibn Bukeyr and Ali Bin Ibrahim, from Muhammad Bin Isa, from Yunus, from a man, altogether from Zurara who said,

‘Abu Ja’far^{asws} said to me: ‘What you saying regarding [7: 48] the people of Al-Araf?’ So I said, ‘They are not except either Momineen or Kafiireen (unbelievers). If they enter the Paradise, so they are Momineen, and if they enter the Fire, so they are Kafiireen (unbelievers).’

So he^{asws} said: ‘By Allah^{azwj}! They are neither Momineen nor Kafiireen (unbelievers), and had they been Momineen they would have entered the Paradise just as the Momineen would enter it, and had they been Kafiireen (unbelievers) they would have entered the Fire just as the Kafiireen (unbelievers) would enter. But, they are a people whose good and evil deeds are equal, so the deeds are deficient with them, and they are just as Allah^{azwj} Mighty and Majestic Says’.

So I said, ‘Are they from the inhabitants of the Paradise or from the inhabitants of the Fire?’ So he^{asws} said: ‘Leave them where Allah^{azwj} has left them’. I said, ‘So shall I postpone them?’ He^{asws} said: ‘Yes, postpone them just as Allah^{azwj} has Postponed them. If He^{azwj} so Desires to He^{azwj} would Enter them into the Paradise by His^{azwj} Mercy, and if He^{azwj} so Desires to He^{azwj} would Usher them to the Fire due to their sins, and He^{azwj} would not be unjust to them’.

So I said, ‘Would a Kafir (unbeliever) enter the Paradise?’ He^{asws} said: ‘No’. I said, ‘Would anyone enter the Fire except for a Kafir (unbeliever)?’ So he^{asws} said: ‘No. except if Allah^{azwj} so Desires. O Zurara! I^{asws} am saying: ‘Whatever Allah^{azwj} so Desires’, and you are not saying, ‘Whatever Allah^{azwj} so Desires’. But, you, when you get older, would retract, and your knots would be loosened from you’.⁶⁶

2. عَدَّةٌ مِنْ أَصْحَابِنَا، عَنْ سَهْلِ بْنِ زِيَادٍ، عَنْ عَلِيِّ بْنِ حَسَّانَ، عَنْ مُوسَى بْنِ بَكْرٍ، عَنْ رَجُلٍ، قَالَ: قَالَ أَبُو جَعْفَرٍ عَلَيْهِ السَّلَامُ: «الَّذِينَ خَلَطُوا عَمَلًا صَالِحًا وَآخَرَ سَيِّئًا»؛ فَأُولَئِكَ قَوْمٌ مُؤْمِنُونَ يُحَدِّثُونَ فِي إِيْمَانِهِمْ مِنَ الذُّنُوبِ الَّتِي يَعْيِيهَا الْمُؤْمِنُونَ وَيَكْرَهُونَهَا، فَأُولَئِكَ عَسَى اللَّهُ أَنْ يَتُوبَ عَلَيْهِمْ».

A number of our companions, from Sahl Bin Ziyad, from Ali Bin Hassan, from Musa Bin Bakr, from a man who said,

‘Abu Ja’far^{asws} said: ‘[9: 102] they have mingled a good deed and an evil one. So they are a group of Momineen who are innovating new things in their Emān from the sin which the Momineen censure and dislike. So they are the ones [9: 102] maybe Allah will Turn to them (Mercifully)’.⁶⁷

175- بَابٌ فِي صُنُوفِ أَهْلِ الْخِلَافِ وَذِكْرِ الْقَدَرِيَّةِ وَالْخَوَارِجِ وَالْمُرْجِيَّةِ وَأَهْلِ الْبُلْدَانِ

Chapter 175 – Regarding the types of the adversaries, and mention of the Qadiriyya, and the Kharijites, and the Murjiites, and the people of the cities

1. مُحَمَّدُ بْنُ يَحْيَى، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ، عَنْ مَرْوَكِ بْنِ عُبَيْدٍ، عَنْ رَجُلٍ: عَنْ أَبِي عَبْدِ اللَّهِ عليه السلام، قَالَ: «لَعَنَ اللَّهُ الْقَدْرِيَّةَ، لَعَنَ اللَّهُ الْخَوَارِجَ، لَعَنَ اللَّهُ الْمُرْجِيَّةَ، لَعَنَ اللَّهُ عليه السلام».

قَالَ: قُلْتُ: لَعَنَتْ هَؤُلَاءِ مَرَّةً مَرَّةً، وَلَعَنَتْ هَؤُلَاءِ مَرَّتَيْنِ؟
قَالَ: «إِنَّ هَؤُلَاءِ يَقُولُونَ: إِنَّ قَتَلْنَا مُؤْمِنُونَ، فَدِمَاؤُنَا مُتَلَطِّخَةٌ بِثِيَابِهِمْ إِلَى يَوْمِ الْقِيَامَةِ؛ إِنَّ اللَّهَ حَكِي عَنْ قَوْمٍ فِي كِتَابِهِ:» (لَنْ) (نُؤْمِنُ لِرَسُولٍ حَتَّى يَأْتِيَنَا بِقُرْبَانٍ تَأْكُلُهُ النَّارُ قُلْ قَدْ جَاءَكُمْ رَسُولٌ مِنْ قَبْلِ الْبَيْنَاتِ وَبِالَّذِي قُلْتُمْ فَلِمَ قَتَلْتُمُوهُمْ إِنْ كُنْتُمْ صَادِقِينَ) «قَالَ: «كَانَ بَيْنَ الْقَاتِلِينَ وَالْقَاتِلِينَ خَمْسِمِائَةَ عَامٍ، فَأَلْزَمَهُمُ اللَّهُ الْقَتْلَ بِرِضَاهُمْ مَا فَعَلُوا».

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Marwak Bin Ubeyd, from a man,

(It has been narrated) from Abu Abdullah^{asws} having said: ‘May Allah^{azwj} Curse the Qadiriyya! May Allah^{azwj} Curse the Kharijites! May Allah^{azwj} Curse the Murjiites! May Allah^{azwj} Curse the Murjiites!’. I said, ‘They are being Cursed once, once, and they are being Cursed twice?’ He^{asws} said: ‘They are saying that those who killed us^{asws} are Momineen. Thus our^{asws} blood would be in their clothes up to the Day of Judgment.

Allah^{azwj} has Related about a people in His^{azwj} Book [3: 183] (Those are they) who said: Surely Allah has Enjoined us that we should not believe in any Rasool until he brings us an offering which the Fire consumes. Say: Indeed, there came to you Rasools before me with clear arguments and with that which you demand; why then did you kill them if you are truthful? It was so between the murderers and the speakers (a duration of) five hundred years, but Allah^{azwj} Imposed the killing on them due to their agreement with what they had done’.⁶⁸

2. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنْ ابْنِ أَبِي عُمَيْرٍ، عَنْ مُحَمَّدِ بْنِ حَكِيمٍ وَحَمَّادِ بْنِ عُمَانَ، عَنْ أَبِي مَسْرُوقٍ، قَالَ: سَأَلَنِي أَبُو عَبْدِ اللَّهِ عليه السلام عَنْ أَهْلِ الْبَصْرَةِ: «مَا هُمْ؟» فَقُلْتُ: مُرْجِيَّةٌ، وَقَدْرِيَّةٌ، وَخَوَارِجِيَّةٌ، فَقَالَ: «لَعَنَ اللَّهُ تِلْكَ الْمِلَّةَ الْكَافِرَةَ الْمُشْرِكَةَ، الَّتِي لَا تَعْبُدُ اللَّهَ عَلَى شَيْءٍ».

Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Muhammad Bin Hakeym and Hammad Bin usman, from Abu Masrouq who said,

‘Abu Abdullah^{asws} asked me about the people of Al-Basra: ‘What are they?’ So I said, ‘Murjiites, and Qadiriyya and Harouriyya’. So he^{asws} said: ‘May Allah^{azwj} Curse that nation of the Kafirs (unbelievers), the Mushriks (Polytheists) who are not worshipping Allah^{azwj} upon anything’.⁶⁹

3. مُحَمَّدُ بْنُ يَحْيَى، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ، عَنْ عَلِيِّ بْنِ الْحَكَمِ، عَنْ مَنْصُورِ بْنِ يُونُسَ، عَنْ سُلَيْمَانَ بْنِ خَالِدٍ: عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ، قَالَ: « أَهْلُ الشَّامِ شَرُّ مِنْ أَهْلِ الرُّومِ، وَأَهْلُ الْمَدِينَةِ شَرُّ مِنْ أَهْلِ مَكَّةَ، وَأَهْلُ مَكَّةَ يَكْفُرُونَ بِاللَّهِ جَهْرَةً ». »

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Ali Bin Al Hakam, from Mansour Bin Yunus,

(It has been narrated) from Suleyman Bin Khalid, from Abu Abdullah^{asws} having said: 'The people of Syria are more evil than the people of Rome, and the people of Al-Medina are more evil than the people of Makkah, and the people of Makkah are disbelieving in Allah^{azwj} openly'.⁷⁰

4. عِدَّةٌ مِنْ أَصْحَابِنَا، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ خَالِدٍ، عَنْ عُثْمَانَ بْنِ عِيسَى، عَنْ سَمَاعَةَ، عَنْ أَبِي بصير: عَنْ أَحَدِهِمَا عَلَيْهِ السَّلَامُ، قَالَ: « إِنَّ أَهْلَ مَكَّةَ لَيَكْفُرُونَ بِاللَّهِ جَهْرَةً، وَإِنَّ أَهْلَ الْمَدِينَةِ أَحَبُّ مِنْ أَهْلِ مَكَّةَ، أَحَبُّ مِنْهُمْ سَبْعِينَ ضِعْفًا ». »

A number of our companions, from Ahmad Bin Muhammad Bin Khalid, from Usman Bin Isa, from Sama'at, from Abu Baseer,

(It has been narrated) from one of the two (5th or 6th Imam^{asws}) having said: 'The people of Makkah are disbelieving in Allah^{azwj} openly, and that people of Al-Medina are worse than the people of Makkah, worse than them seventy times over'.⁷¹

5. مُحَمَّدُ بْنُ يَحْيَى، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ عِيسَى، عَنْ الْحُسَيْنِ بْنِ سَعِيدٍ، عَنْ فَضَالَةَ بْنِ أَيُّوبَ، عَنْ سَيْفِ بْنِ عَمِيرَةَ، عَنْ أَبِي بَكْرٍ الْحَضْرَمِيِّ، قَالَ: قُلْتُ لِأَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ: أَهْلُ الشَّامِ شَرُّ، أَمْ أَهْلُ الرُّومِ؟ فَقَالَ: « إِنَّ الرُّومَ كَفَرُوا وَلَمْ يُعَادُونَا، وَإِنَّ أَهْلَ الشَّامِ كَفَرُوا وَعَادُونَا ». »

Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Al Husayn Bin Saeed, from Fazalat Bin Ayoub, from Sayf Bin Ameyra, from Abu Bakr Al Hazramy who said,

'I said to Abu Abdullah^{asws}, 'The people of Syria are more evil than the people of Rome?' So he^{asws} said: 'The Romans disbelieved and they were not inimical to us^{asws}, but the people of Syria disbelieved and were inimical to us^{asws}'.⁷²

6. عَنْهُ، عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ، عَنِ النَّضْرِ بْنِ شُعَيْبٍ، عَنْ أَبَانَ بْنِ عُثْمَانَ، عَنِ الْفَضِيلِ بْنِ يَسَارٍ: عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ، قَالَ: « لَا تَجَالِسُوهُمْ — يَعْنِي الْمُرْجِئَةَ — لَعَنَهُمُ اللَّهُ، وَلَعَنَ اللَّهُ مِلَلَهُمُ الْمُشْرِكَةَ، الَّذِينَ لَا يَعْبُدُونَ اللَّهَ عَلَى شَيْءٍ مِنَ الْأَشْيَاءِ ». »

From him, from Muhammad Bin Al Husayn, from Al Nazar Bin Shuayb, from Aban Bin usman, from Al Fuzayl Bin Yasaar,

(It has been narrated) from Abu Abdullah^{asws} having said: 'Do not gather with them, meaning the Murjiites. May Allah^{azwj} Curse them, and may Allah^{azwj} Curse their nation, the Polytheists who are not worshipping Allah^{azwj} upon anything from the things'.⁷³

176- بَابُ الْمُؤَلَّفَةِ قُلُوبُهُمْ

Chapter 176 - The ones with distorted hearts

1. مُحَمَّدٌ بْنُ يَحْيَى، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ، عَنْ عَلِيِّ بْنِ الْحَكَمِ، عَنْ مُوسَى بْنِ بَكْرِ؛ وَعَلِيِّ بْنِ إِبْرَاهِيمَ، عَنْ مُحَمَّدَ بْنِ عِيسَى، عَنْ يُونُسَ، عَنْ رَجُلٍ جَمِيعًا، عَنْ زُرَّارَةَ: عَنْ أَبِي جَعْفَرٍ عليه السلام، قَالَ: « (الْمُؤَلَّفَةُ قُلُوبُهُمْ) قَوْمٌ وَحَدُّوا اللَّهَ، وَخَلَعُوا عِبَادَةَ مَنْ دُونَ اللَّهِ، وَلَمْ تَدْخُلِ الْمَعْرِفَةُ قُلُوبَهُمْ أَنَّ مُحَمَّدًا رَسُولُ اللَّهِ، وَكَانَ رَسُولُ اللَّهِ ﷺ يَتَأَلَّفُهُمْ وَيَعْرِفُهُمْ لِكَيْمَا يَعْرِفُوا، وَيَعْلَمَهُمْ ».

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Ali Bin Al Hakam, from Musa Bin Bakr and Ali Bin Ibrahim, from Muhammad Bin Isa, from Yunus, from a man, altogether from Zurara,

(It has been narrated) from Abu Ja'far^{asws} having said: 'The ones of distorted hearts professed to the Oneness of Allah^{azwj} and kept aside from worshipping the ones besides Allah^{azwj}, and the recognition did not enter into their hearts that Muhammad^{saww} is Rasool-Allah^{saww}, and it was so that Rasool-Allah^{saww} was kind to them and introduced them in order to make them recognise, and he^{saww} taught them'.⁷⁴

2. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنْ ابْنِ أَبِي عُمَيْرٍ، عَنْ عُمَرَ بْنِ أُذَيْنَةَ، عَنْ زُرَّارَةَ: عَنْ أَبِي جَعْفَرٍ عليه السلام، قَالَ: سَأَلْتُهُ عَنْ قَوْلِ اللَّهِ عَزَّ وَجَلَّ: (وَالْمُؤَلَّفَةِ قُلُوبُهُمْ)؟ قَالَ: « هُمْ قَوْمٌ وَحَدُّوا اللَّهَ عَزَّ وَجَلَّ، وَخَلَعُوا عِبَادَةَ مَنْ يُعْبَدُ مِنْ دُونِ اللَّهِ، وَشَهِدُوا أَنَّ لَإِلَهَ إِلَّا اللَّهُ، وَأَنَّ مُحَمَّدًا رَسُولُ اللَّهِ ﷺ، وَهُمْ فِي ذَلِكَ شُكَّاكَ فِي بَعْضِ مَا جَاءَ بِهِ مُحَمَّدٌ ﷺ، فَأَمَرَ اللَّهُ - عَزَّ وَجَلَّ - نَبِيَّهُ ﷺ أَنْ يَتَأَلَّفَهُمْ بِالْمَالِ وَالْعَطَاءِ لِكَيْ يَحْسُنَ إِسْلَامُهُمْ، وَيَثْبُتُوا عَلَى دِينِهِمُ الَّذِي دَخَلُوا فِيهِ وَأَقْرَبُوا بِهِ، وَإِنَّ رَسُولَ اللَّهِ ﷺ يَوْمَ حُنَيْنٍ تَأَلَّفَ رُؤَسَاءَ الْعَرَبِ مِنْ قُرَيْشٍ وَسَائِرِ مَضَرَ، مِنْهُمْ أَبُو سَفْيَانَ بْنِ حَرْبٍ، وَعُيَيْنَةُ بْنُ حَصْنٍ الْفَزَارِيُّ، وَأَشْبَاهَهُمْ مِنَ النَّاسِ، فَغَضِبَتِ الْأَنْصَارُ، وَاجْتَمَعَتْ إِلَى سَعْدِ بْنِ عُبَادَةَ، فَانْطَلَقَ بِهِمْ إِلَى رَسُولِ اللَّهِ ﷺ بِالْجَعْرَانَةِ، فَقَالَ: يَا رَسُولَ اللَّهِ، أَتَأْذَنُ لِي فِي الْكَلَامِ؟ فَقَالَ: نَعَمْ، فَقَالَ: إِنَّ كَانَ هَذَا الْأَمْرُ مِنْ هَذِهِ الْأَمْوَالِ الَّتِي قَسَمْتَ بَيْنَ قَوْمِكَ شَيْئًا أَنْزَلَهُ اللَّهُ، رَضِينَا؛ وَإِنْ كَانَ غَيْرَ ذَلِكَ، لَمْ نَرْضَ ».

قَالَ زُرَّارَةُ: وَسَمِعْتُ أَبَا جَعْفَرٍ عليه السلام يَقُولُ: « فَقَالَ رَسُولُ اللَّهِ ﷺ: يَا مَعْشَرَ الْأَنْصَارِ، أَكَلِكُمْ عَلَى قَوْلِ سَيِّدِكُمْ سَعْدٍ؟ فَقَالُوا: سَيِّدُنَا اللَّهُ وَرَسُولُهُ، ثُمَّ قَالُوا فِي الثَّالِثَةِ: نَحْنُ عَلَى مِثْلِ قَوْلِهِ وَرَأْيِهِ ».

قَالَ زُرَّارَةُ: فَسَمِعْتُ أَبَا جَعْفَرٍ عَلَيْهِ السَّلَامُ يَقُولُ: « فَحَطَّ اللَّهُ نُورَهُمْ، وَفَرَضَ لِلْمُؤَلَّفَةِ قُلُوبُهُمْ سَهْمًا فِي الْقُرْآنِ ».

Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Umar Bin Azina, from Zurara,

(It has been narrated) from Abu Ja'far^{asws}, said, 'I asked him^{asws} about the Words of Allah^{azwj} Mighty and Majestic [9: 60] and those whose hearts incline (to the Truth). He^{asws} said: 'They were a people professing to the Oneness of Allah^{azwj} Mighty and Majestic, and they kept away from worshipping's the ones besides Allah^{azwj}, and they testified that there is no god except for Allah^{azwj} and that Muhammad^{saww} is Rasool-Allah^{saww}, and there were doubtful regarding part of what Muhammad^{saww} came with.

So Allah^{azwj} Mighty and Majestic Commanded His^{azwj} Prophet^{saww} that he^{saww} should be kind to them with the wealth and the gifts perhaps their Islam would improve and they would be affirmed upon their Religion which they had entered into and acknowledged with; and on the Day (battle) of Hunayn, Rasool-Allah^{saww} was kind to their chiefs of the Arabs from Qureysh and the rest of the (tribe of) Muzar. From them was Abu Sufyan Bin Harb, and Uyayna Bin Huswayn Al-Fazary and the likes of them from the people.

So the Helpers (Ansaar) were angered and gathered to Sa'ad Bin Ubada. So he went with them to Rasool-Allah^{saww} with Al-Ji'rana and he said, 'O Rasool-Allah^{saww}! Would you permit me regarding the speech?' So he^{saww} said: 'Yes'. So he said, 'If this matter from this wealth was such which you^{saww} have distributed between your^{saww} people, a Revelation from Allah^{azwj}, we are pleased, and if it was other than that, we are not pleased'.

Zurara (the narrator) said, 'And I heard Abu Ja'far^{asws} saying: 'So Rasool-Allah^{saww} said: 'O group of the Helpers! Are all of you upon the words of your chief Sa'ad?'. So they said, 'Our chief is Allah^{azwj} and His^{azwj} Rasool^{saww}!'. Then they said during the third (reiteration), 'We are upon the like of his words and his view'.

Zurara (the narrator) said, 'So I heard Abu Ja'far^{asws} saying: 'So Allah^{azwj} Diminished their light and Allah^{azwj} Imposed a share to be for the ones of distorted hearts, in the Quran'.⁷⁵

3. عَلِيٌّ، عَنْ مُحَمَّدِ بْنِ عِيسَى، عَنْ يُونُسَ، عَنْ رَجُلٍ، عَنْ زُرَّارَةَ: عَنْ أَبِي جَعْفَرٍ عَلَيْهِ السَّلَامُ، قَالَ: « (الْمُؤَلَّفَةُ قُلُوبُهُمْ) لَمْ يَكُونُوا قَطُّ أَكْثَرَ مِنْهُمْ الْيَوْمَ ».

Ali Bin Muhammad Bin Isa, from Yunus, from a man from Zurara,

(It has been narrated) from Abu Ja'far^{asws} having said: 'The ones of distorted hearts have never happened to be more than they are today'.⁷⁶

4. عَلِيٌّ، عَنْ أَبِيهِ، عَنْ ابْنِ أَبِي عَمِيرٍ، عَنْ إِبْرَاهِيمَ بْنِ عَبْدِ الْحَمِيدِ، عَنْ إِسْحَاقَ بْنِ غَالِبٍ، قَالَ: قَالَ أَبُو عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ: « يَا إِسْحَاقُ، كَمْ تَرَى أَهْلَ هَذِهِ الْآيَةِ: (فَإِنْ أُعْطُوا مِنْهَا رَضُوا وَإِنْ لَمْ يُعْطُوا مِنْهَا إِذَا هُمْ يَسْخَطُونَ) ؟ » قَالَ: ثُمَّ قَالَ: « هُمْ أَكْثَرُ مِنْ ثَلَاثِي النَّاسِ ».

Ali, from his father, from Ibn Abu Umeyr, from Ibrahim Bin Abdul Hameed, from Is'haq Bin Ghalib who said,

'Abu Abdullah^{asws} said: 'O Is'haq! How many do you see to be referred to in this Verse [9: 58] And among them is one who blames you with respect to the charities; so if they are given from it they are pleased, and if they are not given from it, then they are full of rage?' Then he^{asws} said: 'They are more than two-thirds of the people'.⁷⁷

5. عِدَّةٌ مِنْ أَصْحَابِنَا، عَنْ سَهْلِ بْنِ زِيَادٍ، عَنْ عَلِيِّ بْنِ حَسَّانَ، عَنْ مُوسَى بْنِ بَكْرٍ، عَنْ رَجُلٍ، قَالَ: قَالَ أَبُو جَعْفَرٍ عَلَيْهِ السَّلَامُ: « مَا كَانَتْ الْمُؤَلَّفَةُ قُلُوبُهُمْ قَطُّ أَكْثَرَ مِنْهُمْ الْيَوْمَ، وَهُمْ قَوْمٌ وَحَدُّوا اللَّهَ وَخَرَجُوا مِنَ الشِّرْكِ، وَلَمْ تَدْخُلْ مَعْرِفَةُ مُحَمَّدٍ رَسُولِ اللَّهِ ﷺ قُلُوبَهُمْ وَمَا جَاءَ بِهِ، فَتَأَلَّفَهُمْ رَسُولُ اللَّهِ ﷺ، وَتَأَلَّفَهُمُ الْمُؤْمِنُونَ بَعْدَ رَسُولِ اللَّهِ ﷺ لِكَيْمَا يَعْرِفُوا ».

A number of our companions, from Sahl Bin Ziyad, from Ali Bin Hassan, from Musa Bin Bakr, from a man who said,

'Abu Ja'far^{asws} said: 'The ones of distorted hearts have never been more than what they are today; and they are a people who are professing to the Oneness of Allah^{azwj} are exiting from the Shirk (Polytheism), but did not enter the recognition of Muhammad^{saww} as Rasool-Allah^{saww} into their hearts and whatever he^{saww} came with. So, Rasool-Allah^{saww} was kind to them, and the Momineen were kind to them after Rasool-Allah^{saww}, perhaps they would recognise'.⁷⁸

177 - بَابٌ فِي ذِكْرِ الْمُنَافِقِينَ وَالضَّالِّينَ وَإِبْلِيسَ فِي الدَّعْوَةِ

Chapter 177 – Regarding the mention of the hypocrites, and the straying ones, and Iblees^{la} in the invitation (to the Religion)

1. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنْ ابْنِ أَبِي عُمَيْرٍ، عَنْ جَمِيلٍ، قَالَ: كَانَ الطَّيَّارُ يَقُولُ لِي: إِبْلِيسُ لَيْسَ مِنَ الْمَلَائِكَةِ، وَإِنَّمَا أُمِرَتِ الْمَلَائِكَةُ بِالسُّجُودِ لِآدَمَ عَلَيْهِ السَّلَامُ، فَقَالَ إِبْلِيسُ: لَأَسْجُدَ، فَمَا لِإِبْلِيسَ يَعْصِي حِينَ لَمْ يَسْجُدْ، وَلَيْسَ هُوَ مِنَ الْمَلَائِكَةِ؟ قَالَ: فَدَخَلْتُ أَنَا وَهُوَ عَلَى أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ، قَالَ: فَأَحْسَنَ — وَاللَّهِ — فِي الْمَسْأَلَةِ، فَقَالَ: جَعَلْتُ فِدَاكَ، أَرَأَيْتَ مَا نَدَبَ اللَّهُ — عَزَّ وَجَلَّ — إِلَيْهِ الْمُؤْمِنِينَ مِنْ قَوْلِهِ: (يَا أَيُّهَا الَّذِينَ آمَنُوا) أَدْخَلَ فِي ذَلِكَ الْمُنَافِقُونَ مَعَهُمْ؟ قَالَ: « نَعَمْ، وَالضَّالُّونَ، وَكُلُّ مَنْ أَقْرَبَ بِالدَّعْوَةِ الظَّاهِرَةِ، وَكَانَ إِبْلِيسُ مِمَّنْ أَقْرَبَ بِالدَّعْوَةِ الظَّاهِرَةِ مَعَهُمْ ».

Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Jameel who said,

'Al-Tayyar was saying to me, 'Iblees^{la} is not from the Angels, and rather (it was) the Angels who had been Commanded with the Prostration to Adam^{as}.

Therefore, Iblees^{la} said, 'I^{la} will not prostrate'. Thus Iblees^{la} did not disobey where he^{la} did not prostrate as he^{la} was not from the Angels'.

He (the narrator) said, 'So he and I went over to Abu Abdullah^{asws}, and by Allah^{azwj}, he was good regarding the question, so he said, 'May I be sacrificed for you^{asws}! What is your^{asws} view of Allah^{azwj} Mighty and Majestic's Call to the Momineen, what He^{azwj} Called out to, from His^{azwj} Words: "O you who believe!". Are the hypocrites included along with them?' He^{asws} said: 'Yes, and the straying ones, and everyone who acknowledged with the call apparently, and Iblees^{la} was from the ones who acknowledged with the Call apparently, along with them'.⁷⁹

178- بَابٌ فِي قَوْلِهِ تَعَالَى: (وَمِنَ النَّاسِ مَنْ يَعْبُدُ اللَّهَ عَلَى حَرْفٍ)

Chapter 178 – Regarding the Words of the Exalted [22: 11]

And among men is he who worships Allah^{azwj} superficially

1. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنْ ابْنِ أَبِي عُمَيْرٍ، عَنْ عُمَرَ بْنِ أُذَيْنَةَ، عَنِ الْفَضِيلِ وَزُرَّارَةَ: عَنْ أَبِي جَعْفَرٍ عَلَيْهِ السَّلَامُ فِي قَوْلِ اللَّهِ عَزَّ وَجَلَّ: (وَمِنَ النَّاسِ مَنْ يَعْبُدُ اللَّهَ عَلَى حَرْفٍ فَإِنْ أَصَابَهُ خَيْرٌ اطْمَأَنَّ بِهِ وَإِنْ أَصَابَتْهُ فِتْنَةٌ انْقَلَبَ عَلَى وَجْهِهِ خَسِرَ الدُّنْيَا وَالْآخِرَةَ) قَالَ زُرَّارَةُ: سَأَلْتُ عَنْهَا أَبَا جَعْفَرٍ عَلَيْهِ السَّلَامُ، فَقَالَ: «هُؤُلَاءِ قَوْمٌ عَبَدُوا اللَّهَ، وَخَلَعُوا عِبَادَةَ مَنْ يُعْبُدُ مِنْ دُونِ اللَّهِ، وَشَكُّوا فِي مُحَمَّدٍ ﷺ وَمَا جَاءَ بِهِ، فَتَكَلَّمُوا بِالْإِسْلَامِ، وَشَهِدُوا أَنَّ لَإِلَهَ إِلَّا اللَّهُ، وَأَنَّ مُحَمَّدًا رَسُولُ اللَّهِ، وَأَقْرَأُوا بِالْقُرْآنِ، وَهُمْ فِي ذَلِكَ شَاكُونَ فِي مُحَمَّدٍ ﷺ وَمَا جَاءَ بِهِ، وَلَيْسُوا شُكَّاكًا فِي اللَّهِ، قَالَ اللَّهُ عَزَّ وَجَلَّ: (وَمِنَ النَّاسِ مَنْ يَعْبُدُ اللَّهَ عَلَى حَرْفٍ) يَعْنِي عَلَى شَكٍّ فِي مُحَمَّدٍ ﷺ وَمَا جَاءَ بِهِ (فَإِنْ أَصَابَهُ خَيْرٌ) يَعْنِي عَافِيَةً فِي نَفْسِهِ وَمَالِهِ وَوَلَدِهِ (اطْمَأَنَّ بِهِ) وَرَضِيَ بِهِ (وَإِنْ أَصَابَتْهُ فِتْنَةٌ) يَعْنِي بَلَاءٌ فِي جَسَدِهِ أَوْ مَالِهِ، تَطْيِيرٌ وَكَرِهَ الْمَقَامَ عَلَى الْإِقْرَارِ بِالنَّبِيِّ ﷺ، فَرَجَعَ إِلَى الْوُقُوفِ وَالشَّكِّ، فَنَصَبَ الْعِدَاوَةَ لِلَّهِ وَلِرَسُولِهِ، وَالْجُحُودَ بِالنَّبِيِّ وَمَا جَاءَ بِهِ.»

Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Umar Bin Azina, from Al Fuzayl and Zurara,

(It has been narrated) from Abu Ja'far^{asws} regarding the Words of Allah^{azwj} Mighty and Majestic [22: 11] And among men is he who worships Allah superficially, so that if good befalls him he is satisfied therewith, but if a trial afflicts him he turns back headlong; he loses this world as well as the Hereafter; that is a manifest loss.

Zurara (the narrator) said, 'I asked Abu Ja'far^{asws} about it, so he^{asws} said: 'They are a people worshipping Allah^{azwj} and keeping away from worshipping the ones besides Allah^{azwj} and are doubting regarding Muhammad^{saww} and what he^{saww} came with. Thus, they are speaking with Al-Islam and are testifying that there is no god except for Allah^{azwj} and that Muhammad^{saww} is Rasool-Allah^{saww}, and are acknowledging with the Quran,

and they are doubting in that regarding Muhammad^{saww} and what he^{saww} came with, and are not doubtful regarding Allah^{azwj}.

Allah^{azwj} Mighty and Majestic Says [22: 11] And among men is he who worships Allah superficially – Meaning doubting in Muhammad^{saww} and what he^{saww} came with. so that if good befalls him meaning well being regarding himself and his wealth and his children he is satisfied therewith, but if a trial afflicts him meaning an affliction in his body or his wealth he flies off and dislikes the standing upon the acknowledgement with the Prophet^{saww}. So he returns to the pausing and the doubting and establishes the enmity to Allah^{azwj} and to His^{azwj} Rasool^{saww}, and becomes critical to the Prophet^{saww} and what he^{saww} came with'.⁸⁰

2. مُحَمَّدُ بْنُ يَحْيَى، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ، عَنْ عَلِيِّ بْنِ الْحَكَمِ، عَنْ مُوسَى بْنِ بَكْرِ، عَنْ زُرَّارَةَ: عَنْ أَبِي جَعْفَرٍ عَلَيْهِ السَّلَامُ، قَالَ: سَأَلْتُهُ عَنْ قَوْلِ اللَّهِ عَزَّ وَجَلَّ: (وَمِنَ النَّاسِ مَنْ يَعْبُدُ اللَّهَ عَلَى حَرْفٍ).

قَالَ: «هُمْ قَوْمٌ وَحَدُّوا اللَّهَ، وَخَلَعُوا عِبَادَةَ مَنْ يُعْبُدُ مِنْ دُونِ اللَّهِ، فَخَرَجُوا مِنَ الشِّرْكِ، وَلَمْ يَعْرِفُوا أَنَّ مُحَمَّدًا ﷺ رَسُولُ اللَّهِ، فَهُمْ يَعْبُدُونَ اللَّهَ عَلَى شَكٍّ فِي مُحَمَّدٍ ﷺ وَمَا جَاءَ بِهِ، فَاتُّوا رَسُولَ اللَّهِ ﷺ وَقَالُوا: نَنْظُرُ، فَإِنْ كَثُرَتْ أَمْوَالُنَا وَعُوفِينَا فِي أَنْفُسِنَا وَأَوْلَادِنَا، عَلِمْنَا أَنَّهُ صَادِقٌ وَأَنَّهُ رَسُولُ اللَّهِ، وَإِنْ كَانَ غَيْرَ ذَلِكَ، نَظَرْنَا، قَالَ اللَّهُ عَزَّ وَجَلَّ: (فَإِنْ أَصَابَهُ خَيْرٌ اطْمَأَنَّ بِهِ) يَعْنِي عَافِيَةً فِي الدُّنْيَا (وَإِنْ أَصَابَتْهُ فِتْنَةٌ) يَعْنِي بَلَاءٌ فِي نَفْسِهِ وَمَالِهِ (انْقَلَبَ عَلَى وَجْهِهِ): انْقَلَبَ عَلَى شَكِّهِ إِلَى الشِّرْكِ (خَسِرَ الدُّنْيَا وَالْآخِرَةَ ذَلِكَ هُوَ الْخُسْرَانُ الْمُبِينُ يَدْعُوا مِنْ دُونِ اللَّهِ مَا لَا يَنْفَعُهُ وَمَا لَا يَضُرُّهُ وَمَا لَا يَنْفَعُهُ)»

قَالَ: «يَنْقَلِبُ مُشْرِكًا يَدْعُو غَيْرَ اللَّهِ، وَيَعْبُدُ غَيْرَهُ، فَمِنْهُمْ مَنْ يَعْرِفُ، فَيَدْخُلُ الْإِيمَانَ قَلْبُهُ، فِيؤْمِنُ وَيُصَدِّقُ، وَيَزُولُ عَنْ مَنْزِلَتِهِ مِنَ الشَّكِّ إِلَى الْإِيمَانِ، وَمِنْهُمْ مَنْ يَثْبُتُ عَلَى شَكِّهِ، وَمِنْهُمْ مَنْ يَنْقَلِبُ إِلَى الشِّرْكِ».

عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ مُحَمَّدِ بْنِ عَيْسَى، عَنْ يُونُسَ، عَنْ رَجُلٍ، عَنْ زُرَّارَةَ، مِثْلَهُ.

Muhammad Bin Yahya, from Ahmad Bin Mjuhammad, from Ali Bin Al hakam, from Musa Bin Bakr, from Zurara,

(It has been narrated) from Abu Ja'far^{asws}, said, 'I asked him^{asws} about the Words of Allah^{azwj} Mighty and Majestic [22: 11] And among men is he who worships Allah superficially. He^{asws} said: 'They are a people professing the Oneness of Allah^{azwj} and keeping away from worshipping the ones besides Allah^{azwj}. So they are exiting from the Shirk (Polytheism) but are not recognising that Muhammad^{saww} is the Rasool^{saww} of Allah^{azwj}. Thus, they are worshipping Allah^{azwj} upon doubt regarding Muhammad^{saww} and what he^{saww} came with.

So they came over to Rasool-Allah^{saww} and said, 'We shall consider, so if our wealth becomes abundant, and we are with good health regarding

ourselves and our children, we will know that he^{saww} is truthful and that he^{saww} is Rasool^{saww} of Allah^{azwj}; but if it is other than that, we shall reconsider’.

Allah^{azwj} Mighty and Majestic Said [22: 11] so that if good befalls him he is satisfied therewith Meaning the well being in the world but if a trial afflicts him Meaning an affliction regarding himself and his wealth he turns back headlong overturning upon his doubt to the Shirk (Polytheism) he loses this world as well as the Hereafter; that is a manifest loss. He supplicates to the ones besides Allah^{azwj} who can neither harm him nor that can benefit him’.

He^{asws} said: ‘He overturns to be a Mushrik (Polytheist) supplicating to other than Allah^{azwj} and worshipping other than Him^{azwj}. So from them is one who recognises and the Emān enters his heart, so he believes and ratifies and declines from his state of doubt to (embrace) the Emān, and from them is the one who remains affirmed upon his doubt, and from them is the one who overturns to the Shirk (Polytheism)’.

Ali Bin Ibrahim, from Muhammad Bin Isa, from Yunus, from A man, from Zurara – similar to it.⁸¹

179- بَابُ أَذْنَى مَا يَكُونُ بِهِ الْعَبْدُ مُؤْمِنًا أَوْ كَافِرًا أَوْ ضَالًّا

Chapter 179 – The least of what by which the servant can be a Momin, or a Kafir (unbeliever), or a straying one

1. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنْ حَمَّادِ بْنِ عِيسَى، عَنْ إِبْرَاهِيمَ بْنِ عُمَرَ الْيَمَانِيِّ، عَنْ ابْنِ أُذَيْنَةَ، عَنْ أَبَانَ بْنِ أَبِي عِيَّاشٍ، عَنْ سُلَيْمِ بْنِ قَيْسٍ، قَالَ: سَمِعْتُ عَلِيًّا صَلَوَاتُ اللَّهِ عَلَيْهِ يَقُولُ وَأَتَاهُ رَجُلٌ، فَقَالَ لَهُ: مَا أَذْنَى مَا يَكُونُ بِهِ الْعَبْدُ مُؤْمِنًا، وَأَذْنَى مَا يَكُونُ بِهِ الْعَبْدُ كَافِرًا، وَأَذْنَى مَا يَكُونُ بِهِ الْعَبْدُ ضَالًّا؟

فَقَالَ لَهُ: « قَدْ سَأَلْتَ فَافْهَمْ الْجَوَابَ: أَمَا أَذْنَى مَا يَكُونُ بِهِ الْعَبْدُ مُؤْمِنًا: أَنْ يُعْرِفَهُ اللَّهُ — تَبَارَكَ وَتَعَالَى — نَفْسَهُ، فَيَقِرَّ لَهُ بِالطَّاعَةِ، وَيَعْرِفَهُ نَبِيَّهُ ﷺ، فَيَقِرَّ لَهُ بِالطَّاعَةِ، وَيَعْرِفَهُ إِمَامَهُ وَحُجَّتَهُ فِي أَرْضِهِ وَشَاهِدَهُ عَلَى خَلْقِهِ، فَيَقِرَّ لَهُ بِالطَّاعَةِ ». قُلْتُ لَهُ: يَا أَمِيرَ الْمُؤْمِنِينَ، وَإِنْ جَهِلَ جَمِيعَ الْأَشْيَاءِ إِلَّا مَا وَصَفْتَ؟ قَالَ: « نَعَمْ، إِذَا أُمِرَ أَطَاعَ، وَإِذَا نُهِِيَ انْتَهَى.

وَأَذْنَى مَا يَكُونُ بِهِ الْعَبْدُ كَافِرًا: مَنْ زَعَمَ أَنَّ شَيْئًا نَهَى اللَّهُ عَنْهُ أَنَّ اللَّهَ أَمَرَ بِهِ، وَنَصَبَهُ دِينًا يَتَوَلَّى عَلَيْهِ، وَيَزْعُمُ أَنَّهُ يَعْبُدُ الَّذِي أَمَرَ بِهِ، وَإِنَّمَا يَعْبُدُ الشَّيْطَانَ. وَأَذْنَى مَا يَكُونُ بِهِ الْعَبْدُ ضَالًّا: أَنْ لَا يَعْرِفَ حُجَّةَ اللَّهِ — تَبَارَكَ وَتَعَالَى — وَشَاهِدَهُ عَلَى عِبَادِهِ، الَّذِي أَمَرَ اللَّهُ — عَزَّ وَجَلَّ — بِطَاعَتِهِ، وَفَرَضَ وَلَايَتَهُ ». قُلْتُ: يَا أَمِيرَ الْمُؤْمِنِينَ، صِفْهُمْ لِي.

فَقَالَ: « الَّذِينَ قَرَنَهُمُ اللَّهُ — عَزَّ وَجَلَّ — بِنَفْسِهِ وَنَبِيِّهِ، فَقَالَ: (يَا أَيُّهَا الَّذِينَ آمَنُوا أَطِيعُوا اللَّهَ وَأَطِيعُوا الرَّسُولَ وَأُولِي الْأَمْرِ مِنْكُمْ) ».

قُلْتُ: يَا أَمِيرَ الْمُؤْمِنِينَ، جَعَلَنِي اللَّهُ فِدَاكَ، أَوْضَحْ لِي.
فَقَالَ: «الَّذِينَ قَالَ رَسُولُ اللَّهِ ﷺ فِي آخِرِ خُطْبَتِهِ يَوْمَ قَبْضِهِ اللَّهُ — عَزَّ وَجَلَّ —
إِلَيْهِ: إِنِّي قَدْ تَرَكْتُ فِيكُمْ أَمْرَيْنِ لَنْ تَضِلُّوا بَعْدِي مَا إِنْ تَمَسَّكْتُمْ بِهِمَا: كِتَابَ اللَّهِ، وَعَثَرَتِي
أَهْلَ بَيْتِي؛ فَإِنَّ اللَّطِيفَ الْخَبِيرَ قَدْ عَهَدَ إِلَيَّ أَنَّهُمَا لَنْ يَفْتَرِقَا حَتَّى يَرِدَا عَلَيَّ الْحَوْضَ كَهَاتَيْنِ
— وَجَمَعَ بَيْنَ مُسَبِّحَتَيْهِ — وَلَأَقُولُ: كَهَاتَيْنِ — وَجَمَعَ بَيْنَ الْمُسْبَحَةِ وَالْوَسْطَى — فَتَسْبِقُ
إِحْدَاهُمَا الْآخَرَى؛ فَتَمَسَّكُوا بِهِمَا، لَا تَزِلُّوا وَلَا تَضِلُّوا؛ لَأَتَقَدِّمُوهُمَ؛ فَتَضِلُّوا».

Ali Bin Ibrahim, from his father, from Hammad Bin Isa, from Ibrahim Bin Umar Al Yamani, from Ibn Azina, from Aban Bin Ayyash, from Suleym Bin Qays who said,

‘I heard Ali^{asws} saying and a man had come over to him^{asws}, and he said to him^{asws}: ‘What is the least of that with which the servant (of Allah^{azwj}) becomes a Momin (believer), or a Kafir (unbeliever), or a straying one?’

So he^{asws} said to him: ‘You have asked so now try to understand the answer. As for the least of that with which the servant (of Allah^{azwj}) can be a Momin is that he recognises Allah^{azwj} Blessed and High himself, so he acknowledges to Him^{azwj} with the obedience, and he recognises His^{azwj} Prophet^{saww}, so he acknowledges to him^{saww} with his^{saww} obedience, and he recognises His^{azwj} Imam^{asws} and His^{azwj} Proof in His^{azwj} earth, and His^{azwj} Witness over His^{azwj} creatures, so he acknowledges to him^{asws} with the obedience’.

I said to him^{asws}, ‘O Amir Al-Momineen^{asws}! And even if he was ignorant of the entirety of the things except what you^{asws} have described?’ He^{asws} said: ‘Yes. Whenever he^{asws} orders, he obeys, and whenever he^{asws} forbids, he keeps away.

And the least of that with which the servant (of Allah^{azwj}) can be a Kafir (unbeliever) is the one who alleges that the things Allah^{azwj} has Forbidden from is what Allah^{azwj} has Commanded with, and establishes it as a religion, and pretends that he is worshipping the One^{azwj} Who has Commanded with it, and rather he is worshipping the Satan^{la}.

And the least of that with which the servant (of Allah^{azwj}) happen to be straying one is that he does not recognise the Proof^{asws} of Allah^{azwj} Blessed and High and His^{azwj} Witness upon His^{azwj} servants whom Allah^{azwj} Mighty and Majestic has Commanded with his^{asws} obedience and Imposed his^{asws} Wilayah’.

I said, ‘O Amir Al Momineen^{asws}! Describe them^{asws} to me’. So he^{asws} said: ‘Those^{asws} whom Allah^{azwj} Mighty and Majestic has Paired with Himself^{azwj} and His^{azwj} Prophet^{saww}, so He^{azwj} Said [4: 59] O you who believe! Obey Allah and obey the Rasool and those in authority from among you’.

I said, ‘O Amir Al Momineen^{asws}! May Allah^{azwj} Make me to be sacrificed for you^{asws}! Clarify it to me’. So he^{asws} said: ‘Those^{asws} for whom Rasool-Allah^{saww} spoke of at the end of his^{saww} sermon on the day Allah^{azwj} Mighty and Majestic Caused him^{saww} to pass away: ‘I^{saww} am leaving behind two matters among you all. You will never stray after me^{saww} for as long as you attach yourselves with these two – the Book of Allah^{azwj} and my^{saww} offspring,

the People^{asws} of my^{saww} Household, for the Knower of the subtleties and the All-Aware has Informed me^{saww} and has Covenanted to me^{saww} that these two will never separate until they both come to me^{saww} at the Fountain, like these two' – and he^{saww} gathered between his^{saww} 'Tasbeeh fingers' (the forefinger and the thumb), 'And I^{saww} am not saying like this' – and he^{saww} gathered between the thumb and the middle finger, 'So that one of the two would precede the other. Therefore, attach yourselves with these two and you will neither be deceived nor stray, and do not precede them^{asws}, for you will go astray'.⁸²

180 - بَابُ

Chapter 180 – A Chapter

1. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنِ الْقَاسِمِ بْنِ مُحَمَّدٍ، عَنِ الْمَنْقَرِيِّ، عَنْ سُفْيَانَ بْنِ عُيَيْنَةَ: عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ، قَالَ: «إِنَّ بَنِي أُمَيَّةَ أَطْلَقُوا لِلنَّاسِ تَعْلِيمَ الْإِيمَانِ، وَلَمْ يُطْلِقُوا تَعْلِيمَ الشِّرْكِ، لَكَيْ إِذَا حَمَلُوهُمْ عَلَيْهِ لَمْ يَعْرِفُوهُ».

Ali Bin Ibrahim, from his father, from Al Qasim Bin Muhammad, from Al Minqary, from Sufyan Bin Uyayna,

(It has been narrated) from Abu Abdullah^{asws} having said: 'The Clan of Umayya started teaching Emān to the people but did not launch the teaching of Shirk (Polytheism), so that when they do carry them upon it, they would not be recognising it'.⁸³

181 - بَابُ ثُبُوتِ الْإِيمَانِ وَهَلْ يَحُوزُ أَنْ يَنْقُلَهُ اللَّهُ

Chapter 181 – Affirmation of the Emān and is it allowed that Allah^{azwj} would Transfer it

1. مُحَمَّدٌ بْنُ يَحْيَى، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ عِيسَى، عَنِ الْحَسَنِ بْنِ مَحْبُوبٍ، عَنْ حُسَيْنِ بْنِ نَعِيمٍ الصَّحَّافِ، قَالَ: قُلْتُ لِأَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ: لَمْ يَكُنِ الرَّجُلُ عِنْدَ اللَّهِ مُؤْمِنًا قَدْ ثَبَتَ لَهُ الْإِيمَانُ عِنْدَهُ، ثُمَّ يَنْقُلُهُ اللَّهُ بَعْدَ مِنَ الْإِيمَانِ إِلَى الْكُفْرِ؟

قَالَ: فَقَالَ: «إِنَّ اللَّهَ — عَزَّ وَجَلَّ — هُوَ الْعَدْلُ، إِنَّمَا دَعَا الْعِبَادَ إِلَى الْإِيمَانِ بِهِ، لَا إِلَى الْكُفْرِ، وَلَا يَدْعُو أَحَدًا إِلَى الْكُفْرِ بِهِ؛ فَمَنْ آمَنَ بِاللَّهِ، ثُمَّ ثَبَتَ لَهُ الْإِيمَانُ عِنْدَ اللَّهِ، لَمْ يَنْقُلَهُ اللَّهُ — عَزَّ وَجَلَّ — بَعْدَ ذَلِكَ مِنَ الْإِيمَانِ إِلَى الْكُفْرِ».

قُلْتُ لَهُ: فَيَكُونُ الرَّجُلُ كَافِرًا قَدْ ثَبَتَ لَهُ الْكُفْرُ عِنْدَ اللَّهِ، ثُمَّ يَنْقُلُهُ بَعْدَ ذَلِكَ مِنَ الْكُفْرِ

إِلَى الْإِيمَانِ؟

قَالَ: فَقَالَ: «إِنَّ اللَّهَ — عَزَّ وَجَلَّ — خَلَقَ النَّاسَ كُلَّهُمْ عَلَى الْفِطْرَةِ الَّتِي فَطَرَهُمْ عَلَيْهَا، لَا يَعْرِفُونَ إِيمَانًا بِشَرِيعَةٍ، وَلَا كُفْرًا بِجُحُودٍ، ثُمَّ بَعَثَ اللَّهُ الرُّسُلَ تَدْعُو الْعِبَادَ إِلَى الْإِيمَانِ بِهِ، فَمِنْهُمْ مَنْ هَدَى اللَّهُ، وَمِنْهُمْ مَنْ لَمْ يَهْدِهِ اللَّهُ».

Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Ali Hassan Bin Mahboub, from Husayn Bin Nuaym Al Sahhaf who said,

‘I said to Abu Abdullah^{asws}, ‘Why is it so that the man happens to be a Momin in the Presence of Allah^{azwj}, the Emān having been affirmed to him in His^{azwj} Presence, then Allah^{azwj} Transfers him afterwards, from the Emān to the Kufr (disbelief)?’

So he^{asws} said: ‘Allah^{azwj} Mighty and Majestic, He^{azwj} is Just. But rather, He^{azwj} Calls the servants to the Emān in Him^{azwj} not to the Kufr (disbelief), and He^{azwj} does not Call anyone to the Kufr (disbelief) in Him^{azwj}. So the one who believes in Allah^{azwj},

then the Emān gets affirmed for him in the Presence of Allah^{azwj}, Allah^{azwj} Mighty and Majestic will not Transfer it after that, from the Emān to the Kufr (disbelief)’.

I said to him^{asws}, ‘Can it happen that the man is a Kafir (unbeliever), the Kufr (disbelief) having been affirmed for him in the Presence of Allah^{azwj}, then He^{azwj} Transfer him, after that, from the Kufr to the Emān?’

He^{asws} said: ‘Allah^{azwj} Mighty and Majestic Created the people, all of them upon the nature which He^{azwj} Natured them upon. They were neither recognising Emān with its stipulations, nor Kufr with its denials. Then Allah^{azwj} Sent the Rasools^{as} inviting the people to the Emān in Him^{azwj}. So, from them is the one whom Allah^{azwj} Guided, and from them is the one who Allah^{azwj} did not Guide’.⁸⁴

182 - بَابُ الْمُعَارِينَ

Chapter 182 – The ones of temporary (Emān)

1. مُحَمَّدٌ بْنُ يَحْيَى، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ عِيسَى، عَنْ عَلِيِّ بْنِ الْحَكَمِ، عَنْ أَبِي أَيُّوبَ، عَنْ مُحَمَّدَ بْنِ مُسْلِمٍ: عَنْ أَحَدِهِمَا عَلَيْهِ السَّلَامُ، قَالَ: سَمِعْتُهُ يَقُولُ: «إِنَّ اللَّهَ — عَزَّ وَجَلَّ — خَلَقَ خَلْقًا لِلْإِيمَانِ لَأَزْوَالَ لَهُ، وَخَلَقَ خَلْقًا لِلْكَفْرِ لَأَزْوَالَ لَهُ، وَخَلَقَ خَلْقًا بَيْنَ ذَلِكَ، وَاسْتَوْدَعَ بَعْضَهُمُ الْإِيمَانَ؛ فَإِنْ يَشَاءُ أَنْ يَتِمَّهُ لَهُمْ أَتَمَّهُ، وَإِنْ يَشَاءُ أَنْ يَسْلُبَهُمْ إِيَّاهُ سَلَبَهُمْ؛ وَكَانَ فُلَانٌ مِنْهُمْ مُعَارًا.»

Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Ali Bin Al Hakam, from Abu Ayoub, from Muhammad Bin Muslim,

(It has been narrated) from one of the two (5th or 6th Imam^{asws}, said, ‘I heard him^{asws} saying: ‘Allah^{azwj} Mighty and Majestic Created a people for the Emān, there not being a decline for it, and Created a people for the Kufr (disbelief), there being no decline for it, and Created a people between that and Deposited the Emān in some of them. So if He^{azwj} so Desires He^{azwj} would Complete it for them, and if He^{azwj} so Desires He^{azwj} would Confiscate it from them; and so and so from them was with temporary Emān’.⁸⁵

2. مُحَمَّدٌ بْنُ يَحْيَى، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ، عَنْ الْحُسَيْنِ بْنِ سَعِيدٍ، عَنْ فَضَالَةَ بْنِ أَيُّوبَ وَالْقَاسِمِ بْنِ مُحَمَّدٍ الْجَوْهَرِيِّ، عَنْ كَلِيبِ بْنِ مُعَاوِيَةَ الْأَسَدِيِّ: عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ، قَالَ:

« إِنَّ الْعَبْدَ يَصْبِحُ مُؤْمِنًا وَيُمْسِي كَافِرًا، وَيَصْبِحُ كَافِرًا وَيُمْسِي مُؤْمِنًا، وَقَوْمٌ يَعَارُونَ الْإِيمَانَ، ثُمَّ يَسْلُبُونَهُ، وَيُسَمُّونَ الْمُعَارِينَ » ثُمَّ قَالَ: « فَلَانٌ مِنْهُمْ ».

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Al Husayn Bin Saeed, from Fazalat Bin Ayoub and Al Qasim Bin Muhammad Al Jowfary, from Kuleyb Bin Muawiya Al Asady,

(It has been narrated) from Abu Abdullah^{asws} having said: 'A servant could be a Momin in the morning and in the evening he would be a Kafir (unbeliever), and in the morning he could be a Kafir and in the evening he would be a Momin; and a people are being Lent the Emān, then it is Confiscated and (they) are being named as the 'temporary ones'. Then he^{asws} said: 'So and so was from them'.⁸⁶

3. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنْ ابْنِ أَبِي عُمَيْرٍ، عَنْ حَفْصِ بْنِ الْبَخْتَرِيِّ وَغَيْرِهِ، عَنْ عِيسَى شَلْقَانَ، قَالَ: كُنْتُ قَاعِدًا، فَمَرَّ أَبُو الْحَسَنِ مُوسَى عَلَيْهِ السَّلَامُ وَمَعَهُ بَهْمَةٌ، قَالَ: قُلْتُ: يَا غُلَامُ، مَا تَرَى مَا يَصْنَعُ أَبُوكَ، يَأْمُرُنَا بِالشَّيْءِ، ثُمَّ يَنْهَانَا عَنْهُ، أَمَرْنَا أَنْ نَتَوَلَّى أَبَا الْخَطَّابِ، ثُمَّ أَمَرْنَا أَنْ نَلْعَنَهُ وَنَتَّبِرَ مِنْهُ؟

فَقَالَ أَبُو الْحَسَنِ عَلَيْهِ السَّلَامُ — وَهُوَ غُلَامٌ —: « إِنَّ اللَّهَ خَلَقَ خَلْقًا لِلْإِيمَانِ لَزَوَالٍ لَهُ، وَخَلَقَ خَلْقًا لِلْكَفْرِ لَزَوَالٍ لَهُ، وَخَلَقَ خَلْقًا بَيْنَ ذَلِكَ، أَعَارَهُمُ الْإِيمَانَ، يُسَمُّونَ الْمُعَارِينَ، إِذَا شَاءَ سَلَبَهُمْ؛ وَكَانَ أَبُو الْخَطَّابِ مِمَّنْ أُعِيرَ الْإِيمَانَ ».

قَالَ: فَدَخَلْتُ عَلَى أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ، فَأَخْبَرْتُهُ مَا قُلْتُ لِأَبِي الْحَسَنِ عَلَيْهِ السَّلَامُ وَمَا قَالَ لِي، فَقَالَ أَبُو عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ: « إِنَّهُ نَبْعَةٌ نَبَوَةٌ ».

Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Hafs Bin Al Bakhtary and someone else from Isa Shalqan who said,

'I was seated and Abu Al-Hassan Musa^{asws} passed by, and with him was a goat. I said, 'O boy! What is your^{asws} view of what your^{asws} father^{asws} did, ordering us with something then forbidding us from it. He^{asws} ordered us that we befriend Abu Al-Khattab, then he^{asws} ordered us that we curse him and we should disavow from him?'

So Abu Al-Hassan^{asws} said, and he^{asws} was a boy: 'Allah^{azwj} Created a people for the Emān, there being no decline for it, and Created a people for the Kufr (disbelief) there being no decline for it, and Created a people between that, Lending the Emān to him, named as the 'temporary ones'. Whenever He^{azwj} so Desires, He^{azwj} Confiscates it from them, and Abu Al-Khattab was from the ones who was Lent the Emān'.

He (the narrator) said, 'So I went over to Abu Abdullah^{asws} and informed him^{asws} of what I had said to Abu Al-Hassan^{asws} and what he^{asws} had said to me. So Abu Abdullah^{asws} said: 'He^{asws} is a spring of the Prophet-hood'.⁸⁷

4. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنْ إِسْمَاعِيلَ بْنِ مَرَّارٍ، عَنْ يُونُسَ، عَنْ بَعْضِ أَصْحَابِنَا: عَنْ أَبِي الْحَسَنِ صَلَوَاتُ اللَّهِ عَلَيْهِ، قَالَ: « إِنَّ اللَّهَ خَلَقَ النَّبِيِّينَ عَلَى النَّبَوَةِ؛ فَلَا يَكُونُونَ إِلَّا

أَنْبِيَاءَ، وَخَلَقَ الْمُؤْمِنِينَ عَلَى الْإِيمَانِ ؛ فَلَا يَكُونُونَ إِلَّا مُؤْمِنِينَ، وَأَعَارَ قَوْمًا إِيمَانًا ؛ فَإِنْ شَاءَ تَمَمَهُ لَهُمْ، وَإِنْ شَاءَ سَلَبَهُمْ إِيَّاهُ « قَالَ: « وَفِيهِمْ حَرَتْ (فَمُسْتَقَرٌّ وَمُسْتَوْدَعٌ) » وَقَالَ لِي: « إِنْ فَلَانًا كَانَ مُسْتَوْدَعًا إِيْمَانَهُ، فَلَمَّا كَذَبَ عَلَيْنَا سَلَبَ إِيْمَانَهُ ذَلِكَ ».

Ali Bin Ibrahim, from his father, from Ismail Bin Marrar, from Yunus, from one of our companions,

(It has been narrated) from Abu Al-Hassan^{asws} having said: ‘Allah^{azwj} Created the Prophets^{as} upon the Prophet-hood, so they will not happen to be except for Prophets^{as}; and he^{azwj} Created the Momineen upon the Emān, so they will not happen to be except for Momineen; and Lent Emān to a people. So if He^{azwj} so Desires, would Complete it for them, and if He^{azwj} so Desires would Confiscate it’.

He^{asws} said: ‘And among them flowed the stable ones and the temporary ones’. And he^{asws} said to me: ‘So and so had temporary Emān. So when he lied against us^{asws}, that Emān of his was Confiscated’.⁸⁸

5. مُحَمَّدُ بْنُ يَحْيَى، عَنْ أَحْمَدَ بْنِ مُحَمَّدَ بْنِ عِيسَى، عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ، عَنِ الْقَاسِمِ بْنِ حَبِيبٍ، عَنْ إِسْحَاقَ بْنِ عَمَّارٍ: عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ، قَالَ: « إِنَّ اللَّهَ جَبَلَ النَّبِيِّينَ عَلَى نُبُوَّتِهِمْ، فَلَا يَرْتَدُّونَ أَبَدًا، وَجَبَلَ الْأَوْصِيَاءَ عَلَى وَصَايَاهُمْ، فَلَا يَرْتَدُّونَ أَبَدًا، وَجَبَلَ بَعْضَ الْمُؤْمِنِينَ عَلَى الْإِيمَانِ، فَلَا يَرْتَدُّونَ أَبَدًا، وَمِنْهُمْ مَنْ أُعِيرَ الْإِيمَانَ عَارِيَّةً، فَإِذَا هُوَ دَعَا وَآلَحَ فِي الدُّعَاءِ، مَاتَ عَلَى الْإِيمَانِ ».

Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Al Husayn Bin Saeed, from Al Qasim Bin Habeeb, from Is’haq Bin Ammar,

(It has been narrated) from Abu Abdullah^{asws} having said: ‘Allah^{azwj} Formed the Prophets^{as} upon their^{as} Prophet-hood. Thus, they^{as} will not be reneging, ever! And He^{azwj} Formed the successors^{as} upon their successorship. Thus, they^{as} will not be reneging, ever! And He^{azwj} Moulded some of the Momineen upon the Emān. Thus they will not be reneging, ever! And from them is one to whom the Emān is Lent with a Lending. So when he supplicates and persists in the supplication, would die upon the Emān’.⁸⁹

183- بَابُ فِي عِلَامَةِ الْمُعَارِ

Chapter 183 – Regarding the signs of the Lending (of the Emān)

1. عَنْهُ، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ، عَنْ مُحَمَّدَ بْنِ سَنَانَ، عَنِ الْمُفَضَّلِ الْجُعْفِيِّ، قَالَ: قَالَ أَبُو عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ: « إِنَّ الْحَسْرَةَ وَالنَّدَامَةَ وَالْوَيْلَ كُلَّهُ لِمَنْ لَمْ يَنْتَفِعْ بِمَا أَبْصَرَهُ، وَلَمْ يَدْرِ مَا الْأَمْرُ الَّذِي هُوَ عَلَيْهِ مُقِيمٌ، أَنْفَعُ لَهُ، أَمْ ضَرُّ؟ ». قُلْتُ: فَبِمَ يَعْرِفُ النَّاجِي مِنْ هَؤُلَاءِ جُعِلَتْ فِدَاكَ؟

قَالَ: « مَنْ كَانَ فِعْلُهُ لِقَوْلِهِ مُوَافِقًا، فَاتُّبِتَ لَهُ الشَّهَادَةُ بِالنَّجَاةِ، وَمَنْ لَمْ يَكُنْ فِعْلُهُ لِقَوْلِهِ مُوَافِقًا، فَإِنَّمَا ذَلِكَ مُسْتَوْدَعٌ ».

From him, from Ahmad Bin Muhammad, from Muhammad Bin Sinan, from Al Mufazzal Al Ju'fy who said,

‘Abu Abdullah^{asws} said: ‘The anguish, and the regret and the woe, all of it is for the one who does not benefit from what he sees and does not know what the matter is which he is standing upon, is it beneficial for him or harmful?’ I said to him^{asws}, ‘So by what would the saved ones be recognised from them, may I be sacrificed for you^{asws}?’

He^{asws} said: ‘The one whose deed was in accordance to his words, so the testimony of the salvation would be affirmed for him, and the one whose deed does not happen to be in accordance to his words, so rather, that is the temporary one (of the Emān)’.⁹⁰

Notes

- [illegible]

- 58 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 172 H 7
- 59 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 172 H 8
- 60 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 172 H 9
- 61 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 172 H 10
- 62 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 172 H 11
- 63 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 172 H 12
- 64 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 173 H 1
- 65 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 173 H 2
- 66 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 174 H 1
- 67 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 174 H 2
- 68 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 175 H 1
- 69 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 175 H 2
- 70 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 175 H 3
- 71 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 175 H 4
- 72 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 175 H 5
- 73 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 175 H 6
- 74 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 176 H 1
- 75 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 176 H 2
- 76 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 176 H 3
- 77 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 176 H 4
- 78 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 176 H 5
- 79 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 177 H 1
- 80 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 178 H 1
- 81 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 178 H 2
- 82 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 179 H 1
- 83 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 180 H 1
- 84 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 181 H 1
- 85 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 182 H 1
- 86 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 182 H 2
- 87 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 182 H 3
- 88 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 182 H 4
- 89 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 182 H 5
- 90 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 183 H 1

كِتَابُ الْإِيمَانِ وَالْكَفْرِ

THE BOOK OF BELIEF (Emān) AND DISBELIEF (Kufr) (13)

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ، وَصَلَّى اللَّهُ عَلَي سَيِّدِنَا مُحَمَّدٍ وَآلِهِ الطَّاهِرِينَ، وَسَلَامٌ تَسْلِيمًا.

In the Name of Allah^{azwj} the Beneficent, the Merciful. The Praise is for Allah^{azwj} Lord^{azwj} of the Worlds, and Blessing be upon our Chief Muhammad^{saww} and his^{saww} Purified Progeny^{asws}, and greetings with abundant greetings.

184 - بَابُ سَهْوِ الْقَلْبِ

Chapter 184 – Omissions of the heart

1. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنْ ابْنِ أَبِي عُمَيْرٍ، عَنْ جَعْفَرِ بْنِ عُثْمَانَ، عَنْ سَمَاعَةَ، عَنْ أَبِي بَصِيرٍ وَغَيْرِهِ، قَالَ: قَالَ أَبُو عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ: «إِنَّ الْقَلْبَ لَيَكُونُ السَّاعَةَ مِنَ اللَّيْلِ وَالنَّهَارِ مَا فِيهِ كُفْرٌ وَلَا إِيْمَانٌ كَالثَّوْبِ الْخَلْقِ» قَالَ: ثُمَّ قَالَ لِي: «أَمَا تَجِدُ ذَلِكَ مِنْ نَفْسِكَ؟» قَالَ: «ثُمَّ تَكُونُ النُّكْتَةُ مِنَ اللَّهِ فِي الْقَلْبِ بِمَا شَاءَ مِنْ كُفْرٍ وَإِيْمَانٍ». عِدَّةٌ مِنْ أَصْحَابِنَا، عَنْ سَهْلِ بْنِ زِيَادٍ، عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ، عَنْ مُحَمَّدِ بْنِ أَبِي عُمَيْرٍ، مِثْلَهُ.

Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Ja'far Bin Usman, from Sama'at, from Abu Baseer and someone else who said,

'Abu Abdullah^{asws} said: 'The heart happens to be such during a time of the day and the night that there is neither a Kufr (disbelief) in it nor Emān, like the newly-created garment'.

He (the narrator) said, 'Then he^{asws} said to me: 'But, do you not find that from yourself?' He^{asws} said: 'The spot appears from Allah^{azwj} in the heart with whatever Allah^{azwj} has so Desired it to be, from Kufr and the Emān'.

A number of our companions, from Sahl Bin Ziyad, from Muhammad Bin Al Husayn, from Muhammad Bin Abu Umeyr – similar to it.¹

2. مُحَمَّدُ بْنُ يَحْيَى، عَنْ أَحْمَدَ بْنِ مُحَمَّدَ بْنِ عِيسَى، عَنْ الْعَبَّاسِ بْنِ مَعْرُوفٍ، عَنْ حَمَّادِ بْنِ عِيسَى، عَنْ الْحُسَيْنِ بْنِ الْمُخْتَارِ، عَنْ أَبِي بَصِيرٍ، قَالَ: سَمِعْتُ أَبَا جَعْفَرٍ عَلَيْهِ السَّلَامُ يَقُولُ: «يَكُونُ الْقَلْبُ مَا فِيهِ إِيْمَانٌ وَلَا كُفْرٌ شَبِهُ الْمُضْغَةِ، أَمَا يَجِدُ أَحَدُكُمْ ذَلِكَ؟».

Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Al Abbas Bin Marouf, from Hammad Bin Isa, from Al Husayn Bin Al Mukhtar, from Abu Baseer who said,

‘I heard Abu Ja’far^{asws} saying: ‘الْقَلْبُ’ The heart (sometimes) becomes such that there is neither Emān in it nor Kufr (disbelief), resembling a lump. Hasn’t any one of you found that?’²

3. مُحَمَّدٌ بْنُ يَحْيَى، عَنِ الْعَمْرِكِيِّ بْنِ عَلِيٍّ، عَنِ عَلِيِّ بْنِ جَعْفَرٍ: عَنْ أَبِي الْحَسَنِ مُوسَى عَلِيٍّ، قَالَ: «إِنَّ اللَّهَ خَلَقَ قُلُوبَ الْمُؤْمِنِينَ مَطْوِيَةً مَبْهُمَةً عَلَى الْإِيمَانِ؛ فَإِذَا أَرَادَ اسْتِنَارَةَ مَا فِيهَا نَضَحَهَا بِالْحِكْمَةِ، وَزَرَعَهَا بِالْعِلْمِ، وَزَارَعَهَا وَالْقِيمَ عَلَيْهَا رَبُّ الْعَالَمِينَ».

Muhammad Bin Yahya, from Al Amraky Bin Ali,

(It has been narrated) from Ali son of Ja’far^{asws}, from Abu Al-Hassan Musa^{asws} having said: ‘Allah^{azwj} Created the hearts of the Momineen folded opaquely upon the Emān. So whenever he (the Momin) intends to enlighten what is in it, he sprinkles it with the wisdom and then cultivates it with the knowledge, and its Cultivator and the Overseer over it is the Lord^{azwj} of the worlds’.³

4. مُحَمَّدٌ بْنُ يَحْيَى، عَنِ أَحْمَدَ بْنِ مُحَمَّدٍ، عَنْ مُحَمَّدَ بْنِ سَنَانَ، عَنِ الْحُسَيْنِ بْنِ الْمُخْتَارِ، عَنْ أَبِي بصير: عَنْ أَبِي عَبْدِ اللَّهِ عَلِيٍّ، قَالَ: «إِنَّ الْقَلْبَ لَيَتَرَجَّحُ فِيمَا بَيْنَ الصَّدْرِ وَالْحَنْجَرَةِ حَتَّى يُعْقَدَ عَلَى الْإِيمَانِ، فَإِذَا عُقِدَ عَلَى الْإِيمَانِ قَرَّ؛ وَذَلِكَ قَوْلُ اللَّهِ عَزَّ وَجَلَّ: (وَمَنْ يُؤْمِنْ بِاللَّهِ يَهْدِ قَلْبَهُ)».

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Muhammad Bin Sinan, from Al Husayn Bin Mukhtar, from Abu Baseer,

(It has been narrated) from Abu Abdullah^{asws} having said: ‘The ‘الْقَلْبُ’ cannot be translated as heart. In one Hadith it is referred to Aql it is not a physical entity) tends to vibrate between the chest and the throat until it sits upon the Emān. So when it is tied upon the Emān, it settles down, and these are the Words of Allah^{azwj} Mighty and Majestic [64: 11] and whoever believes in Allah, He Guides aright his الْقَلْبُ (Qalb)’.⁴

5. عِدَّةٌ مِنْ أَصْحَابِنَا، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ خَالِدٍ، عَنْ ابْنِ فَضَّالٍ، عَنْ أَبِي جَمِيلَةَ، عَنْ مُحَمَّدِ الْحَلَبِيِّ: عَنْ أَبِي عَبْدِ اللَّهِ عَلِيٍّ، قَالَ: «إِنَّ الْقَلْبَ لَيَتَجَلَّجَلُ فِي الْجَوْفِ يَطْلُبُ الْحَقَّ فَإِذَا أَصَابَهُ أَطْمَأَنَّ وَقَرَّ» ثُمَّ تَلَا أَبُو عَبْدِ اللَّهِ عَلِيٍّ هَذِهِ الْآيَةَ: (فَمَنْ يُرِدِ اللَّهُ أَنْ يَهْدِيَهُ يَشْرَحْ صَدْرَهُ لِلْإِسْلَامِ) إِلَى قَوْلِهِ (كَأَنَّمَا يَصْعَدُ فِي السَّمَاءِ)».

A number of our companions, from Ahmad Bin Muhammad Bin Khalid, from Ibn Fazzal, from Abu Jameela, from Muhammad Al Halby,

(It has been narrated) from Abu Abdullah^{asws} having said: ‘The الْقَلْبُ tends to jingle in the inside, seeking the truth. So when it comes across it, it is reassured and settles down’. Then Abu Abdullah^{asws} recited this Verse [6: 125] Therefore (for) whomsoever Allah Intends that He would Guide him aright, He Expands his chest for Islam – up to His^{azwj} Words as though he were ascending to the sky’.⁵

6. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ مُحَمَّدِ بْنِ عَيْسَى، عَنْ يُونُسَ، عَنْ أَبِي الْمَغْرَاءِ، عَنْ أَبِي بَصِيرٍ: عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ، قَالَ: سَمِعْتُهُ يَقُولُ: «إِنَّ الْقَلْبَ يَكُونُ فِي السَّاعَةِ مِنَ اللَّيْلِ وَالنَّهَارِ لَيْسَ فِيهِ إِيمَانٌ وَلَا كُفْرٌ، أَمَا تَجِدُ ذَلِكَ؟ ثُمَّ تَكُونُ بَعْدَ ذَلِكَ نَكْتَةً مِنَ اللَّهِ فِي قَلْبِ عَبْدِهِ بِمَا شَاءَ، إِنْ شَاءَ بِإِيمَانٍ، وَإِنْ شَاءَ بِكُفْرٍ».

Ali Bin Ibrahim, from Muhammad Bin Isa, from Yunus, from Abu Al Magra'a, from Abu Baseer,

(It has been narrated) from Abu Abdullah^{asws}, said, 'I heard him^{asws} saying: 'The 'الْقَلْبُ' (Qalb) happens to be such during a time from the night and the day, there is neither Emān in it nor Kufr (disbelief). But, do you not find that (to be so)? Then a spot appears after that from Allah^{azwj} in the heart of His^{azwj} servant with whatever He^{azwj} so Desires. If He^{azwj} so Desires with Emān, and if He^{azwj} so Desires, with Kufr (disbelief)'.⁶

7. عِدَّةٌ مِنْ أَصْحَابِنَا، عَنْ سَهْلِ بْنِ زِيَادٍ، عَنْ مُحَمَّدِ بْنِ الْحَسَنِ بْنِ شَمُونٍ، عَنْ عَبْدِ اللَّهِ بْنِ عَبْدِ الرَّحْمَنِ، عَنْ عَبْدِ اللَّهِ بْنِ الْقَاسِمِ، عَنْ يُونُسَ بْنِ ظَبْيَانَ: عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ، قَالَ: «إِنَّ اللَّهَ خَلَقَ قُلُوبَ الْمُؤْمِنِينَ مُبَهَمَةً عَلَى الْإِيمَانِ؛ فَإِذَا أَرَادَ اسْتِنَارَةَ مَا فِيهَا فَتَحَهَا بِالْحِكْمَةِ، وَزَرَعَهَا بِالْعِلْمِ، وَزَارَعَهَا وَالْقِيَمُ عَلَيْهَا رَبُّ الْعَالَمِينَ».

A number of our companions, from Sahl Bin Ziyad, from Muhammad Bin Al Hassan Bin Shamoun, from Abdullah Bin Abdul Rahman, from Abdullah Bin Al Qasim, from Yunus Bin Zabyan,

(It has been narrated) from Abu Abdullah^{asws} having said: 'Allah^{azwj} Created the 'قُلُوبُ' (Qalub – plural of Qalb) of the Momineen wrapped up over the Emān. So whenever he (the Momin) intends to enlighten what is in it, begins it with the wisdom and cultivates it with the knowledge, and its Cultivator and the Overseer upon it is the Lord^{azwj} of the Worlds'.⁷

185- بَابُ فِي ظُلْمَةِ قَلْبِ الْمُنَافِقِ وَإِنْ أُعْطِيَ اللِّسَانَ، وَنُورِ قَلْبِ الْمُؤْمِنِ وَإِنْ قَصُرَ بِهِ لِسَانُهُ

Chapter 185 – Regarding the darkness of the 'الْقَلْبُ' (Qalb) of the hypocrite and even though he has been given the tongue, and radiance of the 'الْقَلْبُ' (Qalb) of the Momin and even

though he falls short with his tongue

1. مُحَمَّدُ بْنُ يَحْيَى، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ، عَنْ ابْنِ فَضَّالٍ، عَنْ عَلِيِّ بْنِ عَقَبَةَ، عَنْ عُمَرَ: عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ، قَالَ: قَالَ لَنَا ذَاتَ يَوْمٍ: «تَجِدُ الرَّجُلَ لَا يُخْطِئُ بِلَامٍ وَلَا وَائٍ، خَطِيبًا، مُصَفَّعًا، وَقَلْبُهُ أَشَدُّ ظُلْمَةً مِنَ اللَّيْلِ الْمُظْلَمِ، وَتَجِدُ الرَّجُلَ لَا يَسْتَطِيعُ يَعْبُرُ عَمَّا فِي قَلْبِهِ بِلِسَانِهِ، وَقَلْبُهُ يَزْهَرُ كَمَا يَزْهَرُ الْمَصْبَاحُ».

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Ali Bin Fazzal, from Ali Bin Uqba, from Amro,

(It has been narrated) from Abu Abdullah^{asws} having said to us one day: 'You will find the man not erring with a 'Laam; or 'Waaw' (letters of the Arabic Alphabet), an orator, eloquent, and for his 'الْقَلْبُ' (Qalb) would be a darkness more intense than the night; and you will find the man not being able to express by his tongue what is in his 'الْقَلْبُ' (Qalb), but his (Qalb) would be shining just as the lantern shines'.⁸

2. عِدَّةٌ مِنْ أَصْحَابِنَا، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ خَالِدٍ، عَنْ أَبِيهِ، عَنْ هَارُونَ بْنِ الْجَهْمِ، عَنِ الْمُفَضَّلِ، عَنْ سَعْدٍ: عَنْ أَبِي جَعْفَرٍ عَلَيْهِ السَّلَامُ، قَالَ: «إِنَّ الْقُلُوبَ أَرْبَعَةٌ: قَلْبٌ فِيهِ نِفَاقٌ وَإِيمَانٌ، وَقَلْبٌ مَنكُوسٌ، وَقَلْبٌ مَطْبُوعٌ، وَقَلْبٌ أَزْهَرُ أَجْرَدُ» — فَقُلْتُ: مَا الْأَزْهَرُ؟ قَالَ: «فِيهِ كَهَيْئَةِ السَّرَاجِ — فَأَمَّا الْمَطْبُوعُ، فَقَلْبُ الْمُنَافِقِ، وَأَمَّا الْأَزْهَرُ، فَقَلْبُ الْمُؤْمِنِ؛ إِنْ أَعْطَاهُ شُكْرًا، وَإِنْ ابْتَلَاهُ صَبْرًا؛ وَأَمَّا الْمَنكُوسُ، فَقَلْبُ الْمُشْرِكِ».

ثُمَّ قَرَأَ هَذِهِ الْآيَةَ: (أَفَمَنْ يَمْتَشِي مُكِبًّا عَلَى وَجْهِهِ أَهْدَى أَمَّنْ يَمْتَشِي سَوِيًّا عَلَى صِرَاطٍ مُسْتَقِيمٍ).

«فَأَمَّا الْقَلْبُ الَّذِي فِيهِ إِيمَانٌ وَنِفَاقٌ، فَهُمْ قَوْمٌ كَانُوا بِالطَّائِفِ، فَإِنْ أَدْرَكَ أَحَدَهُمْ أَجَلُهُ عَلَى نِفَاقِهِ، هَلَكَ؛ وَإِنْ أَدْرَكَهُ عَلَى إِيْمَانِهِ، نَجَا».

A number of our companions, from Ahmad Bin Muhammad Bin Khalid, from his father, from Haroun Bin Al Jahm, from Al Mufazzal, from Sa'ad,

(It has been narrated) from Abu Ja'far^{asws} having said: 'The قُلُوبَ (Qalub) are three (types) – a 'الْقَلْبُ' (Qalb) wherein is hypocrisy and Emān, and an inverted 'الْقَلْبُ' (Qalb), and an imprinted 'الْقَلْبُ' (Qalb), and a shining bare 'الْقَلْبُ' (Qalb). So I said, 'What is the shining (Qalb)?' He^{asws} said: 'Wherein is like a physical lamp; as for the imprinted one, it is the 'الْقَلْبُ' of the hypocrisy, and as for the shining one, it is the 'الْقَلْبُ' of the Momin if He^{azwj} Gives him, he is grateful, and if He^{azwj} Tries him, he is patient; and as for the inverted one, it is the 'الْقَلْبُ' of the Mushrik (Polytheist)'.

Then he^{asws} recited this Verse [67: 22] Is the one who goes prone upon his face better guided or he who walks upright upon a Straight Path? As for the 'الْقَلْبُ' wherein is Emān and hypocrisy, so they were a people who were in Al-Ta'if. So if death seized one of them upon his hypocrisy, he perished, but if it (death) approached him upon his Emān, attained salvation'.⁹

3. عِدَّةٌ مِنْ أَصْحَابِنَا، عَنْ سَهْلِ بْنِ زِيَادٍ، عَنْ ابْنِ مَحْبُوبٍ، عَنْ أَبِي حَمَزَةَ الثَّمَالِيِّ: عَنْ أَبِي جَعْفَرٍ عَلَيْهِ السَّلَامُ، قَالَ: «الْقُلُوبُ ثَلَاثَةٌ: قَلْبٌ مَنكُوسٌ لَا يَعِي شَيْئاً مِنَ الْخَيْرِ، وَهُوَ قَلْبُ الْكَافِرِ؛ وَقَلْبٌ فِيهِ نُكْتَةٌ سَوْدَاءٌ، فَالْخَيْرُ وَالشَّرُّ فِيهِ يَعْتَلِجَانِ، فَأَيُّهُمَا كَانَتْ مِنْهُ غَلَبَ عَلَيْهِ؛ وَقَلْبٌ مَفْتُوحٌ، فِيهِ مَصَابِيحٌ تَزْهَرُ، وَ لَا يُطْفَأُ نُورُهُ إِلَى يَوْمِ الْقِيَامَةِ، وَهُوَ قَلْبُ الْمُؤْمِنِ».

A number of our companions, from Sahl Bin Ziyad, from Ibn Mahboub, from Abu Hamza Al Sumaly,

(It has been narrated) from Abu Ja'far^{asws} having said: 'The قُلُوبُ are three (types) – an inverted 'الْقَلْبُ' not being aware of anything from the good, and it is the 'الْقَلْبُ' of the Kafir (disbeliever); and a 'الْقَلْبُ' (Qalb) wherein is a black spot, so the good and the evil are wrestling in it. So it would be whichever of the two which overcomes upon it; and an open 'الْقَلْبُ' wherein are shining lanterns, and its light will not be getting extinguished until the Day of Judgment, and it is the 'الْقَلْبُ' of the Momin'.¹⁰

186- بَابٌ فِي تَنْقُلِ أَحْوَالِ الْقَلْبِ

Chapter 186 – Transference of the states of the قَلْبِ (Qalb)

1. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ؛ وَعِدَّةٌ مِنْ أَصْحَابِنَا، عَنْ سَهْلِ بْنِ زِيَادٍ؛ وَمُحَمَّدُ بْنُ يَحْيَى، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ جَمِيعاً، عَنْ ابْنِ مَحْبُوبٍ، عَنْ مُحَمَّدِ بْنِ النُّعْمَانِ الْأَحْوَلِ، عَنْ سَلَامِ بْنِ الْمُسْتَنِيرِ، قَالَ: كُنْتُ عِنْدَ أَبِي جَعْفَرٍ عَلَيْهِ السَّلَامُ، فَدَخَلَ عَلَيْهِ حُمْرَانُ بْنُ أَعْيَنَ، وَسَأَلَهُ عَنْ أَشْيَاءَ، فَلَمَّا هَمَّ حُمْرَانُ بِالْقِيَامِ، قَالَ لِأَبِي جَعْفَرٍ عَلَيْهِ السَّلَامُ: أَخْبِرْكَ — أَطَالَ اللَّهُ بَقَاءَكَ لَنَا، وَأَمْتَعَنَا بِكَ — أَنَا نَأْتِيكَ فَمَا نَخْرُجُ مِنْ عِنْدِكَ حَتَّى تَرَقَّ قُلُوبُنَا، وَتَسْلُو أَنْفُسُنَا عَنِ الدُّنْيَا، وَيَهْوُونَ عَلَيْنَا مَا فِي أَيْدِي النَّاسِ مِنْ هَذِهِ الْأَمْوَالِ، ثُمَّ نَخْرُجُ مِنْ عِنْدِكَ، فَإِذَا صَرْنَا مَعَ النَّاسِ وَالتَّجَارِ، أَحَبَبْنَا الدُّنْيَا؟ قَالَ: فَقَالَ أَبُو جَعْفَرٍ عَلَيْهِ السَّلَامُ: «إِنَّمَا هِيَ الْقُلُوبُ مَرَّةً تَصْعَبُ، وَمَرَّةً تَسْهَلُ».

ثُمَّ قَالَ أَبُو جَعْفَرٍ عَلَيْهِ السَّلَامُ: «أَمَّا إِنْ أَصْحَابَ مُحَمَّدٍ ﷺ قَالُوا: يَا رَسُولَ اللَّهِ، نَخَافُ عَلَيْنَا النِّفَاقَ».

قَالَ: فَقَالَ: «وَلِمَ تَخَافُونَ ذَلِكَ؟ قَالُوا: إِذَا كُنَّا عِنْدَكَ فَذَكَّرْتَنَا وَرَغَّبْتَنَا، وَجَلَّنَا وَنَسِينَا الدُّنْيَا وَزَهَدْنَا، حَتَّى كَأَنَّ نَعَايِنُ الْآخِرَةِ وَالْجَنَّةِ وَالنَّارِ وَنَحْنُ عِنْدَكَ، فَإِذَا خَرَجْنَا مِنْ عِنْدِكَ، وَدَخَلْنَا هَذِهِ الْبُيُوتَ، وَشَمِمْنَا الْأَوْلَادَ، وَرَأَيْنَا الْعِيَالَ وَالْأَهْلَ، يَكَادُ أَنْ نُحَوَّلَ عَنِ الْحَالِ الَّتِي كُنَّا عَلَيْهَا عِنْدَكَ وَحَتَّى كَأَنَّ لَمْ نَكُنْ عَلَى شَيْءٍ، أَفَتَخَافُ عَلَيْنَا أَنْ يَكُونَ ذَلِكَ نِفَاقاً؟

فَقَالَ لَهُمْ رَسُولُ اللَّهِ ﷺ: كَلَّا إِنَّ هَذِهِ خُطُوَاتُ الشَّيْطَانِ، فَيَرْغِبُكُمْ فِي الدُّنْيَا، وَاللَّهُ لَوَ تَدُومُونَ عَلَى الْحَالَةِ الَّتِي وَصَفْتُمْ أَنْفُسَكُمْ بِهَا، لَصَافَحْتُمْ الْمَلَائِكَةَ، وَمَشَيْتُمْ عَلَى الْمَاءِ، وَلَوْ لَا أَنْكُمْ تَذْنِبُونَ فَتَسْتَغْفِرُونَ اللَّهَ، لَخَلَقَ اللَّهُ خَلْقًا حَتَّى يُذْنِبُوا، ثُمَّ يَسْتَغْفِرُوا اللَّهَ، فَيَغْفِرَ اللَّهُ لَهُمْ، إِنَّ الْمُؤْمِنَ مُفْتَنٌ تَوَّابٌ، أَمَا سَمِعْتَ قَوْلَ اللَّهِ عَزَّ وَجَلَّ: (إِنَّ اللَّهَ يُحِبُّ التَّوَّابِينَ وَيُحِبُّ الْمُتَطَهِّرِينَ) وَقَالَ: (اسْتَغْفِرُوا رَبَّكُمْ ثُمَّ تُوبُوا إِلَيْهِ) ؟ «.

Ali Bin Ibrahim, from his father, and a number of our companions, from Sahl Bin Ziyad and Muhammad Bin Yahya, from Ahmad Bin Muhammad, altogether from Ibn Mahboub, from Muhammad Bin Al Nu'man Al Ahowl, from Sallam Bin Al Mustaneer who said,

'I was in the presence of Abu Ja'far^{asws} when Humran Bin Ayn came over to him^{asws} and asked him about certain things. So when Humran was thinking of arising, he said to Abu Ja'far^{asws}, 'I want to inform you^{asws}, may Allah^{azwj} Prolong your^{asws} remaining for us and our happiness with you^{asws}. We come to you^{asws}, so we do not exit from your^{asws} presence until our قُلُوبُ (Qalub)

melt and our قُلُوبُ (Qalub) divert us away from the world and it gets trivialised upon us what is in the hands of the people from these wealth's. Then we exit from your^{asws} presence, and we come to be with the people and the business, we love the world (once again)'. He (the narrator) said, 'So Abu Ja'far^{asws} said: 'But rather these are the قُلُوبُ (Qalub), sometimes (they make it) difficult (for you) and sometimes (they make it) easy'.

Then Abu Ja'far^{asws} said: 'As for the companions of Muhammad^{saww}, they said, 'O Rasool-Allah^{saww}! We fear the hypocrisy upon us'. So he^{saww} said: 'And why are you fearing that?' They said, 'Whenever we are in your^{saww} presence so you^{saww} remind us, and make us crave (the Hereafter), and scare us (of Hell) and make us forget the world, and make us to be ascetic, as if we are visualizing the Hereafter, and the Paradise, and the Fire, and (although) we are in your^{saww} presence. So when we exit from your^{saww} presence and we enter these houses and we smell the children, and we see the dependants and the family members, we are almost transformed from the state which we used to be upon in your^{saww} presence, and to the extent as if we are not upon anything. So, do you^{saww} fear upon us that, that would happen to be hypocrisy?'

So Rasool-Allah^{saww} said to them: 'Never! These are the footsteps of the Satan^{la} and he^{la} is making you covet in the world. By Allah^{azwj}! If you were to persist upon the state which you are describing yourselves to be with, the Angels would shake your hands and you would be walking upon the water. And had it not been for you all sinning and then seeking Forgiveness of Allah^{azwj}, Allah^{azwj} would have Created a people until they would be sinning, then seeking Forgiveness of Allah^{azwj}, so Allah^{azwj} would Forgive them. The Momin is a Tried one, repentant. Have you not heard the Words of Allah^{azwj} Mighty and Majestic [2: 222] surely Allah Loves the repentant, and He Loves

those who purify themselves. And He^{azwj} Said [11: 3] And ask Forgiveness from your Lord, then turn repenting to Him'.¹¹

187- بَابُ الْوَسْوَسَةِ وَحَدِيثِ النَّفْسِ

Chapter 187 – The (Satanic) insinuations and discussing with the self

1. الْحُسَيْنُ بْنُ مُحَمَّدٍ، عَنْ مُعَلَّى بْنِ مُحَمَّدٍ، عَنِ الْوَشَاءِ، عَنْ مُحَمَّدِ بْنِ حُمَرَانَ، قَالَ: سَأَلْتُ أَبَا عَبْدِ اللَّهِ عليه السلام عَنِ الْوَسْوَسَةِ وَإِنْ كَثُرَتْ، فَقَالَ: «لَا شَيْءَ فِيهَا، تَقُولُ: لِإِلَهِ إِلَّا اللَّهُ».

Al Husayn Bin Muhammad, from Moalla Bin Muhammad, from Al Washa, from Muhammad Bin Humran who said,

'I asked Abu Abdullah^{asws} about the (Satanic) insinuations and if it was frequent. So he^{asws} said: 'There is nothing in it. You should be saying, 'لَا إِلَهَ إِلَّا اللَّهُ'.

12. 'There is no god except for Allah^{azwj}', 'لَا إِلَهَ إِلَّا اللَّهُ'.

2. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنْ ابْنِ أَبِي عُمَيْرٍ، عَنْ حَمِيلِ بْنِ دَرَّاجٍ، عَنْ أَبِي عَبْدِ اللَّهِ عليه السلام، قَالَ: قُلْتُ لَهُ: إِنَّهُ يَقَعُ فِي قَلْبِي أَمْرٌ عَظِيمٌ، فَقَالَ: «قُلْ: لِإِلَهِ إِلَّا اللَّهُ». قَالَ حَمِيلٌ: فَكَلَّمَا وَقَعَ فِي قَلْبِي شَيْءٌ، قُلْتُ: لِإِلَهِ إِلَّا اللَّهُ، فَيَذْهَبُ عَنِّي.

Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Jameel Bin Darraj,

(It has been narrated) from Abu Abdullah^{asws}, said, 'I said to him^{asws}, 'There has occurred in my 'الْقَلْبُ' (Qalb), a grievous matter'. So he^{asws} said: 'Say, 'لَا إِلَهَ إِلَّا اللَّهُ', 'There is no god except for Allah^{azwj}'.

Jameel (the narrator) said, 'So every time something occurred in my heart, I would say, 'لَا إِلَهَ إِلَّا اللَّهُ', 'There is no god except for Allah^{azwj}, and it would go away from me'.¹³

3. ابْنُ أَبِي عُمَيْرٍ، عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ، عَنْ أَبِي عَبْدِ اللَّهِ عليه السلام، قَالَ: «جَاءَ رَجُلٌ إِلَى النَّبِيِّ صلى الله عليه وآله وسلم، فَقَالَ: يَا رَسُولَ اللَّهِ، هَلَكْتُ، فَقَالَ لَهُ عليه السلام: أَتَاكَ الْخَبِيثُ، فَقَالَ لَكَ: مَنْ خَلَقَكَ؟ فَقُلْتُ: اللَّهُ، فَقَالَ لَكَ: اللَّهُ مَنْ خَلَقَهُ؟ فَقَالَ: إِي وَالَّذِي بَعَثَكَ بِالْحَقِّ، لَكَانَ كَذًا. فَقَالَ رَسُولُ اللَّهِ صلى الله عليه وآله وسلم: ذَاكَ وَاللَّهِ مَحْضُ الْإِيمَانِ».

قَالَ ابْنُ أَبِي عُمَيْرٍ: فَحَدَّثْتُ بِذَلِكَ عَبْدَ الرَّحْمَنِ بْنِ الْحَجَّاجِ، فَقَالَ: حَدَّثَنِي أَبِي، عَنْ أَبِي عَبْدِ اللَّهِ عليه السلام «أَنَّ رَسُولَ اللَّهِ صلى الله عليه وآله وسلم إِنَّمَا عَنِ يَقُولِهِ هَذَا: «وَاللَّهِ مَحْضُ الْإِيمَانِ» خَوْفُهُ أَنْ يَكُونَ قَدْ هَلَكَ؛ حَيْثُ عَرَضَ لَهُ ذَلِكَ فِي قَلْبِهِ».

Ibn Abu Umeyr, from Muhammad Bin Muslim,

(It has been narrated) from Abu Abdullah^{asws} having said: ‘A man came over to the Prophet^{saww} and he said, ‘O Rasool-Allah^{saww}! I am destroyed!’ So he^{saww} said to him: ‘The wicked one (Satan^{la}) came to you and he^{la} said to you, ‘Who Created you?’ So you said, ‘Allah^{azwj}’. So he^{la} said to you, ‘Who Created Him^{azwj}?’ So he said, ‘Yes, by the One^{azwj} Whom Sent you^{saww} with the Truth, it was such’. So Rasool-Allah^{saww} said: ‘That, by Allah^{azwj}, is purity of the Emān’.

Ibn Abu Umeyr (the narrator) said, ‘So I narrate with that to Abdul Rahman Bin Al-Hajjaj, and he said, ‘Abu Abdullah^{asws} narrated to me that Rasool-Allah^{saww}, rather, meant by his^{saww} words: ‘This, by Allah^{azwj}, is purity of the Emān’, fearing him that he happened to have persihed were that was displayed to him in his heart’.¹⁴

4. عِدَّةٌ مِنْ أَصْحَابِنَا، عَنْ سَهْلِ بْنِ زِيَادٍ ؛ وَمُحَمَّدُ بْنُ يَحْيَى، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ جَمِيعًا، عَنْ عَلِيِّ بْنِ مَهْزِيَارٍ، قَالَ: كَتَبَ رَجُلٌ إِلَى أَبِي جَعْفَرٍ عَلَيْهِ السَّلَامُ يَشْكُو إِلَيْهِ لَمَّا يَخْطُرُ عَلَى بَالِهِ، فَأَجَابَهُ فِي بَعْضِ كَلَامِهِ: «إِنَّ اللَّهَ — عَزَّ وَجَلَّ — إِنْ شَاءَ ثَبَّتَكَ، فَلَا يَجْعَلُ لِلْبَلِيسِ عَلَيْكَ طَرِيقًا، قَدْ شَكََا قَوْمٌ إِلَى النَّبِيِّ ﷺ لَمَّا يَعْرِضُ لَهُمْ، لَأَنْ تَهْوِيَ بِهِمُ الرِّيحُ أَوْ يَقْطَعُوا أَحَبَّ إِلَيْهِمْ مِنْ أَنْ يَتَكَلَّمُوا بِهِ، فَقَالَ رَسُولُ اللَّهِ ﷺ: أَتَجِدُونَ ذَلِكَ؟ قَالُوا: نَعَمْ، فَقَالَ: وَالَّذِي نَفْسِي بِيَدِهِ، إِنَّ ذَلِكَ لَصَرِيحُ الْإِيمَانِ، فَإِذَا وَجَدْتُمُوهُ فَقُولُوا: آمَنَّا بِاللَّهِ وَرَسُولِهِ، وَلَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ.»

A number of companions, from Sahl Bin Ziyad and Muhammad Bin Yahya, from Ahmad Bin Muhammad, altogether from Ali Bin Mahziyar who said,

‘A man wrote to Abu Ja’far^{asws} complaining to him^{asws} of what tends to come upon his mind. So he^{asws} answered in one of his^{asws} speeches that: ‘Allah^{azwj} Mighty and Majestic, if He^{azwj} so Desires to, would Affirm you, so He^{azwj} would not Make for Iblees^{la} to have a way upon you.

A group of people had complained to the Prophet^{saww} of what tended to present to them because it was easier for them if the wind were to sweep them away or a beloved one would be cut off from them, than that they should be speaking about it. So Rasool-Allah^{saww} said: ‘You are finding that (to be so)?’ They said, ‘Yes’. So he^{saww} said: ‘By the One^{azwj} in Whose Hand is my^{saww} soul! That is explicit Emān. So whenever you find it to be so, so you should be saying,

‘We believe in Allah^{azwj} and in His^{azwj} Rasool^{saww}, and there is neither any Might or Strength except with Allah^{azwj}’.¹⁵

5. عِدَّةٌ مِنْ أَصْحَابِنَا، عَنْ أَحْمَدَ بْنِ مُحَمَّدَ بْنِ خَالِدٍ، عَنْ إِسْمَاعِيلَ بْنِ مُحَمَّدٍ، عَنْ مُحَمَّدَ بْنِ بَكْرِ بْنِ جَنَاحٍ، عَنْ زَكَرِيَّا بْنِ مُحَمَّدٍ، عَنْ أَبِي الْيَسَعِ دَاوُدَ الْأَبْزَارِيِّ، عَنْ حُمْرَانَ: عَنْ أَبِي جَعْفَرٍ عَلَيْهِ السَّلَامُ، قَالَ: «إِنَّ رَجُلًا أَتَى رَسُولَ اللَّهِ ﷺ، فَقَالَ: يَا رَسُولَ اللَّهِ، إِنِّي

نَافَقْتُ، فَقَالَ: وَاللَّهِ، مَا نَافَقْتَ، وَلَوْ نَافَقْتَ مَا أَتَيْتَنِي، تَعْلَمُنِي مَا الَّذِي رَأَيْتَ؟ أَظُنُّ الْعَدُوَّ الْحَاضِرَ أَتَاكَ، فَقَالَ لَكَ: مَنْ خَلَقَكَ؟ فَقُلْتُ: اللَّهُ خَلَقَنِي، فَقَالَ لَكَ: مَنْ خَلَقَ اللَّهَ؟ قَالَ: إِي وَالَّذِي بَعَثَكَ بِالْحَقِّ، لَكَانَ كَذًا. فَقَالَ: إِنَّ الشَّيْطَانَ أَتَاكُمْ مِنْ قَبْلِ الْأَعْمَالِ، فَلَمْ يَقَوْ عَلَيْكُمْ، فَأَتَاكُمْ مِنْ هَذَا الْوَجْهِ لَكُمْ يَسْتَرْلُكُمْ، فَإِذَا كَانَ كَذَلِكَ، فَلْيَذْكُرْ أَحَدُكُمْ اللَّهَ وَحْدَهُ.»

A number of our companions, from Ahmad Bin Muhammad Bin Khalid, from Ismail Bin Muhammad, from Muhammad Bin Bakr Bin Janah, from Zakariyya Bin Muhammad, from Abu Al Yas'a Dawood Al Abzary, from Humran,

(It has been narrated) from Abu Ja'far^{asws} having said: 'A man came over to Rasool-Allah^{saww} and he said, 'O Rasool-Allah^{saww}! I have become a hypocrite'. So he^{saww} said: 'By Allah^{azwj} you are not so; and had you been so, you would not have come to me to let me know what is that which has caused you to doubt. I^{saww} think the present enemy (Satan^{la}) came over to you and he^{la} said to you, 'Who Created you?' So you said, 'Allah^{azwj}!'. So he^{la} said to you, 'Who Created Allah^{azwj}!'. He said, 'Yes, by the One^{azwj} Who Sent you with the Truth, it was such'.

So he^{saww} said: 'The Satan^{la} comes to you from the aspect of the deeds, but is not strong enough upon you, so he comes from this direction perhaps he^{la} would make you waver. Therefore, whenever it was like that, so let one of you mentioned Allah^{azwj} Alone'.¹⁶

188 - بَابُ الْاعْتِرَافِ بِالذُّنُوبِ وَالنَّدَمِ عَلَيْهَا

Chapter 188 – The acknowledgement of the sins and the regret upon it

1. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنْ ابْنِ أَبِي عُمَيْرٍ، عَنْ عَلِيِّ الْأَحْمَسِيِّ: عَنْ أَبِي جَعْفَرٍ عَلَيْهِ السَّلَامُ، قَالَ: « وَاللَّهِ، مَا يَنْجُو مِنَ الذَّنْبِ إِلَّا مَنْ أَقْرَبَهُ ». قَالَ: وَقَالَ أَبُو جَعْفَرٍ عَلَيْهِ السَّلَامُ: « كَفَى بِالنَّدَمِ تَوْبَةً ».

Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Ali Al Ahmasy,

(It has been narrated) from Abu Ja'far^{asws} having said: 'By Allah^{azwj}! He will not be saved from the sins except the one who acknowledges with it'.

He (the narrator) said, 'And Abu Ja'far^{asws} said: 'The regret suffices as a repentance'.¹⁷

2. عِدَّةٌ مِنْ أَصْحَابِنَا، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ، عَنْ ابْنِ فَضَّالٍ، عَمَّنْ ذَكَرَهُ: عَنْ أَبِي جَعْفَرٍ عَلَيْهِ السَّلَامُ، قَالَ: « لَا وَاللَّهِ، مَا أَرَادَ اللَّهُ تَعَالَى مِنَ النَّاسِ إِلَّا خَصْلَتَيْنِ: أَنْ يَقْرُوا لَهُ بِالنَّعَمِ، فَيَزِيدَهُمْ، وَبِالذُّنُوبِ، فَيَغْفِرَ لَهُمْ ».

A number of our companions, from Ahmad Bin Muhammad, from Ibn Fazzal, from the one who mentioned it,

(It has been narrated) from Abu Ja'far^{asws} having said: 'No, by Allah^{azwj}! Allah^{azwj} does not Want from the people except for two characteristics, that he acknowledges to Him^{azwj} of the Bounties so He^{azwj} would Increase it for him, and (acknowledge) with the sins, so He^{azwj} would Forgive these for him'.¹⁸

3. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنْ عَمْرِو بْنِ عُثْمَانَ، عَنْ بَعْضِ أَصْحَابِهِ، عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ، قَالَ: سَمِعْتُهُ يَقُولُ: «إِنَّ الرَّجُلَ لِيَذْنِبُ الذَّنْبَ، فَيَدْخُلُهُ اللَّهُ بِهِ الْجَنَّةَ» قُلْتُ: يَدْخُلُهُ اللَّهُ بِالذَّنْبِ الْجَنَّةَ؟! قَالَ: «نَعَمْ، إِنَّهُ لِيَذْنِبُ، فَلَا يَزَالُ مِنْهُ خَائِفًا مَاقَتًا لِنَفْسِهِ، فَيَرْحَمُهُ اللَّهُ، فَيَدْخُلُهُ الْجَنَّةَ».

Ali Bin Ibrahim, from his father, from Amro Bin Usman, from one of his companions,

(It has been narrated) from Abu Abdullah^{asws}, said, 'I heard him^{asws} saying: 'The man commits the sin so Allah^{azwj} Enters him into the Paradise due to it'. I said, 'Allah^{azwj} Enters him into the Paradise due to the sin?' He^{asws} said: 'Yes. He commits a sin, so he does not cease to be fearful from it, disliking his self, so Allah^{azwj} shows Mercy on him and Enters him into the Paradise'.¹⁹

4. مُحَمَّدُ بْنُ يَحْيَى، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ، عَنْ مُحَمَّدِ بْنِ سِنَانٍ، عَنْ مُعَاوِيَةَ بْنِ عَمَّارٍ، قَالَ: سَمِعْتُ أَبَا عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ يَقُولُ: «إِنَّهُ — وَاللَّهِ — مَا خَرَجَ عَبْدٌ مِنْ ذَنْبٍ بِإِصْرَارٍ، وَمَا خَرَجَ عَبْدٌ مِنْ ذَنْبٍ إِلَّا بِإِقْرَارٍ».

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Muhammad Bin Sinan, from Muawiya Bin Ammar who said,

'I heard Abu Abdullah^{asws} saying: 'By Allah^{azwj}! A servant cannot get out of a sin while being persistence (in it), and a servant cannot get out of a sin except by acknowledgement' (which is asking for forgiveness).²⁰

5. الْحُسَيْنُ بْنُ مُحَمَّدٍ، عَنْ مُحَمَّدِ بْنِ عِمْرَانَ بْنِ الْحَجَّاجِ السَّبْعِيِّ، عَنْ مُحَمَّدِ بْنِ وَلِيدٍ، عَنْ يُونُسَ بْنِ يَعْقُوبَ: عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ، قَالَ: سَمِعْتُهُ يَقُولُ: «مَنْ أَذْنَبَ ذَنْبًا، فَعَلِمَ أَنَّ اللَّهَ مُطَّلِعٌ عَلَيْهِ، إِنْ شَاءَ عَذَبُهُ، وَإِنْ شَاءَ غَفَرَ لَهُ، غَفَرَ لَهُ وَإِنْ لَمْ يَسْتَغْفِرْ».

Al Husayn Bin Muhammad, from Muhammad Bin Imran Bin Al Hajjaj Al Sabi'e, from Muhamad Bin Waleed, from Yunus, Bin Yawoub,

(It has been narrated) from Abu Abdullah^{asws}, said, 'I heard him^{asws} saying: 'The one who commits a sin, so he knows that Allah^{azwj} has been Notified upon it. If He^{azwj} so Desires to He^{azwj} Punishes him, and if He^{azwj} so Desires to, He^{azwj} Forgives him. He^{azwj} would Forgive him and even if he does not seek Forgiveness'.²¹

6. عَلِيُّ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ مُحَمَّدٍ بْنِ أَبِي هَاشِمٍ، عَنْ عَنبَسَةَ الْعَابِدِ: عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ،

قَالَ: « إِنَّ اللَّهَ يُحِبُّ الْعَبْدَ أَنْ يَطْلُبَ إِلَيْهِ فِي الْجُرْمِ الْعَظِيمِ، وَيُبْغِضُ الْعَبْدَ أَنْ يَسْتَخِفَّ بِالْجُرْمِ الْبَاصِلِ ».

A number of our companions, from Ahmad Bin Muhammad Bin Khalid, from Muhammad Bin Ali, from Abdul Rahman Bin Muhammad Bin Abu Hashim, from Anbasa Al Aabid,

(It has been narrated) from Abu Abdullah^{asws} having said: ‘Allah^{azwj} Loves the servant that he seeks (Forgiveness) to Him^{azwj} regarding the grievous crime and He^{azwj} Hates the servant if he takes lightly with the small crime’.²²

7. مُحَمَّدُ بْنُ يَحْيَى، عَنْ أَحْمَدَ بْنِ مُحَمَّدَ بْنِ عِيسَى، عَنْ إِسْمَاعِيلَ بْنِ سَهْلٍ، عَنْ حَمَّادٍ، عَنْ رَبِيعٍ: عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ، قَالَ: « قَالَ أَمِيرُ الْمُؤْمِنِينَ صَلَوَاتُ اللَّهِ عَلَيْهِ: إِنَّ النَّدَمَ عَلَى الشَّرِّ يَدْعُو إِلَى تَرْكِهِ ».

Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Ismail Bin Sahl, from hammad, from Rabi’e,

(It has been narrated) from Abu Abdullah^{asws} having said: ‘Amir Al-Momineen^{asws} said: ‘ The regret upon the evil (deed) leads one to stay away from it.’.²³

8. مُحَمَّدُ بْنُ يَحْيَى، عَنْ عَلِيِّ بْنِ الْحُسَيْنِ الدَّقَاقِ، عَنْ عَبْدِ اللَّهِ بْنِ مُحَمَّدٍ، عَنْ أَحْمَدَ بْنِ عُمَرَ، عَنْ زَيْدِ الْقَتَّاتِ، عَنْ أَبَانَ بْنِ تَغْلِبٍ، قَالَ: سَمِعْتُ أَبَا عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ يَقُولُ: « مَا مِنْ عَبْدٍ أَذْنَبَ ذَنْبًا، فَندَمَ عَلَيْهِ، إِلَّا غَفَرَ اللَّهُ لَهُ قَبْلَ أَنْ يَسْتَغْفِرَ ؛ وَمَا مِنْ عَبْدٍ أَنْعَمَ اللَّهُ عَلَيْهِ نِعْمَةً، فَعَرَفَ أَنَّهَا مِنْ عِنْدِ اللَّهِ، إِلَّا غَفَرَ اللَّهُ لَهُ قَبْلَ أَنْ يَحْمَدَهُ ».

Muhammad Bin Yahya, from Ali Bin Al Husayn Al Daqqaq, from Abdullah Bin Muhammad, from Abdullah Bin Muhammad, from Ahmad Bin Umar, from Zayd Al Qattab, from Aban Bin Taghlub who said,

‘I heard Abu Abdullah^{asws} saying: ‘There is none from a servant who commits a sin and he regrets over it, except that Allah^{azwj} Forgives it for him even before he seeks Forgiveness; and there is none from a servant upon whom Allah^{azwj} has Favoured upon with a Bounty, so he recognises that it is from the Presence of Allah^{azwj}, except that Allah^{azwj} Forgives (his sins) for him before he even Praises Him^{azwj}’.²⁴

189- بَابُ سِتْرِ الذُّنُوبِ

Chapter 189 – Veiling the sins

1. عِدَّةٌ مِنْ أَصْحَابِنَا، عَنْ أَحْمَدَ بْنِ مُحَمَّدَ بْنِ خَالِدٍ، عَنْ مُحَمَّدَ بْنِ عَلِيٍّ، عَنْ الْعَبَّاسِ مَوْلَى الرُّضَا عَلَيْهِ السَّلَامُ، قَالَ: سَمِعْتُهُ عَلَيْهِ السَّلَامُ يَقُولُ: « الْمُسْتَتِرُ بِالْحَسَنَةِ يَعْدِلُ سَبْعِينَ حَسَنَةً، وَالْمَذْبِيعُ بِالسَّيِّئَةِ مَخْذُولٌ، وَالْمُسْتَتِرُ بِالسَّيِّئَةِ مَغْفُورٌ لَهُ ».

A number of our companions, from Ahmad Bin Muhammad Bin Khalid, from Muhammad Bin Ali,

(It has been narrated) from Al-Abbas, a slave of Al-Reza^{asws} who said, ‘I heard him^{asws} saying: ‘The veiling (hiding) of the good deed equates to

seventy good deeds, and the broadcaster of the evil deeds is forsaken (condemned), and he would be Forgiven who hides his evil deeds (sins)'.²⁵

2. مُحَمَّدُ بْنُ يَحْيَى، عَنْ مُحَمَّدِ بْنِ صَنْدَلٍ، عَنْ يَاسِرٍ، عَنْ الْيَسَعِ بْنِ حَمْرَةَ: عَنْ الرِّضَا عَلَيْهِ السَّلَامُ، قَالَ: « قَالَ رَسُولُ اللَّهِ ﷺ: الْمُسْتَتِرُ بِالْحَسَنَةِ يَعْدِلُ سَبْعِينَ حَسَنَةً، وَالْمُذِيعُ بِالسَّيِّئَةِ مَخْذُولٌ، وَالْمُسْتَتِرُ بِهَا مَغْفُورٌ لَهُ. ».

Muhammad Bin yahya, from Muhammad Bin Sandal, from Yasser, from Al Yas'a Bin Hamza,

(It has been narrated) from Al-Reza^{asws} having said: 'Rasool-Allah^{saww} said: 'The veiling of the good deeds equates to seventy good deeds, and the broadcaster of the evil deeds is rebuked, and he would be Forgiven who hides (his sins)'.²⁶

190 - بَابُ مَنْ يَهْمُ بِالْحَسَنَةِ أَوِ السَّيِّئَةِ

Chapter 190 – The one who intends performing the good deed or the evil deed

1. مُحَمَّدُ بْنُ يَحْيَى، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ، عَنْ عَلِيِّ بْنِ حَدِيدٍ، عَنْ جَمِيلِ بْنِ دَرَّاجٍ، عَنْ زُرَّارَةَ: عَنْ أَحَدِهِمَا عَلَيْهِ السَّلَامُ، قَالَ: « إِنَّ اللَّهَ — تَبَارَكَ وَتَعَالَى — جَعَلَ لِأَدَمَ فِي ذُرِّيَّتِهِ: مَنْ هَمَّ بِحَسَنَةٍ وَلَمْ يَعْمَلْهَا، كُتِبَتْ لَهُ حَسَنَةٌ؛ وَمَنْ هَمَّ بِحَسَنَةٍ وَعَمَلَهَا، كُتِبَتْ لَهُ عَشْرًا؛ وَمَنْ هَمَّ بِسَيِّئَةٍ وَلَمْ يَعْمَلْهَا، لَمْ تُكْتَبْ عَلَيْهِ؛ وَمَنْ هَمَّ بِهَا وَعَمَلَهَا، كُتِبَتْ عَلَيْهِ سَيِّئَةٌ. ».

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Ali Bin Hadeed, from Jameel Bin Darraj, from Zurara,

(It has been narrated) from one of the two (5th or 6th Imam^{asws}) having said: 'Allah^{azwj} Blessed and High Made it to be for Adam^{as} in his^{as} offspring: 'The one who intends a good deed and is unable to do it, one good deed would be Written for him; and the one who intends a good deed and does it, ten (good deeds) would be Written for him; and the one who intends an evil deed but does not do it, no evil deed would be Written against him; and the one who intends it and does it, one evil deed would be Written against him'.²⁷

2. عِدَّةٌ مِنْ أَصْحَابِنَا، عَنْ أَحْمَدَ بْنِ أَبِي عَبْدِ اللَّهِ، عَنْ عَثْمَانَ بْنِ عِيسَى، عَنْ سَمَاعَةَ بْنِ مِهْرَانَ، عَنْ أَبِي بَصِيرٍ: عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ، قَالَ: « إِنَّ الْمُؤْمِنَ لِيَهْمُ بِالْحَسَنَةِ وَلَا يَعْمَلُ بِهَا، فَتُكْتَبُ لَهُ حَسَنَةٌ، وَإِنْ هُوَ عَمَلَهَا، كُتِبَتْ لَهُ عَشْرُ حَسَنَاتٍ؛ وَإِنَّ الْمُؤْمِنَ لِيَهْمُ بِالسَّيِّئَةِ أَنْ يَعْمَلَهَا، فَلَا يَعْمَلَهَا، فَلَا تُكْتَبُ عَلَيْهِ. ».

A number of our companions, from Ahmad Bin Abu Abdullah, from usman Bin isa, from Sama'at Bin Mihran, from Abu Baseer,

(It has been narrated) from Abu Abdullah^{asws} having said: 'The Momin intends the good deed and does not do it, so one good deed is Written for him; and if he were to do it, ten good deeds would be Written for him; but if the Momin intends the evil deed that he would be doing it, but he does not do it, so it would not be Written against him'.²⁸

3. عَنْهُ، عَنْ عَلِيٍّ بْنِ حَفْصِ الْعَوْسِيِّ، عَنْ عَلِيِّ بْنِ السَّائِحِ، عَنْ عَبْدِ اللَّهِ بْنِ مُوسَى بْنِ جَعْفَرٍ، عَنْ أَبِيهِ عَلَيْهِ السَّلَامُ، قَالَ: سَأَلْتُهُ عَنِ الْمَلَائِكَةِ: هَلْ يَعْلَمَانِ بِالذَّنْبِ إِذَا أَرَادَ الْعَبْدُ أَنْ يَفْعَلَهُ، أَوْ الْحَسَنَةَ؟

فَقَالَ: «رِيحُ الْكَنِيفِ وَرِيحُ الطِّيبِ سَوَاءٌ؟» قُلْتُ: لَا، قَالَ: «إِنَّ الْعَبْدَ إِذَا هَمَّ بِالْحَسَنَةِ، خَرَجَ نَفْسُهُ طِيبَ الرِّيحِ، فَقَالَ صَاحِبُ الْيَمِينِ لَصَاحِبِ الشَّمَالِ: قِفْ، فَإِنَّهُ قَدْ هَمَّ بِالْحَسَنَةِ؛ فَإِذَا فَعَلَهَا كَانَ لِسَانُهُ قَلَمَهُ، وَرِيقُهُ مِدَادَهُ، فَأَثْبَتَهَا لَهُ؛ وَإِذَا هَمَّ بِالسَّيِّئَةِ، خَرَجَ نَفْسُهُ مِنْتَنِ الرِّيحِ، فَيَقُولُ صَاحِبُ الشَّمَالِ لَصَاحِبِ الْيَمِينِ: قِفْ، فَإِنَّهُ قَدْ هَمَّ بِالسَّيِّئَةِ؛ فَإِذَا هُوَ فَعَلَهَا، كَانَ لِسَانُهُ قَلَمَهُ، وَرِيقُهُ مِدَادَهُ، وَأَثْبَتَهَا عَلَيْهِ».

From him, from Ali Bin Hafs Al Aws, from Ali Bin Al Sai'h,

(It has been narrated) from Abdullah son of Musa Bin Ja'far^{asws}, said, 'I asked him^{asws} about the two (Recording) Angels, 'Do they know of the sin when the servants intends to do it, or the good deed?' So he^{asws} said: 'Is the latrine smell and the perfume smell the same?' I said, 'No'. The servant, whenever he intends the good deed, his self-exudes the aromatic smell. So the companion of the right says to the companion of the left: 'Arise, for he has intended the good deed'. So when he does it, his tongue would be his pen and his perspiration would be his ink, and it would be affirmed for him.

And whenever he intends the evil deed, his self would exude the rotten smell, so the companion of the left would be saying to the companion of the right: 'Pause, for he has intended the evil deed'. So when he does it, his tongue would be his pen, and his perspiration would be his ink, and it would be affirmed for him'.²⁹

4. مُحَمَّدُ بْنُ يَحْيَى، عَنْ أَحْمَدَ بْنِ مُحَمَّدَ بْنِ عِيسَى، عَنْ عَلِيِّ بْنِ الْحَكَمِ، عَنْ فَضِيلِ بْنِ عَثْمَانَ الْمُرَادِيِّ، قَالَ: سَمِعْتُ أَبَا عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ يَقُولُ: «قَالَ رَسُولُ اللَّهِ ﷺ: أَرَبُّ مَنْ كُنَّ فِيهِ لَمْ يَهْلِكْ عَلَى اللَّهِ بَعْدَهُنَّ إِلَّا هَالِكٌ: يَهْمُ الْعَبْدُ بِالْحَسَنَةِ أَنْ يَعْمَلَهَا، فَإِنْ هُوَ لَمْ يَعْمَلَهَا، كَتَبَ اللَّهُ لَهُ حَسَنَةً بِحَسَنِ نِيَّتِهِ؛ وَإِنْ هُوَ عَمَلَهَا، كَتَبَ اللَّهُ لَهُ عَشْرًا. وَيَهْمُ بِالسَّيِّئَةِ أَنْ يَعْمَلَهَا، فَإِنْ لَمْ يَعْمَلَهَا، لَمْ يُكْتَبْ عَلَيْهِ شَيْءٌ؛ وَإِنْ هُوَ عَمَلَهَا، أُجِّلَ سَبْعَ سَاعَاتٍ، وَقَالَ صَاحِبُ الْحَسَنَاتِ لَصَاحِبِ السَّيِّئَاتِ — وَهُوَ صَاحِبُ الشَّمَالِ —: لَا تَعْجَلْ، عَسَى أَنْ يَتَّبِعَهَا بِحَسَنَةٍ تَمْحُوهَا؛ فَإِنَّ اللَّهَ — عَزَّ وَجَلَّ — يَقُولُ: (إِنَّ الْحَسَنَاتِ يُذْهِبْنَ السَّيِّئَاتِ) أَوْ الْاسْتِغْفَارَ؛ فَإِنْ هُوَ قَالَ: أَسْتَغْفِرُ اللَّهَ الَّذِي لَا إِلَهَ إِلَّا هُوَ، عَالِمُ الْغَيْبِ وَالشَّهَادَةِ، الْعَزِيزُ الْحَكِيمُ، الْغَفُورُ الرَّحِيمُ، ذَا الْجَلَالِ وَالْإِكْرَامِ وَأَتُوبُ إِلَيْهِ، لَمْ يُكْتَبْ عَلَيْهِ شَيْءٌ؛ وَإِنْ مَضَتْ سَبْعُ سَاعَاتٍ وَلَمْ يَتَّبِعْهَا بِحَسَنَةٍ وَاسْتِغْفَارٍ، قَالَ صَاحِبُ الْحَسَنَاتِ لَصَاحِبِ السَّيِّئَاتِ: اكْتُبْ عَلَى الشَّقِيِّ الْمَحْرُومِ».

Muhammad Bin Yahya, from Ahmada Bin Muhammad Bin Isa, from Ali Bin Al Hakam, from Fazeyl Bin Usman al Murady who said,

‘I heard Abu Abdullah^{asws} saying: ‘Rasool-Allah^{saww} said: ‘Four (characteristics), the one who has these in him, his destruction would not be upon Allah^{azwj} after these, except if he destroys himself. The servant intends to do the good deed, but if he does not do it, Allah^{azwj} Writes a good deed for him for his good intention, and if he does do it, Allah^{azwj} would write ten (good deeds) for him.

And he intends to do the evil deed, but if he does not do it, nothing is Written against him, and if he does it, there is a postponement of seven hours, and the companion of the good deeds says to the companion of the evils deeds, and he is the companion on the left, ‘Do not be hasty, perhaps he would follow it up with a good deed to delete it, for Allah^{azwj} Mighty and Majestic is Saying [11: 114] surely good deeds take away evil deeds, or he would seek Forgiveness.

So if he were to say, ‘I seek Forgiveness of Allah^{azwj} Who, there is no god except for him^{azwj}, the Knower of the unseen and the seen, the Mighty, the Wise, the Forgiving, the Merciful, One with Majesty and the Benevolence, and I repent to Him^{azwj}’, nothing would be Written against him; and if seven hours have passed and he has not followed it up with a good deed and the seeking of Forgiveness, the companion of the good deeds says to the companion of the evil deeds: ‘Write against the wretch, the deprived one’.³⁰

191 - بَابُ التَّوْبَةِ

Chapter 191 – The Repentance

1. مُحَمَّدٌ بْنُ يَحْيَى، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ عِيسَى، عَنِ الْحَسَنِ بْنِ مَحْبُوبٍ، عَنْ مُعَاوِيَةَ بْنِ وَهَبٍ، قَالَ: سَمِعْتُ أَبَا عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ يَقُولُ: «إِذَا تَابَ الْعَبْدُ تَوْبَةً نَصُوحاً أَحَبَّهُ اللَّهُ، فَسُتِرَ عَلَيْهِ فِي الدُّنْيَا وَالْآخِرَةِ». فَقُلْتُ: وَكَيْفَ يَسْتُرُ عَلَيْهِ؟

قَالَ: «يُنْسِي مَلَكَهُ مَا كَتَبَ عَلَيْهِ مِنَ الذُّنُوبِ، وَيُوحِي إِلَى جَوَارِحِهِ: اكْتُمِي عَلَيْهِ ذُنُوبَهُ، وَيُوحِي إِلَى بَقَاعِ الْأَرْضِ: اكْتُمِي مَا كَانَ يَعْمَلُ عَلَيْكَ مِنَ الذُّنُوبِ، فَيَلْقَى اللَّهُ حِينَ يَلْقَاهُ وَلَيْسَ شَيْءٌ يَشْهَدُ عَلَيْهِ بِشَيْءٍ مِنَ الذُّنُوبِ».

Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Al Hassan Bin Mahboub, from Muawiya Bin Wahab who said,

‘I heard Abu Abdullah^{asws} saying: ‘When the servant repents sincerely, Allah^{azwj} Loves him, so He^{azwj} Veils upon him in the world and the Hereafter’. So I said, ‘And how does He^{azwj} Veil upon him?’ He^{asws} said: ‘He^{azwj} Causes His^{azwj} Angels to forget what they had written against him from the sins, and He^{azwj} Reveals unto his body parts: “Conceal his sins upon him”, and He^{azwj} Reveals unto the spot of the earth: “Conceal what was committed upon you from the sin”. Thus, he would meet Allah^{azwj} when he does Meet Him^{azwj}, and there would be nothing to testify against him with anything from the sins’.³¹

2. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنْ ابْنِ أَبِي عُمَيْرٍ، عَنْ أَبِي أَيُّوبَ الْخَرَّازِ، عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ: عَنْ أَحَدِهِمَا عَلَيْهِ السَّلَامُ فِي قَوْلِ اللَّهِ عَزَّ وَجَلَّ: (فَمَنْ جَاءَهُ مَوْعِظَةٌ مِنْ رَبِّهِ فَانْتَهَى فَلَهُ مَا سَلَفَ) قَالَ: «الْمَوْعِظَةُ: التَّوْبَةُ».

Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Abu Ayoub Al Khazzaz, from Muhammad Bin Muslim,

(It has been narrated) from one of the two (5th or 6th Imam^{asws}) regarding the Words of Allah^{azwj} Mighty and Majestic [2: 275] So to whomsoever then the Advice has come from his Lord, then he desists, he shall have what has already passed. He^{asws} said: 'The advice is the repentance'.³²

3. عِدَّةٌ مِنْ أَصْحَابِنَا، عَنْ أَحْمَدَ بْنِ مُحَمَّدَ بْنِ خَالِدٍ، عَنْ مُحَمَّدِ بْنِ عَلِيٍّ، عَنْ مُحَمَّدِ بْنِ الْفُضَيْلِ، عَنْ أَبِي الصَّبَّاحِ الْكِنَانِيِّ، قَالَ: سَأَلْتُ أَبَا عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ عَنْ قَوْلِ اللَّهِ عَزَّ وَجَلَّ: (يَا أَيُّهَا الَّذِينَ آمَنُوا تُوبُوا إِلَى اللَّهِ تَوْبَةً نَصُوحًا) قَالَ: «يَتُوبُ الْعَبْدُ مِنَ الذَّنْبِ، ثُمَّ لَا يَعُودُ فِيهِ».

قَالَ مُحَمَّدُ بْنُ الْفُضَيْلٍ: سَأَلْتُ عَنْهَا أَبَا الْحَسَنِ عَلَيْهِ السَّلَامُ، فَقَالَ: «يَتُوبُ مِنَ الذَّنْبِ، ثُمَّ لَا يَعُودُ فِيهِ، وَأَحَبُّ الْعِبَادِ إِلَى اللَّهِ تَعَالَى الْمُفْتَنُونَ التَّوَابُونَ».

A number of our companions, from Ahmad Bin Muhammad Bin Khalid, from Muhammad Bin Ali, from Muhammad Bin Al Fuzayl, from Abu Al Sabbah Al Kinany who said,

'I asked Abu Abdullah^{asws} about the Words of Allah^{azwj} Mighty and Majestic [66: 8] O you who believe! Turn to Allah with a sincere repentance. He^{asws} said: 'The servant repents from the sin then he does not repeat it'.

Muhammad Bin Al-Fuzayl said, 'I asked Abu Al-Hassan^{asws} about it, so he^{asws} said: 'He repents from the sin, then he does not repeat it, and the most Beloved of servants to Allah^{azwj} the Exalted are the Tried ones, the repentant'.³³

4. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنْ ابْنِ أَبِي عُمَيْرٍ، عَنْ أَبِي أَيُّوبَ، عَنْ أَبِي بَصِيرٍ، قَالَ: قُلْتُ لِأَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ: (يَا أَيُّهَا الَّذِينَ آمَنُوا تُوبُوا إِلَى اللَّهِ تَوْبَةً نَصُوحًا)؟ قَالَ: «هُوَ الذَّنْبُ الَّذِي لَا يَعُودُ فِيهِ أَبَدًا».

قُلْتُ: وَأَيْنَا لَمْ يَعُدْ؟

فَقَالَ: «يَا أَبَا مُحَمَّدٍ، إِنَّ اللَّهَ يُحِبُّ مَنْ عَادَهُ الْمُفْتَنَ التَّوَابَ».

Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Abu Ayoub, from Abu Baseer who said,

'I said to Abu Abdullah^{asws}, (What about) [66: 8] O you who believe! Turn to Allah with a sincere repentance?' He^{asws} said: 'It is the sin which is not repeated, ever!' I said, 'Which of us do not repeat?' So he^{asws} said: 'O Abu Muhammad! Allah^{azwj} Loves from His^{azwj} servant, the Tried one, the repentant'.³⁴

5. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنْ ابْنِ أَبِي عُمَيْرٍ، عَنْ بَعْضِ أَصْحَابِنَا رَفَعَهُ، قَالَ: «إِنَّ اللَّهَ — عَزَّ وَجَلَّ — أَعْطَى التَّائِبِينَ ثَلَاثَ خِصَالٍ لَوْ أُعْطِيَ خِصْلَةٌ مِنْهَا جَمِيعَ أَهْلِ السَّمَاوَاتِ وَالْأَرْضِ لَنَجَّوْا بِهَا: قَوْلُهُ عَزَّ وَجَلَّ: (إِنَّ اللَّهَ يُحِبُّ التَّوَّابِينَ وَيُحِبُّ الْمُتَطَهِّرِينَ) فَمَنْ أَحَبَّهُ اللَّهُ لَمْ يُعَذِّبْهُ. وَقَوْلُهُ: (الَّذِينَ يَخْمَلُونَ الْعَرْشَ وَمَنْ حَوْلَهُ يُسَبِّحُونَ بِحَمْدِ رَبِّهِمْ وَيُؤْمِنُونَ بِهِ) (وَيَسْتَغْفِرُونَ لِلَّذِينَ آمَنُوا رَبَّنَا وَسِعْتَ كُلَّ شَيْءٍ رَحْمَةً وَعِلْمًا فَاغْفِرْ لِلَّذِينَ تَابُوا وَاتَّبَعُوا سَبِيلَكَ وَقِهِمْ عَذَابَ الْجَحِيمِ رَبَّنَا وَأَدْخِلْهُمْ جَنَّاتٍ عَدْنٍ الَّتِي وَعَدْتَهُمْ وَمَنْ صَلَحَ مِنْ آبَائِهِمْ وَأَزْوَاجِهِمْ وَذُرِّيَّاتِهِمْ إِنَّكَ أَنْتَ الْعَزِيزُ الْحَكِيمُ وَقِهِمُ السَّيِّئَاتِ وَمَنْ تَقِ السَّيِّئَاتِ يَوْمَئِذٍ فَقَدْ رَحِمْتَهُ وَذَلِكَ هُوَ الْفَوْزُ الْعَظِيمُ). وَقَوْلُهُ عَزَّ وَجَلَّ: (وَالَّذِينَ لَا يَدْعُونَ مَعَ اللَّهِ إِلَهًا آخَرَ وَلَا يَقْتُلُونَ النَّفْسَ الَّتِي حَرَّمَ اللَّهُ إِلَّا بِالْحَقِّ وَلَا يَزْنُونَ وَمَنْ يَفْعَلْ ذَلِكَ يَلْقَ أَثَامًا يُضَاعَفْ لَهُ الْعَذَابُ يَوْمَ الْقِيَامَةِ وَيَخْلُدْ فِيهِ مُهَانًا إِلَّا مَنْ تَابَ وَآمَنَ وَعَمِلَ عَمَلًا صَالِحًا فَأُولَئِكَ يُبَدِّلُ اللَّهُ سَيِّئَاتِهِمْ حَسَنَاتٍ وَكَانَ اللَّهُ غَفُورًا رَحِيمًا)».

Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from one of our companions, raising it, said,

‘Allah^{azwj} Mighty and Majestic Gave three characteristics to the repenting ones. Had He^{azwj} Given one characteristic from it to the inhabitants of the skies and the earth, they would have attained salvation by it. The Words of the Mighty and Majestic [2: 222] surely Allah Loves the repentant, and He Loves those who purify themselves. So the one whom Allah^{azwj} Loves, would not Punish him.

And His^{azwj} Words [40: 7] Those who are bearing the Throne and those around it Glorify the Praise of their Lord and believe in Him and ask Forgiveness for those who believe: Our Lord Extends all things in Mercy and Knowledge, therefore grant Forgiveness to those who repent and follow Your Way, and save them from the Punishment of the Blazing Fire: [40: 8] Our Lord! And Make them enter the Gardens of Eden which You have Promised to them and those who do good of their fathers and their wives and their offspring, surely You are the Mighty, the Wise. [40: 9] And Save them from evil deeds, and whom You are Saving from evil deeds on this Day, indeed You hast Mercy on him, and that is the mighty achievement.

[25: 68] And they who do not call upon another god with Allah and do not slay the soul, which Allah has Forbidden except with the right, nor are they adulterous, and the one who does that would be in sin [25: 69] The Punishment shall be doubled to him on the Day of Resurrection, and he shall abide therein eternally in disgrace [25: 70] Except for the one who repents and believes and does righteous deeds; so these are they for whom Allah would Exchange their evil deeds to good ones; and Allah is ever Forgiving, Merciful’.³⁵

6. مُحَمَّدُ بْنُ يَحْيَى، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ، عَنْ ابْنِ مَجْبُوبٍ، عَنْ الْعَلَاءِ، عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ، عَنْ أَبِي جَعْفَرٍ عَلَيْهِ السَّلَامُ، قَالَ: «يَا مُحَمَّدُ بْنُ مُسْلِمٍ، ذُنُوبُ الْمُؤْمِنِ إِذَا تَابَ مِنْهَا

مَغْفُورَةٌ لَهُ ؛ فَلْيَعْمَلِ الْمُؤْمِنُ لِمَا يَسْتَأْنِفُ بَعْدَ التَّوْبَةِ وَالْمَغْفِرَةِ ؛ أَمَّا وَاللَّهِ، إِنَّهَا لَيْسَتْ إِلَّا
لَأَهْلِ الْإِيمَانِ .»

قُلْتُ: فَإِنْ عَادَ بَعْدَ التَّوْبَةِ وَالِاسْتِغْفَارِ مِنَ الذُّنُوبِ، وَعَادَ فِي التَّوْبَةِ ؟
فَقَالَ: « يَا مُحَمَّدُ بْنُ مُسْلِمٍ، أَتَرَى الْعَبْدَ الْمُؤْمِنَ يَنْدُمُ عَلَى ذَنْبِهِ وَيَسْتَغْفِرُ مِنْهُ وَيَتُوبُ،
ثُمَّ لَا يَقْبَلُ اللَّهُ تَوْبَتَهُ؟! ».

قُلْتُ: فَإِنَّهُ فَعَلَ ذَلِكَ مَرَارًا، يَذْنِبُ ثُمَّ يَتُوبُ وَيَسْتَغْفِرُ ؟
فَقَالَ: « كُلَّمَا عَادَ الْمُؤْمِنُ بِالِاسْتِغْفَارِ وَالتَّوْبَةِ، عَادَ اللَّهُ عَلَيْهِ بِالْمَغْفِرَةِ، وَإِنَّ اللَّهَ غَفُورٌ
رَحِيمٌ، يَقْبَلُ التَّوْبَةَ، وَيَعْفُو عَنِ السَّيِّئَاتِ ؛ فَإِيَّاكَ أَنْ تَقْنَطَ الْمُؤْمِنِينَ مِنْ رَحْمَةِ اللَّهِ .»

Muhammad Bin Yahya, from Ahmad bin Muhammad, from Ibn Mahboub,
Al A'ala, from Muhammad Bin Muslim,

(It has been narrated) from Abu Ja'far^{asws} having said: 'O Muhammad Bin Muslim! The sins of the Momin when he repents from these, are Forgiven for him, so let the Momin do (good deeds) to what he can resume after the repentance and the Forgiveness. But, by Allah^{azwj}! It is not for anyone except for the people of Emān'.

I said, 'Supposing if he repeats after the repentance and the Forgiveness from the sins, and repeats in the repentance?' So he^{asws} said: 'O Muhammad Bin Muslim! Do you see that Momin servant regretting upon his sin and seeking Forgiveness from it and repenting, then Allah^{azwj} does not Accept his repentance?'

I said, 'Supposing he does that repeatedly, sinning then repenting and seeking Forgiveness of Allah^{azwj}?' So he^{asws} said: 'Every time the Momin repeats with the seeking of the Forgiveness and the repentance, Allah^{azwj} Repeats upon him with the Forgiveness, and that Allah^{azwj} is Most-Forgiving, the Merciful. He^{azwj} Accepts the repentance and Forgives the evil deeds. So the Momineen should beware from despairing from the Mercy of Allah^{azwj}.' ³⁶

7. أَبُو عَلِيٍّ الْأَشْعَرِيُّ، عَنْ مُحَمَّدِ بْنِ عَبْدِ الْجَبَّارِ، عَنْ ابْنِ فَضَّالٍ، عَنْ ثَعْلَبَةَ بْنِ مَيْمُونٍ،
عَنْ أَبِي بَصِيرٍ: عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ، قَالَ: سَأَلْتُهُ عَنْ قَوْلِ اللَّهِ عَزَّ وَجَلَّ: (إِذَا مَسَّهُمْ طَائِفٌ
مِنَ الشَّيْطَانِ تَذَكَّرُوا فَإِذَا هُمْ مُبْصِرُونَ)

قَالَ: « هُوَ الْعَبْدُ يَهُمُّ بِالذَّنْبِ، ثُمَّ يَتَذَكَّرُ فَيَمْسِكُ، فَذَلِكَ قَوْلُهُ: (تَذَكَّرُوا فَإِذَا هُمْ
مُبْصِرُونَ) .»

Abu Ali Al Ashary, from Muhammad Bin Abdul Jabbar, from Ibn Fazzal,
from Sa'alba Bin Maymoun, from Abu Baseer,

(It has been narrated) from Abu Abdullah^{asws}, said, 'I asked him^{asws} about the Words of Allah^{azwj} Mighty and Majestic [7: 201] Surely those who fear, when a visitation from the Satan afflicts them they become mindful, then they see. He^{asws} said: 'He is the servant intending the sin, then he is mindful, then he withholds, so these are His^{azwj} Words they become mindful, then they see'. ³⁷

8. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنْ ابْنِ أَبِي عُمَيْرٍ، عَنْ عُمَرَ بْنِ أُذَيْنَةَ، عَنْ أَبِي عُبَيْدَةَ الْحَذَاءِ، قَالَ: سَمِعْتُ أَبَا جَعْفَرٍ عَلَيْهِ السَّلَامُ يَقُولُ: «إِنَّ اللَّهَ تَعَالَى أَشَدُّ فَرَحًا بِتَوْبَةِ عَبْدِهِ مِنْ رَجُلٍ أَضَلَّ رَاحِلَتَهُ وَزَادَهُ فِي لَيْلَةٍ ظُلُمًا، فَوَجَدَهَا؛ فَاللَّهُ أَشَدُّ فَرَحًا بِتَوْبَةِ عَبْدِهِ مِنْ ذَلِكَ الرَّجُلِ بِرَاحِلَتِهِ حِينَ وَجَدَهَا».

Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Umar Bin Azina, from Abu Ubeyda Al Haza'a who said,

'I heard Abu Ja'far^{asws} saying: 'Allah^{azwj} the Exalted is more Intensely Happier with the repentance of His^{azwj} servant than a man would be whose ride and his provision has strayed during a dark night, and he finds it. Allah^{azwj} is more intensely Happy with the repentance of His^{azwj} servant than that man would be when he finds his ride'.³⁸

9. مُحَمَّدُ بْنُ يَحْيَى، عَنْ أَحْمَدَ بْنِ مُحَمَّدَ بْنِ عِيسَى، عَنْ مُحَمَّدِ بْنِ إِسْمَاعِيلَ، عَنْ عَبْدِ اللَّهِ بْنِ عُثْمَانَ، عَنْ أَبِي حَمِيلَةَ، قَالَ: قَالَ أَبُو عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ: «إِنَّ اللَّهَ يُحِبُّ الْعَبْدَ الْمَفْتَنَ التَّوَّابَ، وَمَنْ لَا يَكُونُ ذَلِكَ مِنْهُ كَانَ أَفْضَلَ».

Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Muhammad Bin Ismail, from Abdullah Bin Usman, from Abu Jameela who said,

'Abu Abdullah^{asws} said: 'Allah^{azwj} Loves the Tried servant, the repentant; and the one from whom that does not happen, would be superior'.³⁹

10. عَنْهُ، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ، عَنْ عَلِيِّ بْنِ النُّعْمَانِ، عَنْ مُحَمَّدِ بْنِ سِنَانٍ، عَنْ يُونُسَ بْنِ يَعْقُوبَ بِيَّاعِ الْأَرْزِ، عَنْ جَابِرٍ: عَنْ أَبِي جَعْفَرٍ عَلَيْهِ السَّلَامُ، قَالَ: سَمِعْتُهُ يَقُولُ: «التَّائِبُ مِنَ الذَّنْبِ كَمَنْ لَا ذَنْبَ لَهُ، وَالْمُقِيمُ عَلَى الذَّنْبِ وَهُوَ مُسْتَغْفِرٌ مِنْهُ كَالْمُسْتَهْزِئِ».

From him, from Ahmad Bin Muhammad, from Ali Bin Al Nu'man, from Muhammad Bin Sinan, from Yusuf Bin Abu Yaqoub Baya'a Al Aruz, from Jabir,

(It has been narrated) from Abu Ja'far^{asws}, said, 'I heard him^{asws} saying: 'The repentant from the sins is like the one who has not sins to him, and the one established upon the sins while he has been Forgiven from it is like the mocking one'.⁴⁰

11. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ؛ وَعِدَّةٌ مِنْ أَصْحَابِنَا، عَنْ سَهْلِ بْنِ زِيَادٍ جَمِيعًا، عَنْ ابْنِ مَحْبُوبٍ، عَنْ أَبِي حَمْزَةَ: عَنْ أَبِي جَعْفَرٍ عَلَيْهِ السَّلَامُ، قَالَ: «إِنَّ اللَّهَ — عَزَّ وَجَلَّ — أَوْحَى إِلَى دَاوُدَ عَلَيْهِ السَّلَامُ: أَنْ أَنْتَ عَبْدِي دَانِيَالُ، فَقُلْ لَهُ: إِنَّكَ عَصَيْتَنِي فَغَفَرْتُ لَكَ، وَعَصَيْتَنِي فَغَفَرْتُ لَكَ، وَعَصَيْتَنِي فَغَفَرْتُ لَكَ، فَإِنْ أَنْتَ عَصَيْتَنِي الرَّابِعَةَ لَمْ أَغْفِرْ لَكَ».

فَاتَاهُ دَاوُدُ عَلَيْهِ السَّلَامُ، فَقَالَ: يَا دَانِيَالُ، إِنِّي رَسُولُ اللَّهِ إِلَيْكَ وَهُوَ يَقُولُ لَكَ إِنَّكَ عَصَيْتَنِي فَغَفَرْتُ لَكَ، وَعَصَيْتَنِي فَغَفَرْتُ لَكَ، وَعَصَيْتَنِي فَغَفَرْتُ لَكَ، فَإِنْ أَنْتَ عَصَيْتَنِي الرَّابِعَةَ لَمْ أَغْفِرْ لَكَ.

فَقَالَ لَهُ دَانِيَالُ: قَدْ أَبْلَغْتَ يَا نَبِيَّ اللَّهِ، فَلَمَّا كَانَ فِي السَّحَرِ قَامَ دَانِيَالُ، فَنَاجَى رَبَّهُ، فَقَالَ: يَا رَبِّ، إِنَّ دَاوُدَ نَبِيَّكَ أَخْبَرَنِي عَنْكَ أَنَّنِي قَدْ عَصَيْتُكَ فَغَفَرْتَ لِي، وَعَصَيْتُكَ فَغَفَرْتَ لِي، وَعَصَيْتُكَ فَغَفَرْتَ لِي، وَأَخْبَرَنِي عَنْكَ أَنَّنِي إِنْ عَصَيْتُكَ الرَّابِعَةَ لَمْ تَغْفِرْ لِي، فَوَعَزْتَكَ لَنْ لَمْ تَعْصِمْنِي لَأَعْصِيَنَّكَ، ثُمَّ لَأَعْصِيَنَّكَ، ثُمَّ لَأَعْصِيَنَّكَ».

Ali Bin Ibrahim, from his father and a number of our companions, from Sahl Bin Ziyad, altogether from Ibn Mahboub, from Abu Hamza,

(It has been narrated) from Abu Ja'far^{asws} having said: 'Allah^{azwj} Mighty and Majestic Revealed unto Dawood: "Go to My^{azwj} servant Daniel and say to him, "You disobeyed Me^{azwj} and I^{azwj} Forgave you, so you disobeyed Me^{azwj} and I^{azwj} Forgave you, so you disobeyed Me^{azwj} and I^{azwj} Forgave you. But if you were to disobey Me^{azwj} fourthly, I^{azwj} will not Forgive you".

So Dawood^{as} went over and said: 'O Daniel! I^{as} am a Rasool^{as} of Allah^{azwj} to you and He^{azwj} is Saying to you" You disobeyed Me^{azwj} and I^{azwj} Forgave you, so you disobeyed Me^{azwj} and I^{azwj} Forgave you, so you disobeyed Me^{azwj} and I^{azwj} Forgave you. But if you were to disobey Me^{azwj} fourthly, I^{azwj} will not Forgive you". So Daniel said to him^{as}, 'You^{as} have delivered (the Message), O Prophet^{as} of Allah^{azwj}!'.
 So when it was the next morning, Daniel stood and whispered to his Lord^{azwj} and he said, 'O Lord^{azwj}! Dawood^{as}, Your^{azwj} Prophet^{saww} informed me that I disobeyed You^{azwj} so You^{azwj} Forgave me, and I disobeyed You^{azwj}, so You^{azwj} Forgave me, and I disobeyed You^{azwj}, so You^{azwj} Forgave me, and he^{as} informed me from You^{azwj} that if I were to disobey You^{azwj} for the fourth time, You^{azwj} will not be Forgiving me. So,

by Your^{azwj} Might, if You^{azwj} will not Defend me, I will (end up) disobeying You^{azwj}, then I will (end up) disobeying You^{azwj}, and I (end up) will disobeying You^{azwj}».⁴¹

12. عِدَّةٌ مِنْ أَصْحَابِنَا، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ، عَنْ مُوسَى بْنِ الْقَاسِمِ، عَنْ جَدِّهِ الْحَسَنِ بْنِ رَاشِدٍ، عَنْ مُعَاوِيَةَ بْنِ وَهَبٍ، قَالَ: سَمِعْتُ أَبَا عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ يَقُولُ: «إِذَا تَابَ الْعَبْدُ تَوْبَةً نَصُوحًا، أَحَبَّهُ اللَّهُ، فَسَتَرَ عَلَيْهِ». فَقُلْتُ: وَكَيْفَ يَسْتَرُ عَلَيْهِ؟

قَالَ: «يُنْسِي مَلَكَهُ مَا كَانَ يَكْتُبَانِ عَلَيْهِ، وَيُوحِي اللَّهُ إِلَى جَوَارِحِهِ وَإِلَى بَقَاعِ الْأَرْضِ: أَنْ أَكْتُمِي عَلَيْهِ ذُنُوبَهُ، فَيَلْقَى اللَّهُ — عَزَّ وَجَلَّ — حِينَ يَلْقَاهُ وَلَيْسَ شَيْءٌ يَشْهَدُ عَلَيْهِ بِشَيْءٍ مِنَ الذُّنُوبِ».

A number of our companions, from Ahmad Bin Muhammad, from Musa Bin Al Qasim, from his grandfather Al Hassan Bin Rashid, from Muawiya Bin Wahab who said,

'I heard Abu Abdullah^{asws} saying: 'When the servant repents with a sincere repentance, Allah^{azwj} Loves him, so He^{azwj} Veils upon him'. So I said, 'And how does He^{azwj} Veil upon him?' He^{asws} said: 'He^{azwj} Causes His^{azwj} Angels who used to Record upon him to forget, and He^{azwj} Reveals unto his body parts and unto the spot of the earth that they conceal his sins upon him. Thus,

he would meet Allah^{azwj} Mighty and Majestic when he does Meet him, and there would be nothing to testify against him for anything from the sins'.⁴²

13. عِدَّةٌ مِنْ أَصْحَابِنَا، عَنْ سَهْلِ بْنِ زِيَادٍ، عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ الْأَشْعَرِيِّ، عَنْ ابْنِ الْقَدَّاحِ: عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ، قَالَ: «إِنَّ اللَّهَ — عَزَّ وَجَلَّ — يَفْرَحُ بِتَوْبَةِ عَبْدِهِ الْمُؤْمِنِ إِذَا تَابَ، كَمَا يَفْرَحُ أَحَدُكُمْ بِضَالَّتِهِ إِذَا وَجَدَهَا».

A number of our companions, from Sahl Bin Ziyad, from Ja'far Bin Muhammad Al Ashary, from Ibn Al Qaddah,

(It has been narrated) from Abu Abdullah^{asws} having said: 'Allah^{azwj} is as Happy with the repentance of his Momin servant when he repents, just as one of you is happy with his lost property when he finds it'.⁴³

192 - بَابُ الْاسْتِغْفَارِ مِنَ الذَّنْبِ

Chapter 192 – The seeking of Forgiveness from the sins

1. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنْ ابْنِ أَبِي عُمَيْرٍ، عَنْ مُحَمَّدِ بْنِ حُمْرَانَ، عَنْ زُرَّارَةَ، قَالَ: سَمِعْتُ أَبَا عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ يَقُولُ: «إِنَّ الْعَبْدَ إِذَا أَذْنَبَ ذَنْبًا أَجَلَ مِنْ غُدُوَّةٍ إِلَى اللَّيْلِ، فَإِنْ اسْتَغْفَرَ اللَّهَ لَمْ يُكْتَبَ عَلَيْهِ».

Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Muhammad Bin Humran, from Zurara who said,

'I heard Abu Abdullah^{asws} saying: 'The servant, when he sins, is given respite from the morning till the night. So if he seeks Forgiveness of Allah^{azwj}, it would not be Written against him'.⁴⁴

2. عَنْهُ، عَنْ أَبِيهِ، عَنْ ابْنِ أَبِي عُمَيْرٍ؛ وَأَبُو عَلِيٍّ الْأَشْعَرِيُّ، عَنْ مُحَمَّدِ بْنِ عَبْدِ الْجَبَّارِ، عَنْ صَفْوَانَ، عَنْ أَبِي أَيُّوبَ، عَنْ أَبِي بصيرٍ: عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ، قَالَ: «مَنْ عَمَلَ سَيِّئَةً أَجَلَ فِيهَا سَبْعَ سَاعَاتٍ مِنَ النَّهَارِ، فَإِنْ قَالَ: أَسْتَغْفِرُ اللَّهَ الَّذِي لَا إِلَهَ إِلَّا هُوَ الْحَيُّ الْقَيُّومُ — ثَلَاثَ مَرَّاتٍ — لَمْ تُكْتَبَ عَلَيْهِ».

From him, from his father, from Ibn Abu Umeyr, and Abu Ali Al Ashary, from Muhammad Bin Abdul Jabbar, from Safwan, from Abu Ayoub, from Abu Baseer,

(It has been narrated) from Abu Abdullah^{asws} having said: 'The one who does an evil deed would be respited regarding it for seven hours from the day. So if he were to say, 'أَسْتَغْفِرُ اللَّهَ الَّذِي لَا إِلَهَ إِلَّا هُوَ الْحَيُّ الْقَيُّومُ', I seek Forgiveness of Allah^{azwj}, Who, there is no god except for Him^{azwj}, the Living, the Eternal', three times, it would not be Written against him'.⁴⁵

3. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ؛ وَأَبُو عَلِيٍّ الْأَشْعَرِيُّ، وَمُحَمَّدُ بْنُ يَحْيَى جَمِيعًا، عَنْ الْحُسَيْنِ بْنِ إِسْحَاقَ، عَنْ عَلِيِّ بْنِ مَهْزِيَارٍ، عَنْ فَضَالَةَ بْنِ أَيُّوبَ، عَنْ عَبْدِ الصَّمَدِ بْنِ بَشِيرٍ: عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ، قَالَ: «الْعَبْدُ الْمُؤْمِنُ إِذَا أَذْنَبَ ذَنْبًا أَجَلَهُ اللَّهُ سَبْعَ سَاعَاتٍ، فَإِنْ

اسْتَغْفَرَ اللَّهُ لَمْ يَكُتَبْ عَلَيْهِ شَيْءٌ؛ وَإِنْ مَضَتْ السَّاعَاتُ وَلَمْ يَسْتَغْفِرْ، كُتِبَتْ عَلَيْهِ سَيِّئَةٌ، وَإِنْ
الْمُؤْمِنُ لِيَذْكُرْ ذَنْبَهُ بَعْدَ عِشْرِينَ سَنَةً حَتَّى يَسْتَغْفِرَ رَبَّهُ، فَيَغْفِرَ لَهُ، وَإِنَّ الْكَافِرَ لَيَنْسَاهُ مِنْ
سَاعَتِهِ».

Ali Bin Ibrahim, from his father and Abu Ali Al Ashary and Muhammad Bin Yahya, altogether from Al Husayn Bin Is'haq, from Ali Bin Mahziyar, from Fazal Bin Ayoub, from Abdul Samad Bin Bashir,

(It has been narrated) from Abu Abdullah^{asws} having said: 'A Momin servant, when he commits a sin, Allah^{azwj} would Respite him for seven hours. So if he were to seek Forgiveness of Allah^{azwj}, nothing would be Written against him; and if the seven hours pass by and he does not seek Forgiveness, one evil deed would be Written against him; and if the Momin remembers his sin after twenty year and he seeks Forgiveness of his Lord^{azwj}, so He^{azwj} would Forgive him; but the Kafir (unbeliever) would forget it from its time'.⁴⁶

4. حميد بن زياد، عن الحسن بن محمد، عن غير واحد، عن أبان، عن زيد الشحام: عن أبي عبد الله عليه السلام، قال: «كان رسول الله ﷺ يتوب إلى الله - عز وجل - في كل يوم سبعين مرة».

فَقُلْتُ: أَكَانَ يَقُولُ: أَسْتَغْفِرُ اللَّهَ وَأَتُوبُ إِلَيْهِ؟
قَالَ: «لَا، وَلَكِنْ كَانَ يَقُولُ: أَتُوبُ إِلَى اللَّهِ».
قُلْتُ: إِنَّ رَسُولَ اللَّهِ ﷺ كَانَ يَتُوبُ وَلَا يَعُودُ، وَنَحْنُ نَتُوبُ وَنَعُودُ.
فَقَالَ: «اللَّهُ الْمُسْتَعَانُ».

Humejd Bin Ziyad, from Al Hassan Bin Muhammad, from someone else, from Aban, from Zayd Al Shahham,

(It has been narrated) from Abu Abdullah^{asws} having said: 'Rasool-Allah^{saww} used to turn to Allah^{azwj} Mighty and Majestic seventy times during every day'. So I said, 'Was he^{saww} saying: 'I^{saww} seek Forgiveness of Allah^{azwj} and I^{saww} turn to Him^{azwj}'? He^{asws} said: 'But he^{saww} was saying, 'I^{saww} turn to Allah^{azwj}'. I said, 'Rasool-Allah^{saww} was turning and he^{saww} was not repeating, and we are repenting and we are repeating'. So he^{asws} said: 'Allah^{azwj} is the Aider'.⁴⁷

5. محمد بن يحيى، عن أحمد بن محمد بن عيسى، عن علي بن الحكم، عن أبي أيوب، عن أبي بصير: عن أبي عبد الله عليه السلام، قال: «من عمل سيئة أجل فيها سبع ساعات من النهار، فإن قال: أَسْتَغْفِرُ اللَّهَ الَّذِي لَا إِلَهَ إِلَّا هُوَ الْحَيُّ الْقَيُّومُ وَأَتُوبُ إِلَيْهِ - ثَلَاثَ مَرَّاتٍ - لَمْ تُكُتَبْ عَلَيْهِ».

Muhammad Bin Yahya, from Ahmad in Muhammad Bin Isa, from Ali Bin Al Hakam, from Abu Ayoub, from Abu Baseer,

(It has been narrated) from Abu Abdullah^{asws} having said: 'The one who does an evil deed is respited regarding it for seven hours from the day. So if

he were to say, 'أَسْتَغْفِرُ اللَّهَ الَّذِي لَا إِلَهَ إِلَّا هُوَ الْحَيُّ الْقَيُّومُ وَأَتُوبُ إِلَيْهِ', 'I seek Forgiveness of Allah^{azwj} Who, there is no god except for Him^{azwj}, the Living, the Eternal, and I repent to Him^{azwj}', three times, it would not be Written against him'.⁴⁸

6. عَنْهُ، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ، عَنْ ابْنِ فَضَّالٍ، عَنْ عَلِيِّ بْنِ عُقَبَةَ بَيَّاعِ الْأَكْسِيَّةِ: عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ، قَالَ: «إِنَّ الْمُؤْمِنَ لَيُذْنِبُ الذَّنْبَ، فَيَذْكُرُ بَعْدَ عَشْرِينَ سَنَةً، فَيَسْتَغْفِرُ اللَّهَ مِنْهُ، فَيَغْفِرُ لَهُ، وَإِنَّمَا يَذْكُرُهُ لِيَغْفِرَ لَهُ، وَإِنَّ الْكَافِرَ لَيُذْنِبُ الذَّنْبَ، فَيَنْسَاهُ مِنْ سَاعَتِهِ.»

From him, from Ahmad Bin Muhammad, from Ibn Fazzal, from Ali Bin Uqba Baya'a Al Aksiya,

(It has been narrated) from Abu Abdullah^{asws} having said: 'A Momin commits the sin, then he remembers after twenty years, so he seeks Forgiveness of Allah^{azwj} from it, and He^{azwj} Forgives him, and rather He^{azwj} Reminds him in order to Forgive him for it; and that the Kafir (unbeliever) commits the sin, so he forgets it from its time (of committing it)'.⁴⁹

7. عِدَّةٌ مِنْ أَصْحَابِنَا، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ خَالِدٍ، عَنْ ابْنِ مَحْبُوبٍ، عَنْ هِشَامِ بْنِ سَالِمٍ، عَمَّنْ ذَكَرَهُ: عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ، قَالَ: «مَا مِنْ مُؤْمِنٍ يُقَارِفُ فِي يَوْمِهِ وَلَيْلَتِهِ أَرْبَعِينَ كَبِيرَةً، فَيَقُولُ — وَهُوَ نَادِمٌ —: "أَسْتَغْفِرُ اللَّهَ الَّذِي لَا إِلَهَ إِلَّا هُوَ الْحَيُّ الْقَيُّومُ، بَدِيعُ السَّمَاوَاتِ وَالْأَرْضِ، ذُو الْجَلَالِ وَالْإِكْرَامِ، وَأَسْأَلُهُ أَنْ يُصَلِّيَ عَلَيَّ مُحَمَّدًا وَآلَ مُحَمَّدٍ، وَأَنْ يُتُوبَ عَلَيَّ" إِلَّا غَفَرَهَا اللَّهُ — عَزَّ وَجَلَّ — لَهُ، وَلَا خَيْرَ فِيمَنْ يُقَارِفُ فِي يَوْمٍ أَكْثَرَ مِنْ أَرْبَعِينَ كَبِيرَةً.»

A number of our companions, from Ahmad Bin Muhammad Bin Khalid, from Ibn Mahboub, from Hisham Bin Salim, from the one who mentioned it,

(It has been narrated) from Abu Abdullah^{asws} having said: 'There is none from a Momin who commits forty major sins during his day and his night, so he is saying while he is regretful,

'I seek Forgiveness of Allah^{azwj} Who, there is no god except for Him^{azwj}, the Living, the Eternal, Initiator of the skies and the earth, One with the Majesty and the Benevolence, and I ask Him^{azwj} that He^{azwj} Sends Blessings upon Muhammad^{saww} and the Progeny^{asws} of Muhammad^{saww}, and that He^{azwj} should Turned to me (with Mercy)',

Except that Allah^{azwj} Mighty and Majestic would Forgive these for him; and there is no good in the one who commits during a day more than forty major sins'.⁵⁰

8. عَنْهُ، عَنْ عِدَّةٍ مِنْ أَصْحَابِنَا رَفَعُوهُ، قَالُوا: قَالَ: «لِكُلِّ شَيْءٍ دَوَاءٌ، وَدَوَاءُ الذُّنُوبِ الِاسْتِغْفَارُ.»

From him, from a number of our companions, raising it, saying,

'He^{asws} said: 'For everything there is a cure, and a cure for the sins is the seeking of Forgiveness'.⁵¹

9. أَبُو عَلِيٍّ الْأَشْعَرِيُّ وَمُحَمَّدُ بْنُ يَحْيَى جَمِيعًا، عَنِ الْحُسَيْنِ بْنِ إِسْحَاقَ ؛ وَعَلِيِّ بْنِ إِبْرَاهِيمَ، عَنْ أَبِيهِ جَمِيعًا، عَنْ عَلِيِّ بْنِ مَهْزِيَّارٍ، عَنِ النَّضْرِ بْنِ سُوَيْدٍ، عَنْ عَبْدِ اللَّهِ بْنِ سِنَانَ، عَنْ حَفْصٍ، قَالَ: سَمِعْتُ أَبَا عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ يَقُولُ: « مَا مِنْ مُؤْمِنٍ يُذْنِبُ ذَنْبًا إِلَّا أَجَلَهُ اللَّهُ — عَزَّ وَجَلَّ — سَبْعَ سَاعَاتٍ مِنَ النَّهَارِ ؛ فَإِنْ هُوَ تَابَ لَمْ يُكْتَبْ عَلَيْهِ شَيْءٌ، وَإِنْ هُوَ لَمْ يَفْعَلْ كَتَبَ اللَّهُ عَلَيْهِ سَيِّئَةً ».

فَأَتَاهُ عَبْدُ الْبَصْرِيِّ، فَقَالَ لَهُ: بَلَّغْنَا أَنَّكَ قُلْتَ: مَا مِنْ عَبْدٍ يُذْنِبُ ذَنْبًا إِلَّا أَجَلَهُ اللَّهُ — عَزَّ وَجَلَّ — سَبْعَ سَاعَاتٍ مِنَ النَّهَارِ؟
فَقَالَ: « لَيْسَ هَكَذَا قُلْتُ، وَلَكِنِّي قُلْتُ: مَا مِنْ مُؤْمِنٍ، وَكَذَلِكَ كَانَ قَوْلِي ».

Abu Ali Al Ashary and Muhammad Bin Yahya, altogether from Al Husayn Bin Is'haq and Ali Bin Ibrahim, from his father, altogether from Ali Bin Mahziyar, from Al Nazar Bin Suweyd, from Abdullah Bin Sinan, from Hafs who said,

'I heard Abu Abdullah^{asws} saying: 'There is none from a Momin who commits a sin except that Allah^{azwj} Mighty and Majestic Respites him for seven hours from the day. So if he repents, nothing is Written against him, and if he does not (repent), Allah^{azwj} would Write one evil deed against him'.

So Abbad Al-Basry came over and said to him^{asws}, 'It has reached us that you^{asws} said: 'There is none from a servant who commits a sin except Allah^{azwj} Mighty and Majestic Respites him for seven hours from the day'. So he^{asws} said: 'I^{asws} did not say it like this. But, I^{asws} said: 'There is none from a Momin', and that was how my^{asws} words were'.⁵²

10. مُحَمَّدُ بْنُ يَحْيَى، عَنْ أَحْمَدَ بْنِ مُحَمَّدَ بْنِ عِيسَى، عَنْ مُحَمَّدَ بْنِ سِنَانَ، عَنْ عَمَّارِ بْنِ مَرْوَانَ، قَالَ: قَالَ أَبُو عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ: « مَنْ قَالَ: "أَسْتَغْفِرُ اللَّهَ" مِائَةً مَرَّةً فِي كُلِّ يَوْمٍ، غَفَرَ اللَّهُ — عَزَّ وَجَلَّ — لَهُ سَبْعِمِائَةَ ذَنْبٍ، وَلَا خَيْرَ فِي عَبْدٍ يُذْنِبُ فِي كُلِّ يَوْمٍ سَبْعِمِائَةَ ذَنْبٍ ».

Mhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Muhammad Bin Sinan, from Ammar Bin Marwan who said,

'Abu Abdullah^{asws} said: 'The one who says, 'I seek Forgiveness of Allah^{azwj}', one hundred times during every day, Allah^{azwj} Mighty and Majestic would Forgive seven hundred sins for him, and there is no good in a servant who sins during every day, seven hundred times'.⁵³

193- بَابُ فِيمَا أَعْطَى اللَّهُ — عَزَّ وَجَلَّ — آدَمَ عَلَيْهِ السَّلَامُ وَقْتَ التَّوْبَةِ

Chapter 193 – Regarding what Allah^{azwj} Mighty and Majestic Gave Adam^{as} time for repentance

1. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنْ ابْنِ أَبِي عُمَيْرٍ، عَنْ جَمِيلِ بْنِ دَرَّاجٍ، عَنْ بُكَيْرٍ: عَنْ أَبِي عَبْدِ اللَّهِ أَوْ عَنْ أَبِي جَعْفَرٍ عَلَيْهِ السَّلَامُ، قَالَ: « إِنَّ آدَمَ عَلَيْهِ السَّلَامُ قَالَ: يَا رَبِّ، سَلَطْتَ عَلَيَّ

الشَّيْطَانُ، وَأَجْرِيتهُ مِنِّي مَجْرَى الدَّمِّ، فَاجْعَلْ لِي شَيْئاً، فَقَالَ: يَا آدَمُ، جَعَلْتُ لَكَ أَنْ مِنْ هَمٍّ مِنْ ذُرِّيَّتِكَ بِسَيِّئَةٍ لَمْ تَكُتَبْ عَلَيْهِ، فَإِنْ عَمَلَهَا كُتِبَتْ عَلَيْهِ سَيِّئَةٌ؛ وَمَنْ هَمٌّ مِنْهُمْ بِحَسَنَةٍ، فَإِنْ لَمْ يَعْمَلَهَا كُتِبَتْ لَهُ حَسَنَةٌ، فَإِنْ هُوَ عَمَلَهَا كُتِبَتْ لَهُ عَشْرًا؛ قَالَ: يَا رَبِّ، زِدْنِي، قَالَ: جَعَلْتُ لَكَ أَنْ مِنْ عَمَلٍ مِنْهُمْ سَيِّئَةٍ، ثُمَّ اسْتَغْفَرَ لَهُ غُفْرَتُهُ لَهُ؛ قَالَ: يَا رَبِّ، زِدْنِي، قَالَ: جَعَلْتُ لَهُمُ التَّوْبَةَ — أَوْ قَالَ: بَسَطْتُ لَهُمُ التَّوْبَةَ — حَتَّى تَبْلُغَ النَّفْسُ هَذِهِ؛ قَالَ: يَا رَبِّ، حَسْبِيَ.»

Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Jameel Bin Darraj, from Ibn Bukeyr,

(It has been narrated) from Abu Abdullah^{asws} or from Abu Ja'far^{asws} having said: 'Adam^{as} said: 'O Lord^{azwj}! You^{azwj} (Allowed) the Satan^{la} to overcome upon me^{as} and flow from me^{as} the flowing of the blood, therefore Make something to be for me (as well)'. So He^{azwj} Said: "O Adam^{as}! I^{azwj} Make it to be for you^{as} that the one from your^{as} offspring who intends an evil deed, it would not be Written against him, but if he does do it, one evil deed would be Written against him. The one from them who intends a good deed but he does not do it, one good deed would be Written for him, but if he does do it, ten would be Written for him".

He^{as} said: 'O Lord^{azwj}! Increase for me^{as}'. He^{azwj} Said: "I^{azwj} have Made it to be for you^{as} that the one from them who does an evil deed, then seeks Forgiveness for it, I^{azwj} would Forgive it for him". He^{as} said: 'O Lord^{azwj}! Increase for me^{as}! He^{azwj} Said: "I^{azwj} have Made the repentance to be for them", or said: "Extended the repentance for them until the soul reaches this (throat)'. He^{as} said: 'O Lord^{azwj}! It is sufficient for me^{as}'.⁵⁴

2. عِدَّةٌ مِنْ أَصْحَابِنَا، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ، عَنْ ابْنِ فَضَّالٍ، عَمَّنْ ذَكَرَهُ: عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ، قَالَ: «قَالَ رَسُولُ اللَّهِ ﷺ: مَنْ تَابَ قَبْلَ مَوْتِهِ بِسَنَةٍ قَبْلَ اللَّهِ تَوْبَتَهُ، ثُمَّ قَالَ: إِنَّ السَّنَةَ لَكَثِيرَةٌ؛ مَنْ تَابَ قَبْلَ مَوْتِهِ بِشَهْرٍ قَبْلَ اللَّهِ تَوْبَتَهُ، ثُمَّ قَالَ: إِنَّ الشَّهْرَ لَكَثِيرٌ؛ مَنْ تَابَ قَبْلَ مَوْتِهِ بِجُمُعَةٍ قَبْلَ اللَّهِ تَوْبَتَهُ، ثُمَّ قَالَ: إِنَّ الْجُمُعَةَ لَكَثِيرٌ؛ مَنْ تَابَ قَبْلَ مَوْتِهِ بِيَوْمٍ قَبْلَ اللَّهِ تَوْبَتَهُ، ثُمَّ قَالَ: إِنَّ يَوْمًا لَكَثِيرٌ، مَنْ تَابَ قَبْلَ أَنْ يُعَايِنَ قَبْلَ اللَّهِ تَوْبَتَهُ.»

A number of our companions, from Ahmad Bin Muhammad, from Ibn Fazzal, from the one who mentioned it,

(It has been narrated) from Abu Abdullah^{asws} having said: 'Rasool-Allah^{saww} said: 'The one who repents one year before his death, Allah^{azwj} would Accept his repentance'. Then he^{asws} said: 'A year is a lot. The one who repents by a month before his death, Allah^{azwj} would Accept his repentance'. Then he^{asws} said: 'A month is a lot. The one who repents one Friday (week) before his death, Allah^{azwj} would Accept his repentance'. Then he^{asws} said: 'A Friday (week) is a lot. The one who repents one day before his death, Allah^{azwj} would Accept his repentance'. Then he^{asws} said: 'A day is a lot. The one who repents before he sees (the death), Allah^{azwj} would Accept his repentance'.⁵⁵

3. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنْ ابْنِ أَبِي عُمَيْرٍ، عَنْ جَمِيلٍ، عَنْ زُرَّارَةَ: عَنْ أَبِي جَعْفَرٍ عَلَيْهِ السَّلَامُ، قَالَ: « إِذَا بَلَغَتِ النَّفْسُ هَذِهِ — وَأَهْوَى بِيَدِهِ إِلَى حَلْقِهِ — لَمْ يَكُنْ لِلْعَالَمِ تَوْبَةٌ، وَكَانَتْ لِلْجَاهِلِ تَوْبَةٌ ». »

Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Jameel, from Zurara,

(It has been narrated) from Abu Ja'far^{asws} having said: 'When the soul reaches this', and dropped his^{asws} hand to his^{asws} throat, 'there would be no repentance for the knower, and for the ignorant there would (still) be repentance'.⁵⁶

4. مُحَمَّدُ بْنُ يَحْيَى، عَنْ أَحْمَدَ بْنِ مُحَمَّدَ بْنِ عِيسَى، عَنْ مُحَمَّدِ بْنِ سَنَانَ، عَنْ مُعَاوِيَةَ بْنِ وَهَبٍ، قَالَ: خَرَجْنَا إِلَى مَكَّةَ، وَمَعَنَا شَيْخٌ مِثْلَهُ مُتَعَبٌ، لَا يَعْرِفُ هَذَا الْأَمْرَ، يَتِمُّ الصَّلَاةَ فِي الطَّرِيقِ، وَمَعَهُ ابْنُ أَخٍ لَهُ مُسْلِمٌ، فَمَرَضَ الشَّيْخُ، فَقُلْتُ لِابْنِ أَخِيهِ: لَوْ عَرَضْتَ هَذَا الْأَمْرَ عَلَى عَمِّكَ لَعَلَّ اللَّهَ أَنْ يَخْلُصَهُ، فَقَالَ كُلُّهُمْ: دَعُوا الشَّيْخَ حَتَّى يَمُوتَ عَلَى حَالِهِ ؛ فَإِنَّهُ حَسَنُ الْهَيْئَةِ، فَلَمْ يَصْبِرْ ابْنُ أَخِيهِ حَتَّى قَالَ لَهُ: يَا عَمُّ، إِنَّ النَّاسَ ارْتَدُّوا بَعْدَ رَسُولِ اللَّهِ ﷺ إِلَّا نَفَرًا يَسِيرًا، وَكَانَ لِعَلِيِّ بْنِ أَبِي طَالِبٍ عَلَيْهِ السَّلَامُ مِنَ الطَّاعَةِ مَا كَانَ لِرَسُولِ اللَّهِ ﷺ، وَكَانَ بَعْدَ رَسُولِ اللَّهِ الْحَقُّ وَالطَّاعَةُ لَهُ، قَالَ: فَتَنَفَسَ الشَّيْخُ وَشَهِقَ، وَقَالَ: أَنَا عَلَى هَذَا، وَخَرَجَتْ نَفْسُهُ.

فَدَخَلْنَا عَلَى أَبِي عَبْدِ اللَّهِ ﷺ، فَعَرَضَ عَلِيُّ بْنُ السَّرِيِّ هَذَا الْكَلَامَ عَلَى أَبِي عَبْدِ اللَّهِ ﷺ، فَقَالَ: « هُوَ رَجُلٌ مِنْ أَهْلِ الْجَنَّةِ ». قَالَ لَهُ عَلِيُّ بْنُ السَّرِيِّ: إِنَّهُ لَمْ يَعْرِفْ شَيْئًا مِنْ هَذَا غَيْرَ سَاعَتِهِ تِلْكَ؟! قَالَ: « فَتَرِيدُونَ مِنْهُ مَاذَا؟ قَدْ دَخَلَ وَاللَّهِ الْجَنَّةَ ». »

Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Muhammad Bin Sinan, from Muawiya Bin Wahab who said, 'Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Muhammad Bin sinan, from Muawiya Bin Wahab who said,

'We went out to Makkah and with us was an old man, a devout worshipper, not recognizing this matter (Al-Wilayah). He completed the Salāt in the road and with him was a son of a brother of his, a Muslim. The old man fell ill, so I said to the son of his brother, 'If you were to present this matter (Al-Wilayah) upon your uncle, perhaps Allah^{azwj} would Rescue him'. But, all of them said, 'leave the old man until he dies upon his state for he is in a good condition'.

But the son of his brother was not patient until he said to him, 'O uncle! The people turned apostate after Rasool-Allah^{saww} except for a small number, and there is obedience for Ali^{asws} Bin Abu Talib^{asws} what was for Rasool-Allah^{saww}; and it was so that after Rasool-Allah^{saww}, the truth and the obedience was for him^{asws}'. He (the narrator) said, 'So the old man sighed and sobbed, and said, 'I am upon this', and his soul exited'.

So we went over to Abu Abdullah^{asws} and Ali Bin Al-Sariy presented this speech to Abu Abdullah^{asws}. So he^{asws} said: 'He is a man from the inhabitants of Paradise'. Ali Bin Al-Sariy said to him^{asws}, 'He did not recognize anything from this apart from that time of his'. He^{asws} said: 'So what is that which you are wanting from him. By Allah^{azwj}, he has entered the Paradise'.⁵⁷

194 - بَابُ اللَّمَمِ

Chapter 194 – Al-Lamam (Persistence sinning)

1. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنْ ابْنِ أَبِي عُمَيْرٍ، عَنْ أَبِي أَيُّوبَ، عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ: عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ، قَالَ: قُلْتُ لَهُ: أَرَأَيْتَ قَوْلَ اللَّهِ عَزَّ وَجَلَّ: (الَّذِينَ يَجْتَنِبُونَ كَبَائِرَ الْإِثْمِ وَالْفَوَاحِشَ إِلَّا اللَّمَمَ) ؟ قَالَ: «هُوَ الذَّنْبُ يُلْمُ بِهِ الرَّجُلُ، فَيَمْكُثُ مَا شَاءَ اللَّهُ، ثُمَّ يُلْمُ بِهِ بَعْدُ».

Ali Bin Ibrahim, from his father, from Ibn Abu Umeir, from Abu Ayoub, from Muhammad Bin Muslim,

(It has been narrated) from Abu Abdullah^{asws}, said, 'I said to him^{asws}, 'What is your^{asws} view of the Words of Allah^{azwj} Mighty and Majestic [53: 32] Those who keep aloof from the great sins and the immoralities except for the 'Lamam'. He^{asws} said: 'It is the sin committed by the man, and he remains (not committing it again) for as long as Allah^{azwj} so Desires, then he commits it (again) afterwards'.⁵⁸

2. أَبُو عَلِيٍّ الْأَشْعَرِيُّ، عَنْ مُحَمَّدِ بْنِ عَبْدِ الْجَبَّارِ، عَنْ صَفْوَانَ، عَنْ الْعَلَاءِ، عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ: عَنْ أَحَدِهِمَا عَلَيْهِ السَّلَامُ، قَالَ: قُلْتُ لَهُ: (الَّذِينَ يَجْتَنِبُونَ كَبَائِرَ الْإِثْمِ وَالْفَوَاحِشَ إِلَّا اللَّمَمَ) ؟ قَالَ: «الْهَنَةُ بَعْدَ الْهَنَةِ، أَيْ الذَّنْبُ بَعْدَ الذَّنْبِ يُلْمُ بِهِ الْعَبْدُ».

Abu Ali Al Ashary, from Muhammad Bin Abdul Jabbar, from Safwan, from Al A'ala, from Muhammad Bin Muslim,

(It has been narrated) from one of the two (5th or 6th Imam^{asws}), said, 'I said to him^{asws}, '(What about) [53: 32] Those who keep aloof from the great sins and the immoralities except for the 'Lamam'? He^{asws} said: 'The defiance after the defiance i. e. , the sin after the sin committed by the man'.⁵⁹

3. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ مُحَمَّدِ بْنِ عَيْسَى، عَنْ يُونُسَ، عَنْ إِسْحَاقَ بْنِ عَمَّارٍ، قَالَ: قَالَ أَبُو عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ: «مَا مِنْ مُؤْمِنٍ إِلَّا وَلَهُ ذَنْبٌ يَهْجُرُهُ زَمَانًا، ثُمَّ يُلْمُ بِهِ، وَذَلِكَ قَوْلُ اللَّهِ عَزَّ وَجَلَّ: (إِلَّا اللَّمَمَ)».

وَسَأَلْتُهُ عَنْ قَوْلِ اللَّهِ عَزَّ وَجَلَّ: (الَّذِينَ يَجْتَنِبُونَ كَبَائِرَ الْإِثْمِ وَالْفَوَاحِشَ إِلَّا اللَّمَمَ) قَالَ: «الْفَوَاحِشُ: الزُّنَى، وَالسَّرِقَةُ؛ وَاللَّمَمُ: الرَّجُلُ يُلْمُ بِالذَّنْبِ، فَيَسْتَغْفِرُ اللَّهَ مِنْهُ».

Ali Bin Ibrahim, from Muhammad Bin Isa, from Yunus, from Is'haq Bin Ammar who said,

‘Abu Abdullah^{asws} said: ‘There is none from a Momin except for him is a sin he has fled from it for a time, then he commits it, and these are the Words of Allah^{azwj} Mighty and Majestic [53: 32] except for the ‘Lamam’.

And I asked him^{asws} about the Words of Allah^{azwj} Mighty and Majestic [53: 32] Those who keep aloof from the great sins and the immoralities except for the ‘Lamam’. He^{asws} said: ‘The immoralities are the adultery, and the theft, and ‘al-

Lamam’ – the man commits the sin, so he seeks Forgiveness from it (then commits it again after a time)’.⁶⁰

4. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنْ ابْنِ أَبِي عُمَيْرٍ، عَنِ الْحَارِثِ بْنِ بُهْرَامَ، عَنْ عَمْرِو بْنِ جُمَيْعٍ، قَالَ: قَالَ أَبُو عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ: «مَنْ جَاءَنَا يَلْتَمِسُ الْفَقْهَ وَالْقُرْآنَ وَتَفْسِيرَهُ، فَدَعَاهُ؛ وَمَنْ جَاءَنَا يُبْذِرُ عَوْرَةَ قَدْ سَتَرَهَا اللَّهُ، فَنَحْوُهُ».

فَقَالَ لَهُ: «إِنْ كُنْتَ صَادِقًا، فَإِنَّ اللَّهَ يُحِبُّكَ، وَمَا يَمْنَعُهُ أَنْ يَنْقُلَكَ مِنْهُ إِلَى غَيْرِهِ إِلَّا لَكَيْ تَخَافَهُ».

Ali bin Ibrahim, from his father, from Ibn Abu Umeyr, from Al Haris Bin Bahran, from Amro Bin Jumi’e who said,

‘Abu Abdullah^{asws} said: ‘The one who comes to us^{asws} seeking the jurisprudence, and the Quran and its interpretation, so invite him; and the one who comes to us^{asws} showing openly what Allah^{azwj} has Veiled, so prevent him’. So a man from the group said to him^{asws}: ‘May I be sacrificed for you^{asws}! By Allah^{azwj}! I have been staying upon a sin since forever (since a long time). I intend to transfer away from it to other than it, but I am not able upon it’. So he^{asws} said to him: ‘If you were truthful, so Allah^{azwj} Loves you, and nothing is preventing you from transferring from it to other than it except you are fearing Him^{azwj} (which is why you are intending as such)’.⁶¹

5. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنْ حَمَّادِ بْنِ عَيْسَى، عَنْ حَرِيزٍ، عَنْ إِسْحَاقَ بْنِ عَمَّارٍ، عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ، قَالَ: «مَا مِنْ ذَنْبٍ إِلَّا وَقَدْ طُبِعَ عَلَيْهِ عَبْدٌ مِّنْ يَّهْجُرُهُ الزَّمَانُ، ثُمَّ يَلْمُ بِهِ، وَهُوَ قَوْلُ اللَّهِ عَزَّ وَجَلَّ: (الَّذِينَ يَجْتَنِبُونَ كَبَائِرَ الْإِثْمِ وَالْفَوَاحِشَ إِلَّا اللَّمَمَ)».

قَالَ: «اللَّمَامُ: الْعَبْدُ الَّذِي يُلْمُ الذَّنْبَ بَعْدَ الذَّنْبِ لَيْسَ مِنْ سَلِيقَتِهِ، أَيْ مِنْ طَبِيعَتِهِ».

Ali Bin Ibrahim, from his father, from Hammad Bin isa, from Hareyz, from Is’haq Bin Ammar,

(It has been narrated) from Abu Abdullah^{asws} having said: ‘There is none from a sin except that it gets imprinted upon a Momin servant, fleeing from it for a time, then committing it, and these are the Words of Allah^{azwj} Mighty and Majestic [53: 32] Those who keep aloof from the great sins and the immoralities except for the ‘Lamam’. He^{asws} said: ‘Al-Lamam is the servant who commits the sin after the sin, it not being from his normal tendency, i. e. , from his nature’.⁶²

6. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ؛ وَعَدَّةٌ مِنْ أَصْحَابِنَا، عَنْ سَهْلِ بْنِ زِيَادٍ جَمِيعًا، عَنْ ابْنِ مَحْبُوبٍ، عَنْ ابْنِ رِثَابٍ، قَالَ: سَمِعْتُ أَبَا عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ يَقُولُ: «إِنَّ الْمُؤْمِنَ لَا يَكُونُ سَجِيَّتَهُ

الْكَذِبَ وَالْبُخْلَ وَالْفُجُورَ، وَرُبَّمَا أَلَمَ مِنْ ذَلِكَ شَيْئًا لَا يَدُومُ عَلَيْهِ. « قِيلَ: فَيَزِينِي؟ قَالَ: « نَعَمْ، وَلَكِنْ لَا يُوَلِّدُ لَهُ مِنْ تِلْكَ النُّطْفَةِ. »

Ali Bin Ibrahim, from his father, and a number of our companions, from Sahl Bin Ziyad, altogether from Ibn Mahboub, from Ibn Raib who said,

‘I heard Abu Abdullah^{asws} saying: ‘The Momin, his disposition cannot happen to be the lies, and the stinginess, and the immoralities; and sometimes he commits something from that, not being persistent upon it’. It was said, ‘So he would commit adultery?’ He^{asws} said: ‘Yes, but there would not be born a child for him from that seed’.⁶³

195 - بَابُ فِي أَنَّ الذُّنُوبَ ثَلَاثَةٌ

Chapter 195 – Regarding that the sins are three (types)

1. عَلِيٌّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ حَمَّادٍ، عَنْ بَعْضِ أَصْحَابِهِ رَفَعَهُ، قَالَ: صَعَدَ أَمِيرُ الْمُؤْمِنِينَ عَلَيْهِ السَّلَامُ بِالْكَوْفَةِ الْمَنْبَرِ، فَحَمَدَ اللَّهَ وَأَثْنَى عَلَيْهِ، ثُمَّ قَالَ: « أَيُّهَا النَّاسُ، إِنَّ الذُّنُوبَ ثَلَاثَةٌ. » ثُمَّ أَمْسَكَ، فَقَالَ لَهُ حَبَّةُ الْعُرْنِي: يَا أَمِيرَ الْمُؤْمِنِينَ، قُلْتَ: « الذُّنُوبُ ثَلَاثَةٌ » ثُمَّ أَمْسَكَتَ؟ فَقَالَ: « مَا ذَكَرْتُهَا إِلَّا وَأَنَا أُرِيدُ أَنْ أَفْسُرَهَا، وَلَكِنْ عَرَضَ لِي بَهْرٌ حَالٌ بَيْنِي وَبَيْنَ الْكَلَامِ؛ نَعَمْ، الذُّنُوبُ ثَلَاثَةٌ: فَذَنْبٌ مَغْفُورٌ، وَذَنْبٌ غَيْرُ مَغْفُورٍ، وَذَنْبٌ نَرَجُو لِصَاحِبِهِ وَنَخَافُ عَلَيْهِ. »

قَالَ: يَا أَمِيرَ الْمُؤْمِنِينَ، فَبَيْنَهَا لَنَا.

قَالَ: « نَعَمْ، أَمَّا الذَّنْبُ الْمَغْفُورُ، فَعَبْدٌ عَاقَبَهُ اللَّهُ عَلَى ذَنْبِهِ فِي الدُّنْيَا، فَاللَّهُ أَحْلَمُ وَأَكْرَمُ مِنْ أَنْ يُعَاقِبَ عَبْدَهُ مَرَّتَيْنِ.

وَأَمَّا الذَّنْبُ الَّذِي لَا يُغْفَرُ، فَمُظَالِمُ الْعِبَادِ بَعْضُهُمْ لِبَعْضٍ؛ إِنَّ اللَّهَ — تَبَارَكَ وَتَعَالَى — إِذَا بَرَزَ لَخَلْقِهِ أَقْسَمَ قَسَمًا عَلَى نَفْسِهِ، فَقَالَ: وَعَزَّتِي وَجَلَالِي، لَا يَجُوزُنِي ظُلْمٌ ظَالِمٌ وَلَوْ كَفَّ بِكَفٍّ، وَلَوْ مَسْحَةٌ بِكَفٍّ، وَلَوْ نَطْحَةٌ مَا بَيْنَ الْقَرْنَاءِ إِلَى الْجَمَاءِ، فَيَقْتَصُّ لِلْعِبَادِ بَعْضُهُمْ مِنْ بَعْضٍ حَتَّى لَا يَبْقَى لِأَحَدٍ عَلَى أَحَدٍ مَظْلَمَةٌ، ثُمَّ يَبْعَثُهُمْ لِلْحِسَابِ وَ أَمَّا الذَّنْبُ الثَّلَاثُ، فَذَنْبٌ سَتَرَهُ اللَّهُ عَلَى خَلْقِهِ، وَرَزَقَهُ التَّوْبَةَ مِنْهُ، فَأَصْبَحَ خَائِفًا مِنْ ذَنْبِهِ، رَاجِيًا لِرَبِّهِ؛ فَتَحَنَّنَ لَهُ كَمَا هُوَ لِنَفْسِهِ، نَرَجُو لَهُ الرَّحْمَةَ، وَنَخَافُ عَلَيْهِ الْعَذَابَ. »

Ali Bin Ibrahim, from his father, from Abdul Rahman Bin Hammad, from one of his companions, raising it, said,

‘Amir Al-Momineen^{asws} ascended the Pulpit at Al-kufa, so he^{asws} Praised Allah^{azwj} and Extolled upon Him^{azwj}, then said: ‘O you people! The sins are three (types)!’ Then he^{asws} withheld. So Habbat Al-Urany said to him^{asws}, ‘O Amir Al-Momineen^{asws}! You^{asws} said: ‘The sins as three (types)’, then you^{asws} withheld?’ So he^{asws} said: ‘I^{asws} did not mention it except that I^{asws} intended to explain it, but breathlessness presented itself to me hindering between me^{asws}

and the speech. Yes, the sins are three – a Forgiven sin, and sin not Forgiven, and a sin its perpetrator hopes and fears upon’.

He said, ‘O Amir Al-Momineen^{asws}! Explain these to us’. He^{asws} said: ‘Yes. As for the Forgiven sin, so a servant is Punished upon his sin by Allah^{azwj} in the world, and Allah^{azwj} is more Lenient and more Benevolent than He^{azwj} would be Punishing His^{azwj} servant twice.

And as for the sin which is not Forgiven, so it is the injustices of the servants with each other. Allah^{azwj} Blessed and High, when He^{azwj} Emerges to His^{azwj} creatures, would Vow with a Vow upon Himself^{azwj} and He^{azwj} would Say: “And by My^{azwj} Honour and My Majesty! No injustice of an unjust one would bypass Me^{azwj}, and even if it is a slap by a slap, and even if it is touching by a palm, and even if it is a butting between the horned ones to the hornless ones”.

Thus, He^{azwj} will Retaliate for the servants from each other until there would not remain a single injustice for anyone upon anyone. Then He^{azwj} would Send them for the reckoning.

And as for the third (type of) sin, so it is a sin Veiled by Allah^{azwj} upon His^{azwj} creature, and Graces him the Turning (with Mercy) from Him^{azwj}. Thus, he would wake up in the morning fearful from his sin, hoping to his Lord^{azwj}. So we^{asws} are to him just as he is to himself. We^{asws} are hoping for the Mercy for him, and we^{asws} are fearing for the Punishment upon him’.⁶⁴

2. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ مُحَمَّدِ بْنِ عَيْسَى، عَنْ يُونُسَ، عَنْ ابْنِ بُكَيْرٍ، عَنْ زُرَّارَةَ، عَنْ حُمْرَانَ، قَالَ: سَأَلْتُ أَبَا جَعْفَرٍ عَلَيْهِ السَّلَامُ عَنْ رَجُلٍ أُقِيمَ عَلَيْهِ الْحَدُّ فِي الرَّجْمِ: أَيْعَاقِبُ عَلَيْهِ فِي الْآخِرَةِ؟ قَالَ: «إِنَّ اللَّهَ أَكْرَمُ مِنْ ذَلِكَ».

Ali Bin Ibrahim, from Muhammad Bin Isa, from Yunus, from Ibn Bukeyr, from Zurara, from Humran who said,

‘I asked Abu Ja’far^{asws} about a man upon whom the Legal Punishment (Hadd) is established regarding the stoning. Would there be Punishment upon him in the Hereafter?’ He^{asws} said: ‘Allah^{azwj} is more Benevolent than that’ (to Punish him twice).⁶⁵

196- بَابُ تَعْجِيلِ عُقُوبَةِ الذَّنْبِ

Chapter 196 – Hastening of the Punishment for the sins

1. مُحَمَّدُ بْنُ يَحْيَى، عَنْ أَحْمَدَ بْنِ مُحَمَّدَ بْنِ عَيْسَى، عَنْ الْحَسَنِ بْنِ مَحْبُوبٍ، عَنْ عَبْدِ اللَّهِ بْنِ سِنَانَ، عَنْ حُمْرَانَ، عَنْ أَبِيهِ: عَنْ أَبِي جَعْفَرٍ عَلَيْهِ السَّلَامُ، قَالَ: «إِنَّ اللَّهَ — عَزَّ وَجَلَّ — إِذَا كَانَ مِنْ أَمْرِهِ أَنْ يُكَرِّمَ عَبْدًا وَلَهُ ذَنْبٌ، ابْتَلَاهُ بِالسُّقْمِ، فَإِنْ لَمْ يَفْعَلْ ذَلِكَ بِهِ، ابْتَلَاهُ بِالْحَاجَةِ، فَإِنْ لَمْ يَفْعَلْ ذَلِكَ بِهِ، شَدَّدَ عَلَيْهِ الْمَوْتَ لِيُكَافِيَهُ بِذَلِكَ الذَّنْبِ».

قَالَ: «وَإِذَا كَانَ مِنْ أَمْرِهِ أَنْ يُهَيِّنَ عَبْدًا وَلَهُ عِنْدَهُ حَسَنَةٌ، صَحَّحَ بَدَنَهُ، فَإِنْ لَمْ يَفْعَلْ بِهِ ذَلِكَ، وَسَّعَ عَلَيْهِ فِي رِزْقِهِ، فَإِنْ هُوَ لَمْ يَفْعَلْ ذَلِكَ بِهِ، هَوَّنَ عَلَيْهِ الْمَوْتَ لِيُكَافِيَهُ بِتِلْكَ الْحَسَنَةِ».

Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Al Hassan Bin Mahboub, from Abdulah Bin Sinan, from Hamza Bin Humran, from his father,

(It has been narrated) from Abu Ja'far^{asws} having said: 'Allah^{azwj} Mighty and Majestic Says: "When it was from His^{azwj} Command that He^{azwj} Honours a servant and there is a sin for him, He^{azwj} would Try him with the sickness. So if He^{azwj} does not Do that to him, He^{azwj} would Try him with the need. So if He^{azwj} does not Do that with him, He^{azwj} would Make the death to be more difficult upon him in order to Make it expiation for the sin with that'.

He^{asws} said: 'And when it was from His^{azwj} Command that He^{azwj} Humiliates a servant and there is a sin for him, would Grant health to his body. So if He^{azwj} does not Do that with him, He^{azwj} would Expand his sustenance upon him. So if he does not Do that with him, He^{azwj} would Ease the death upon him for the compensation of his good deed'.⁶⁶

2. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنْ ابْنِ أَبِي عُمَيْرٍ، عَنْ إِسْمَاعِيلَ بْنِ إِبْرَاهِيمَ، عَنْ الْحَكَمِ بْنِ عُتَيْبَةَ، قَالَ: قَالَ أَبُو عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ: «إِنَّ الْعَبْدَ إِذَا كَثُرَتْ ذُنُوبُهُ وَلَمْ يَكُنْ عِنْدَهُ مِنَ الْعَمَلِ مَا يُكَفِّرُهَا، ابْتَلَاهُ بِالْحُزْنِ لِيُكَفِّرَهَا».

Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Ismail Bin Ibrahim, from Al Hakam Bin Uteyba who said,

'Abu Abdullah^{asws} said: 'When the sins of the servant are numerous and there does not happen to be with him from the deeds what would expiate these, He^{azwj} would Try him by the grief in order to expiate those (sins)'.⁶⁷

3. عِدَّةٌ مِنْ أَصْحَابِنَا، عَنْ سَهْلِ بْنِ زِيَادٍ، عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ الْأَشْعَرِيِّ، عَنْ ابْنِ الْقَدَّاحِ: عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ، قَالَ: «قَالَ رَسُولُ اللَّهِ ﷺ: قَالَ اللَّهُ عَزَّ وَجَلَّ: وَعِزَّتِي وَجَلَالِي، لَأُخْرِجَ عَبْدًا مِنَ الدُّنْيَا وَأَنَا أُرِيدُ أَنْ أَرْحِمَهُ حَتَّى أَسْتَوْفِيَ مِنْهُ كُلَّ خَطِيئَةٍ عَمَلَهَا: إِمَّا بِسُقْمٍ فِي جَسَدِهِ، وَإِمَّا بِضَيْقٍ فِي رِزْقِهِ، وَإِمَّا بِخَوْفٍ فِي دُنْيَاهُ؛ فَإِنْ بَقِيَ عَلَيْهِ بَقِيَّةٌ، شَدَّدْتُ عَلَيْهِ عِنْدَ الْمَوْتِ. وَعِزَّتِي وَجَلَالِي، لَأُخْرِجَ عَبْدًا مِنَ الدُّنْيَا وَأَنَا أُرِيدُ أَنْ أَعَذِّبَهُ حَتَّى أُوفِيَهُ كُلَّ حَسَنَةٍ عَمَلَهَا: إِمَّا بِسَعَةٍ فِي رِزْقِهِ، وَإِمَّا بِصِحَّةٍ فِي جِسْمِهِ، وَإِمَّا بِأَمْنٍ فِي دُنْيَاهُ؛ فَإِنْ بَقِيَ عَلَيْهِ بَقِيَّةٌ، هَوَّنْتُ عَلَيْهِ بِهَا الْمَوْتَ».

A number of our companions, from Sahl Bin Ziyad, from Ja'far Bin Muhammad Al Ashary, from Ibn Al Qddah,

(It has been narrated) from Abu Abdullah^{asws} having said: 'Rasool-Allah^{saww} said: 'Allah^{azwj} Mighty and Majestic Said: "By My^{azwj} Honour and My^{azwj} Majesty! I^{azwj} will not Exit a servant from the world and I^{azwj} want to be Merciful to him until I^{azwj} Fulfil every mistake (sin) from him which he has done, either by a sickness in his body, and either by constriction in his sustenance, and either by fear in his world. So if there remains upon him a remainder, I^{azwj} would Intensify upon him (pangs) during the death.

And by My^{azwj} Honour and My^{azwj} Majesty! I^{azwj} will not Exit a servant from the world and I^{azwj} Want to Punish him until I^{azwj} Fulfill for him every good deed that he has done, either by Expansion in his sustenance, and either

by good healthy body, and either by security in this world. So if there remains upon him a remainder, I^{azwj} shall Ease the death upon him due to it”⁶⁸.

4. عِدَّةٌ مِنْ أَصْحَابِنَا، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ خَالِدٍ، عَنْ ابْنِ مَحْبُوبٍ، عَنْ هِشَامِ بْنِ سَالِمٍ، عَنْ أَبَانَ بْنِ تَغْلِبٍ، قَالَ: قَالَ أَبُو عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ: «إِنَّ الْمُؤْمِنَ لَيَهْوِلُ عَلَيْهِ فِي نَوْمِهِ، فَيَغْفِرُ لَهُ ذُنُوبَهُ، وَإِنَّهُ لَيَمْتَهِنُ فِي بَدَنِهِ، فَيَغْفِرُ لَهُ ذُنُوبَهُ».

A number of our companions, from Ahmad Bin Muhammad Bin Khalid, from Ibn Mahboub, from Hisham Bin Salim, from Aban Bin Taghlub who said,

‘Abu Abdullah^{asws} said: ‘The Momin would be terrified upon (by a nightmare) in his sleep, so his sins would be Forgiven for him, and he would be Tested regarding his body (by an illness) so his sins would be Forgiven for him’⁶⁹.

5. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنْ ابْنِ أَبِي عُمَيْرٍ، عَنِ السَّرِيِّ بْنِ خَالِدٍ: عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ، قَالَ: «إِذَا أَرَادَ اللَّهُ — عَزَّ وَجَلَّ — بَعْدَ خَيْرٍ، عَجَلَ لَهُ عُقُوبَتُهُ فِي الدُّنْيَا؛ وَإِذَا أَرَادَ بَعْدَ سُوءٍ، أَمْسَكَ عَلَيْهِ ذُنُوبَهُ حَتَّى يُوَافِيَ بِهَا يَوْمَ الْقِيَامَةِ».

Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Al Sary Bin Khalid,

(It has been narrated) from Abu Abdullah^{asws} having said: ‘Whenever Allah^{azwj} Mighty and Majestic Wants good with a servant, would Hasten his Punishment to him in the world; and whenever He^{azwj} Wants Wrath upon a servant, would Withhold (Punishment) from him for his sins until He^{azwj} gets these to be fulfilled with on the Day of Judgment’⁷⁰.

6. عِدَّةٌ مِنْ أَصْحَابِنَا، عَنْ سَهْلِ بْنِ زِيَادٍ، عَنْ مُحَمَّدِ بْنِ الْحَسَنِ بْنِ شُمُونَ، عَنْ عَبْدِ اللَّهِ بْنِ عَبْدِ الرَّحْمَنِ، عَنْ مِسْمَعِ بْنِ عَبْدِ الْمَلِكِ: عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ، قَالَ: «قَالَ أَمِيرُ الْمُؤْمِنِينَ عَلَيْهِ السَّلَامُ فِي قَوْلِ اللَّهِ عَزَّ وَجَلَّ: (وَمَا أَصَابَكُمْ مِنْ مُصِيبَةٍ فِيمَا كَسَبَتْ أَيْدِيكُمْ وَيَعْفُوا عَنْ كَثِيرٍ): لَيْسَ مِنَ التَّوَاءِ عَرَقٌ، وَلَلْكَبَّةُ حَجَرٌ، وَلَلْأَثَرَةُ قَدَمٌ، وَلَلْأَخْدَشُ عُودٌ إِلَّا بِذَنْبٍ، وَلَمَا يَعْفُو اللَّهُ أَكْثَرَ؛ فَمَنْ عَجَلَ اللَّهُ عُقُوبَةَ ذَنْبِهِ فِي الدُّنْيَا، فَإِنَّ اللَّهَ — عَزَّ وَجَلَّ — أَجَلٌ وَأَكْرَمُ وَأَعْظَمُ مِنْ أَنْ يَعُودَ فِي عُقُوبَتِهِ فِي الْآخِرَةِ».

A number of our companions, from Sahl Bin Ziyad, from Muhammad Bin Al Hassan Bin Shamoun, from Abdullah Bin Abdul Rahman, from Misma’a Bin Abdul Malik,

(It has been narrated) from Abu Abdullah^{asws} having said: ‘Amir Al-Momineen^{asws} said regarding the Words of Allah^{azwj} Mighty and Majestic [42: 30] And whatever affliction befalls you, it is on account of what your hands have wrought, and what He Pardons is more: ‘There is none from the twisting of a vein (muscle), nor a stumbling over a stone, nor a slip of a foot, nor a scratch by wood, except it is due to a sin, and what He^{azwj} Pardons is more.

So for the one for whom Allah^{azwj} Hastens the Punishment for his sin in the world, so Allah^{azwj} Mighty and Majestic is more Majestic and more

Benevolent and more Magnificent than for Him^{azwj} to Repeat Punishing him in the Hereafter'.⁷¹

7. مُحَمَّدُ بْنُ يَحْيَى، عَنْ أَحْمَدَ بْنِ مُحَمَّدَ بْنِ عِيسَى، عَنِ الْعَبَّاسِ بْنِ مُوسَى الْوَرَّاقِ، عَنْ عَلِيِّ الْأَحْمَسِيِّ، عَنْ رَجُلٍ: عَنْ أَبِي جَعْفَرٍ عَلَيْهِ السَّلَامُ، قَالَ: « قَالَ رَسُولُ اللَّهِ ﷺ: مَا يَزَالُ الْهَمُّ وَالْغَمُّ بِالْمُؤْمِنِ حَتَّى مَا يَدَعُ لَهُ ذَنْبًا ».

Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Abbas Bin Musa Al Warraq, from Ali Al Ahmasy, from a man,

(It has been narrated) from Abu Ja'far^{asws} having said: 'Rasool-Allah^{saww} said: 'The worries and the grief do not cease to be with the Momin until no sin is left for him'.⁷²

8. عَنْهُ، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ؛ وَعَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ جَمِيعًا، عَنْ ابْنِ أَبِي عُمَيْرٍ، عَنِ الْحَارِثِ بْنِ بَهْرَامٍ، عَنْ عَمْرِو بْنِ جُمَيْعٍ، قَالَ: سَمِعْتُ أَبَا عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ، يَقُولُ: « إِنَّ الْعَبْدَ الْمُؤْمِنَ لِيَهْتَمُّ فِي الدُّنْيَا حَتَّى يَخْرُجَ مِنْهَا وَلَا ذَنْبَ عَلَيْهِ ».

From him, from Ahmad Bin Muhammad and Ali Bin Ibrahim, from his father, altogether from Ibn Abu Umeyr, from Al Haris Bin Bihran, from Amro Bin Jumi'e who said,

'I heard Abu Abdullah^{asws} saying: 'The Momin servant continues to be worried in the world until he exits from it, and there is no sin upon him'.⁷³

9. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنْ ابْنِ أَبِي عُمَيْرٍ، عَنْ عَلِيِّ الْأَحْمَسِيِّ، عَنْ رَجُلٍ: عَنْ أَبِي جَعْفَرٍ عَلَيْهِ السَّلَامُ، قَالَ: « لَا يَزَالُ الْهَمُّ وَالْغَمُّ بِالْمُؤْمِنِ حَتَّى مَا يَدَعُ لَهُ مِنْ ذَنْبٍ ».

Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Ali Al Ahmasy, from a man,

(It has been narrated) from Abu Ja'far^{asws} having said: 'The worries and the grief do not cease to be with the Momin until there is nothing left for him, from a sin'.⁷⁴

10. مُحَمَّدُ بْنُ يَحْيَى، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ، عَنْ عَلِيِّ بْنِ الْحَكَمِ، عَنْ مُعَاوِيَةَ بْنِ وَهَبٍ: عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ، قَالَ: « قَالَ رَسُولُ اللَّهِ ﷺ: قَالَ اللَّهُ عَزَّ وَجَلَّ: مَا مِنْ عَبْدٍ أُرِيدُ أَنْ أُدْخِلَهُ الْجَنَّةَ إِلَّا ابْتَلَيْتُهُ فِي حَسَدِهِ، فَإِنْ كَانَ ذَلِكَ كَفَّارَةً لِدُنُوبِهِ، وَإِلَّا شَدَّدْتُ عَلَيْهِ عِنْدَ مَوْتِهِ حَتَّى يَأْتِنِي وَلَا ذَنْبَ لَهُ، ثُمَّ أُدْخِلُهُ الْجَنَّةَ. وَمَا مِنْ عَبْدٍ أُرِيدُ أَنْ أُدْخِلَهُ النَّارَ، إِلَّا صَحَحْتُ لَهُ جَسَمَهُ، فَإِنْ كَانَ ذَلِكَ تَمَامًا لَطَلْبَتِهِ عِنْدِي، وَإِلَّا آمَنْتُ خَوْفَهُ مِنْ سُلْطَانِهِ، فَإِنْ كَانَ ذَلِكَ تَمَامًا لَطَلْبَتِهِ عِنْدِي، وَإِلَّا وَسَّعْتُ عَلَيْهِ فِي رِزْقِهِ، فَإِنْ كَانَ ذَلِكَ تَمَامًا لَطَلْبَتِهِ عِنْدِي، وَإِلَّا هَوَّنْتُ عَلَيْهِ مَوْتَهُ حَتَّى يَأْتِنِي وَلَا حَسَنَةَ لَهُ عِنْدِي، ثُمَّ أُدْخِلُهُ النَّارَ ».

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Ali Bin Al Hakam, from Muawiya Bin Wahab,

(It has been narrated) from Abu Abdullah^{asws} having said: 'Rasool-Allah^{saww} said: 'Allah^{azwj} Mighty and Majestic Said: "There is none from a servant that I^{azwj} Intend to Enter him into the Paradise except that I^{azwj} Afflict

him (by an illness) in his body. So if it was that, it would be an expiation for his sins, or else I^{azwj} would Intensify (the pangs) upon him during his death until he comes to Me^{azwj} and there would be no sin for him, then I^{azwj} would Enter him into the Paradise.

And there is none from a servant that I^{azwj} Intend to Enter him into the Fire except that I^{azwj} would Grant good health for him in his body. So if it was that, it would complete what he is seeking for in My^{azwj} Presence, or else I^{azwj} would Grant security for his fear from his ruling authority. So if it was that, it would complete what his is seeking for in My^{azwj} Presence, or else I^{azwj} would Expand his sustenance upon him. So if it was that, it would complete what he is seeking for in My^{azwj} Presence, or else I^{azwj} would Ease his death upon him until he comes to me and there would be not good deed for him in My^{azwj} Presence, then I^{azwj} would Enter him into the Hell'.⁷⁵

11. عِدَّةٌ مِنْ أَصْحَابِنَا، عَنْ سَهْلِ بْنِ زِيَادٍ، عَنْ مُحَمَّدِ بْنِ أُورَمَةَ، عَنِ النَّضْرِ بْنِ سُوَيْدٍ، عَنْ دُرَيْسِ بْنِ أَبِي مَنْصُورٍ، عَنْ ابْنِ مُسْكَانٍ، عَنْ بَعْضِ أَصْحَابِنَا: عَنْ أَبِي جَعْفَرٍ عَلَيْهِ السَّلَامُ، قَالَ: «مَرَّ نَبِيٌّ مِنْ أَنْبِيَاءِ بَنِي إِسْرَائِيلَ بِرَجُلٍ بَعْضُهُ تَحْتَ حَائِطٍ وَبَعْضُهُ خَارِجٌ مِنْهُ، قَدْ شَعَثَتْهُ الطَّيْرُ، وَمَزَقَتْهُ الْكَلَابُ، ثُمَّ مَضَى، فَرَفَعَتْ لَهُ مَدِينَةٌ، فَدَخَلَهَا، فَإِذَا هُوَ بِعَظِيمٍ مِنْ عَظَمَائِهَا مَيِّتٌ عَلَى سَرِيرٍ، مُسَجَّى بِالْذِيَّاجِ حَوْلَهُ الْمَجْمَرُ، فَقَالَ: يَا رَبِّ، أَشْهَدُ أَنَّكَ حَكَمَ عَدْلًا لَاتَجُورُ، هَذَا عَبْدُكَ لَمْ يَشْرِكْ بِكَ طَرْفَةَ عَيْنٍ أُمَّتُهُ بَتَلَكَ الْمَيِّتَةَ، وَهَذَا عَبْدُكَ لَمْ يُؤْمِنْ بِكَ طَرْفَةَ عَيْنٍ أُمَّتُهُ بِهَذِهِ الْمَيِّتَةِ؟ فَقَالَ: عَبْدِي، أَنَا — كَمَا قُلْتَ — حَكَمَ عَدْلًا لَأَجُورُ، ذَلِكَ عَبْدِي كَانَتْ لَهُ عِنْدِي سَيِّئَةٌ — أَوْ ذَنْبٌ — أُمَّتُهُ بَتَلَكَ الْمَيِّتَةَ لَكِي يَلْقَانِي وَلَمْ يَبْقَ عَلَيْهِ شَيْءٌ، وَهَذَا عَبْدِي كَانَتْ لَهُ عِنْدِي حَسَنَةٌ، فَأُمَّتُهُ بِهَذِهِ الْمَيِّتَةِ لَكِي يَلْقَانِي وَلَيْسَ لَهُ عِنْدِي حَسَنَةٌ».

A number of our companions, from Sahl Bi Ziyad, from Muhammad Bin Awrama, from Al Nazar Bin Suweyd, from Dorost Bin Abu Mansour, from Ibn Muskan, from one of our companions,

(It has been narrated) from Abu Ja'far^{asws} having said: 'A Prophet^{as} from the Prophets^{as} of the Children of Israel passed by a man, part of him was (crushed) under a wall and part of him was outside from it, the birds having had dishevelled him and the dogs having had ripped him apart. Then he^{as} continued and came up to a city. So he entered it and there he was with a great one from its great ones (a VIP) having died upon a bed decorated with the brocade and incense was being burnt around him.

So he^{as} said: 'O Lord^{azwj}! I testify that You^{azwj} are a Just Judge, not a tyrant. This servant of Yours^{azwj} did not associate with You^{azwj} even for the blink of an eye, (yet) You^{azwj} Caused him to die with that death (crushed under the wall), and this is Your^{azwj} servant who did not believe in You^{azwj} even for the blink of an eye, (yet) You^{azwj} Caused him to die with this death (on a decorated bed)'.

So He^{azwj} Said: 'My^{azwj} servant! I^{azwj} am like what you^{as} said, a Just Judge not being tyrannous. That servant of Mine^{azwj} had (committed) an evil deed

in My^{azwj} Presence, or a sin, (so) I^{azwj} Caused him to die with that death (crushed under the wall) so that he would meet Me^{azwj} and there would not remain anything upon him (to be Punished for); and this servant had a good deed for him in My^{azwj} Presence, so I^{azwj} Caused him to dies by this death (on a decorated bed) so that he would meet Me^{azwj} and there would not be a single good deed for him in My^{azwj} Presence'.⁷⁶

12. عَدَّةٌ مِنْ أَصْحَابِنَا، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ، عَنْ ابْنِ مَحْبُوبٍ، عَنْ أَبِي الصَّبَّاحِ الْكِنَانِيِّ، قَالَ: كُنْتُ عِنْدَ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ، فَدَخَلَ عَلَيْهِ شَيْخٌ، فَقَالَ: يَا أَبَا عَبْدِ اللَّهِ، أَشْكُو إِلَيْكَ وَلَدِي وَعُقُوقَهُمْ، وَإِخْوَانِي وَجَفَاهُمْ عِنْدَ كِبَرِ سِنِّي، فَقَالَ أَبُو عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ: «يَا هَذَا، إِنَّ لِلْحَقِّ دَوْلَةً، وَلِلْبَاطِلِ دَوْلَةً، وَكُلُّ وَاحِدٍ مِنْهُمَا فِي دَوْلَةٍ صَاحِبِهِ ذَلِيلٌ، وَإِنْ أَدْنَى مَا يُصِيبُ الْمُؤْمِنَ فِي دَوْلَةِ الْبَاطِلِ الْعُقُوقُ مِنْ وَلَدِهِ، وَالْجَفَاءُ مِنْ إِخْوَانِهِ؛ وَمَا مِنْ مُؤْمِنٍ يُصِيبُهُ شَيْءٌ مِنَ الرِّفَاهِيَةِ فِي دَوْلَةِ الْبَاطِلِ إِلَّا ابْتُلِيَ قَبْلَ مَوْتِهِ: إِمَّا فِي بَدَنِهِ، وَإِمَّا فِي وَلَدِهِ، وَإِمَّا فِي مَالِهِ حَتَّى يَخْلُصَهُ اللَّهُ مِمَّا اكْتَسَبَ فِي دَوْلَةِ الْبَاطِلِ، وَيُوفِّرَ لَهُ حَظَّهُ فِي دَوْلَةِ الْحَقِّ، فَاصْبِرْ وَأَبْشِرْ».

A number of our companions, from Ahmad Bin Muhammad, from Ibn Mahboub, from Abu Al Sabbah Al Kinany who said,

'I was in the Presence of Abu Abdullah^{asws} when an old man came over to him^{asws} and he said, 'O Abu Abdullah^{asws}! I complain to you^{asws} of my children and their ingratitude, and of my brothers and their disloyalty during my old age'. So Abu Abdullah^{asws} said: 'O you! For the truth there is a nation and for the falsehood there is a nation, and every one of these two is disgraced in the nation of its counterpart.

And that the least of what the Momin would attain in the nation of the falsehood is the ingratitude of his children and the disloyalty from his brothers; and there is none from a Momin attaining anything from the prosperity in the nation of the falsehood except that he would be Tried, before his death, either (by an illness) in his body, and either regarding his child, and either regarding his wealth (losses) until Allah^{azwj} Purifies him from what he had earned in the nation of the falsehood, and Set aside his share for him in the nation of the truth. Therefore be patient and receive glad tidings'.⁷⁷

197- بَابٌ فِي تَفْسِيرِ الذُّنُوبِ

Chapter 197 – Regarding the interpretation of the sins

1. الْحُسَيْنُ بْنُ مُحَمَّدٍ، عَنْ مُعَلَّى بْنِ مُحَمَّدٍ، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ، عَنْ الْعَبَّاسِ بْنِ الْعَلَاءِ، عَنْ مُجَاهِدٍ، عَنْ أَبِيهِ: عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ، قَالَ: «الذُّنُوبُ الَّتِي تَغْيِرُ النِّعَمَ الْبَغْيَ، وَالذُّنُوبُ الَّتِي تُورِثُ النَّدَمَ الْقَتْلُ، وَالذُّنُوبُ الَّتِي تُنْزِلُ النِّقَمَ الظُّلْمُ، وَالَّتِي تَهْتِكُ السِّرَّ شَرْبُ الْخَمْرِ، وَالَّتِي تَحْبِسُ الرِّزْقَ الزِّنَى، وَالَّتِي تَعْجِلُ الْفَنَاءَ قَطِيعَةُ الرَّحِمِ، وَالَّتِي تَرُدُّ الدُّعَاءَ وَتُظْلِمُ الْهَوَاءَ عُقُوقُ الْوَالِدَيْنِ».

Al Husayn Bin Muhammad, from Moalla Bin Muhammad, from Ahmad Bin Muhammad, from Abbas Bin Al A'ala, from Mujahid, from his father,

(It has been narrated) from Abu Abdullah^{asws} having said: 'The sins which change the Bounties is the transgression, and the sins which inherit the regret is the murder, and that which brings down the Curses is the injustice, and that which tear apart the Veil is drinking of the wine, and that which withholds the sustenance is the adultery, and that which hastens the annihilation is cutting off of the relationships, and that which repels the supplication and darkens the personal desires is the ingratitude to the parents'.⁷⁸

2. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنْ ابْنِ مَحْبُوبٍ، عَنْ إِسْحَاقَ بْنِ عَمَّارٍ، قَالَ: سَمِعْتُ أَبَا عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ يَقُولُ: «كَانَ أَبِي عَلَيْهِ السَّلَامُ يَقُولُ: نَعُوذُ بِاللَّهِ مِنَ الذُّنُوبِ الَّتِي تُعَجِّلُ الْفَنَاءَ، وَتُقَرِّبُ الْآخَالَ، وَتُخْلِي الدِّيَارَ، وَهِيَ: قَطِيعَةُ الرَّحِمِ، وَالْعُقُوقُ، وَتَرْكُ الْبِرِّ».

Ali Bin Ibrahim, from his father, from Ibn Mahboub, from Is'haq Bin Ammar who said,

'I heard Abu Abdullah^{asws} saying: 'My^{asws} father^{asws} was saying: 'We^{asws} see Refuge with Allah^{azwj} from the sins which hastens the annihilation brings the death closer, and vacates the households are the cutting off of relationships and the ingratitude (to the parents), and the neglect of the righteousness'.⁷⁹

3. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَيُّوبَ بْنِ نُوحٍ — أَوْ بَعْضِ أَصْحَابِهِ — عَنْ أَيُّوبَ، عَنْ صَفْوَانَ بْنِ يَحْيَى، قَالَ: حَدَّثَنِي بَعْضُ أَصْحَابِنَا، قَالَ: قَالَ أَبُو عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ: «إِذَا فَشَا أَرْبَعَةٌ ظَهَرَتْ أَرْبَعَةٌ: إِذَا فَشَا الزُّنَى ظَهَرَتِ الزَّلَّزَلَةُ، وَإِذَا فَشَا الْجَوْرُ فِي الْحُكْمِ احْتَبَسَ الْقَطَرُ، وَإِذَا خَفِرَتِ الذِّمَّةُ أُدِيلَ لِلْأَهْلِ الشُّرْكُ مِنْ أَهْلِ الْإِسْلَامِ، وَإِذَا مُنِعَتِ الزَّكَاةُ ظَهَرَتِ الْحَاجَةُ».

Ali Bin Ibrahim, from Ayoub Bin Nuh, or one of his companions, from Ayoub, from Safwan Bin Yahya who said, 'One of our companions narrated to me saying,

'Abu Abdullah^{asws} said: 'When four (things) become prevalent, four (things) would appear. When the adultery is prevalent the earthquakes would appear, and when the tyranny is prevalent in the judgments, the drops (of rain) would be Withheld, and when the non-Muslim taxpayers (Zimmy) are unprotected, the people of Polytheism would be more just than the people of Al-Islam, and when the Zakāt is prevented, the need would appear'.⁸⁰

198 - بَابُ نَادِرٌ

Chapter 198 - Miscellaneous

1. مُحَمَّدُ بْنُ يَحْيَى، عَنْ أَحْمَدَ بْنِ مُحَمَّدَ بْنِ عِيسَى، عَنْ الْحَسَنِ بْنِ مَحْبُوبٍ، عَنْ عَبْدِ الْعَزِيزِ الْعَبْدِيِّ، عَنْ ابْنِ أَبِي يَعْفُورٍ، قَالَ: سَمِعْتُ أَبَا عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ يَقُولُ: «قَالَ اللَّهُ عَزَّ وَجَلَّ: إِنَّ الْعَبْدَ مِنْ عِبِيدِ الْمُؤْمِنِينَ لَيَذُوبُ الذَّنْبُ الْعَظِيمُ مِمَّا يَسْتَوْجِبُ بِهِ عِقَابِي فِي الدُّنْيَا وَالْآخِرَةِ، فَاَنْظُرْ لَهُ فِيمَا فِيهِ صَلَاحُهُ فِي آخِرَتِهِ، فَأَعْجَلْ لَهُ الْعُقُوبَةَ عَلَيْهِ فِي الدُّنْيَا لِأَجَازِيهِ بِذَلِكَ الذَّنْبِ، وَأَقْدِرْ عِقَابَهُ ذَلِكَ الذَّنْبِ وَأَقْضِيهِ، وَأَتْرَكْهُ عَلَيْهِ مَوْفُوفًا غَيْرَ مَمْضَى،

وَلِي فِي إِمْضَائِهِ الْمَشِيئَةُ وَمَا يَعْلَمُ عَبْدِي بِهِ، فَأَتَرَدَّدُ فِي ذَلِكَ مَرَّارًا عَلَى إِمْضَائِهِ، ثُمَّ أُمْسِكُ عَنْهُ، فَلَا أَمْضِيهِ ؛ كَرَاهَةً لِمَسَاءَتِهِ، وَحَيْدًا عَنْ إِدْخَالِ الْمَكْرُوهِ عَلَيْهِ، فَأَتَطَوَّلُ عَلَيْهِ بِالْعَفْوِ عَنْهُ وَالصَّفْحِ ؛ مَحَبَّةً لِمُكَافَاتِهِ لِكَثِيرِ نَوَافِلِهِ الَّتِي يَتَقَرَّبُ بِهَا إِلَيَّ فِي لَيْلِهِ وَنَهَارِهِ، فَأَصْرِفُ ذَلِكَ الْبَلَاءَ عَنْهُ، وَقَدْ قَدَّرْتَهُ وَقَضَيْتَهُ وَتَرَكْتَهُ مَوْفُوفًا، وَلِي فِي إِمْضَائِهِ الْمَشِيئَةُ، ثُمَّ أَكْتُبُ لَهُ عَظِيمَ أَجْرِ نَزُولِ ذَلِكَ الْبَلَاءِ، وَأَدْخِرُهُ وَأَوْفِرُ لَهُ أَجْرَهُ، وَلَمْ يَشْعُرْ بِهِ، وَلَمْ يَصِلْ إِلَيْهِ أَذَاهُ ؛ وَأَنَا اللَّهُ الْكَرِيمُ الرَّعُوفُ الرَّحِيمُ ».

Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Al Hassan Bin Mahboub, from Abdul Aziz Al Abady, from Ibn Abu Yafour who said,

‘I heard Abu Abdullah^{asws} saying: ‘Allah^{azwj} Mighty and Majestic is Saying: “The servant from My^{azwj} Momin servants commits the grievous sin from what Obligates My^{azwj} Punishment by it in the world and in the Hereafter. So I^{azwj} Respite for him regarding what is correct for him in his Hereafter. So I^{azwj} Hasten the Punishment upon him in the world in order to suffice the sin with that, although I^{azwj} am Able upon that Punishment.

And I^{azwj} Ordain it and Leave it pending upon him without it coming to pass, and for Me^{azwj} in its pending, is the Desire; and My^{azwj} servant does not know of it. So I^{azwj} Hesitate during that time and again upon its coming to pass. Then I^{azwj} Withhold it from him and I^{azwj} do not Make it come to pass, Disliking for it being for his lone evil deed (and) from causing the abhorrence to enter upon him. So I^{azwj} Prolong upon him with the Pardoning from him and the Forgiveness of Loving to Off-set it due to the abundance of his optional (Salāt) by which he comes closer to Me^{azwj} with during his night and his day.

So I^{azwj} Exchange that affliction from him, although I^{azwj} had Ordained it, and Decided it, and left it pending, and for Me^{azwj} in its pending is the Desire. Then I^{azwj} Write the great recompense for him for the descent of that affliction, and I^{azwj} Hoard it to be Given to him as his Recompense and he is not aware of it, and it (affliction) does not arrive to him to harm him, and I^{azwj} am Allah^{azwj}, the Benevolent, the Kind, the Merciful’⁸¹

199 - بَابٌ نَادِرٌ أَيْضًا

Chapter 199 – Miscellaneous as well

1. مُحَمَّدُ بْنُ يَحْيَى، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ، عَنْ ابْنِ فَضَّالٍ، عَنْ ابْنِ بُكَيْرٍ، قَالَ: سَأَلْتُ أَبَا عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ: فِي قَوْلِ اللَّهِ عَزَّ وَجَلَّ: (وَمَا أَصَابَكُمْ مِنْ مُصِيبَةٍ فَبِمَا كَسَبَتْ أَيْدِيكُمْ)؟ فَقَالَ هُوَ: « (وَيَعْفُوا عَنْ كَثِيرٍ) » قَالَ: قُلْتُ: لَيْسَ هَذَا أَرَدْتُ، أَرَأَيْتَ مَا أَصَابَ عَلِيًّا عَلَيْهِ السَّلَامُ وَأَشْبَاهَهُ مِنْ أَهْلِ بَيْتِهِ عَلَيْهِ السَّلَامُ مِنْ ذَلِكَ؟

فَقَالَ: « إِنَّ رَسُولَ اللَّهِ ﷺ كَانَ يَتُوبُ إِلَى اللَّهِ فِي كُلِّ يَوْمٍ سَبْعِينَ مَرَّةً مِنْ غَيْرِ ذَنْبٍ

«.

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Ibn Fazzal, from Ibn Bukeyr who said,

‘I asked Abu Abdullah^{asws} regarding the Words of Allah^{azwj} Mighty and Majestic [42: 30] And whatever affliction befalls you, it is on account of what your hands have wrought. So he^{asws} said: ‘and (yet) He Pardons most (of your faults)’. I said, ‘Is it not this which I intended. What is your^{asws} view of what hit Ali^{asws} and his^{asws} like from the People^{asws} of his^{asws} Household, from that?’ So he^{asws} said: ‘Rasool-Allah^{saww} used to turn to Allah^{azwj} during every day, seventy times, from without having sinned’.⁸²

2. عِدَّةٌ مِنْ أَصْحَابِنَا، عَنْ سَهْلِ بْنِ زِيَادٍ ؛ وَعَلِيِّ بْنِ إِبْرَاهِيمَ، عَنْ أَبِيهِ جَمِيعًا، عَنْ ابْنِ مَحْبُوبٍ، عَنْ عَلِيِّ بْنِ رِثَابٍ، قَالَ: سَأَلْتُ أَبَا عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ عَنْ قَوْلِ اللَّهِ عَزَّ وَجَلَّ: (وَمَا أَصَابَكُمْ مِنْ مُصِيبَةٍ فِيمَا كَسَبَتْ أَيْدِيكُمْ) أَرَأَيْتَ مَا أَصَابَ عَلِيًّا عَلَيْهِ السَّلَامُ وَأَهْلَ بَيْتِهِ عَلَيْهِمُ السَّلَامُ مِنْ بَعْدِهِ هُوَ بِمَا كَسَبَتْ أَيْدِيهِمْ وَهُمْ أَهْلُ بَيْتِ طَهَارَةٍ، مَعْصُومُونَ؟ فَقَالَ: «إِنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَانَ يَتُوبُ إِلَى اللَّهِ وَيَسْتَغْفِرُهُ فِي كُلِّ يَوْمٍ وَلَيْلَةٍ مِائَةَ مَرَّةٍ مِنْ غَيْرِ ذَنْبٍ، إِنَّ اللَّهَ يَخْصُ أَوْلِيَائَهُ بِالْمَصَائِبِ لِيُجَرِّهُمْ عَلَيْهَا مِنْ غَيْرِ ذَنْبٍ».

A number of our companions, from Sahl Bin Ziyad, and Ali Bin Ibrahim, from his father, altogether from Ibn Mahboub, from Ali bin Ra'ib who said,

‘I asked Abu Abdullah^{asws} about the Words of Allah^{azwj} Mighty and Majestic [42: 30] And whatever affliction befalls you, it is on account of what your hands have wrought. What is your^{asws} view of what hit Ali^{asws} and the People^{asws} of his^{asws} Household from after him^{asws}, is it due to that their^{asws} hands had wrought and they^{asws} are the Pure People^{asws} of the Household, the infallible?’

So he^{asws} said: ‘Rasool-Allah^{saww} used to turn to Allah^{azwj} and seek His^{azwj} Forgiveness during every day and night, one hundred times, from without having had sinned. Allah^{azwj} Particularised His^{azwj} Guardians^{asws} with the difficulties in order to Recompense them^{asws} from without then^{asws} having had sinned’.⁸³

3. عَلِيُّ بْنُ إِبْرَاهِيمَ رَفَعَهُ، قَالَ: لَمَّا حُمِلَ عَلِيُّ بْنُ الْحُسَيْنِ صَلَّى اللَّهُ عَلَيْهِمَا إِلَى يَزِيدَ بْنِ مُعَاوِيَةَ، فَأَوْقَفَ بَيْنَ يَدَيْهِ، قَالَ يَزِيدُ لَعْنَهُ اللَّهُ: (وَمَا أَصَابَكُمْ مِنْ مُصِيبَةٍ فِيمَا كَسَبَتْ أَيْدِيكُمْ) فَقَالَ عَلِيُّ بْنُ الْحُسَيْنِ عَلَيْهِمَا السَّلَامُ: «لَيْسَتْ هَذِهِ الْآيَةُ فِينَا ؛ إِنَّ فِينَا قَوْلَ اللَّهِ عَزَّ وَجَلَّ: (مَا أَصَابَ مِنْ مُصِيبَةٍ فِي الْأَرْضِ وَلَا فِي أَنْفُسِكُمْ إِلَّا فِي كِتَابٍ مِنْ قَبْلِ أَنْ نَذُرَ آيَاتٍ) ذَلِكَ عَلَى اللَّهِ يَسِيرٌ».

Ali Bin Ibrahim, raising it, said,

‘When Ali^{asws} Bin Al-Husayn^{asws} taken to Yazeed Bin Muawiya^{la}, so he^{asws} was paused in front of him^{la}. Yazeed^{la}, may Allah^{azwj} Curse him^{la} said, [42: 30] And whatever affliction befalls you, it is on account of what your hands have wrought’. So Ali^{asws} Bin Al-Husayn^{asws} said: ‘This Verse is not regarding us^{asws}, (but it is) the Words of Allah^{azwj} Mighty and Majestic [57:

22] No difficulty befalls upon the earth nor upon your own souls, but it is in a Book before We Bring it into existence; surely that is easy for Allah'.⁸⁴

200 - بَابُ الدَّفْعِ عَنِ الشَّيْعَةِ

Chapter 200 – Allah^{azwj} Defends the workers (of good deeds) from other than the workers (of good deeds)

1. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنْ عَلِيِّ بْنِ مَعْبُدٍ، عَنْ عَبْدِ اللَّهِ بْنِ الْقَاسِمِ، عَنْ يُونُسَ بْنِ ظَبْيَانَ: عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ، قَالَ: «إِنَّ اللَّهَ لَيَدْفَعُ بِمَنْ يُصَلِّي مِنْ شِيعَتِنَا عَمَّنْ لَا يُصَلِّي مِنْ شِيعَتِنَا، وَلَوْ أَجْمَعُوا عَلَى تَرْكِ الصَّلَاةِ لَهَلَكُوا؛ وَإِنَّ اللَّهَ لَيَدْفَعُ بِمَنْ يُزَكِّي مِنْ شِيعَتِنَا عَمَّنْ لَا يُزَكِّي، وَلَوْ أَجْمَعُوا عَلَى تَرْكِ الزَّكَاةِ لَهَلَكُوا؛ وَإِنَّ اللَّهَ لَيَدْفَعُ بِمَنْ يَحُجُّ مِنْ شِيعَتِنَا عَمَّنْ لَا يَحُجُّ، وَلَوْ أَجْمَعُوا عَلَى تَرْكِ الْحَجِّ لَهَلَكُوا، وَهُوَ قَوْلُ اللَّهِ عَزَّ وَجَلَّ: (وَلَوْ لَا دَفَعُ اللَّهُ النَّاسَ بَعْضَهُمْ بِبَعْضٍ لَفَسَدَتِ الْأَرْضُ وَلَكِنَّ اللَّهَ ذُو فَضْلٍ عَلَى الْعَالَمِينَ) فَوَ اللَّهِ، مَا نَزَلَتْ إِلَّا فِيكُمْ، وَلَاعَنَى بِهَا غَيْرُكُمْ».

Ali Bin Ibrahim, from his father, from Ali Bin Ma'bad, from Abdullah Bin Al Qasim, from Yunus Bin Zabyan,

(It has been narrated) from Abu Abdullah^{asws} having said: 'Allah^{azwj} Defends by the ones from our^{asws} Shias who do pray Salāt, from the ones from our^{asws} Shias who do not pray Salāt; and were they (all) to gather upon the neglect of the Salāt, they would (all) be destroyed.

And that Allah^{azwj} Defends by the ones from our^{asws} Shias who do pay Zakāt from the ones who do not pay the Zakāt, and were they (all) to gather upon neglecting the Zakāt, they would (all) be destroyed.

And that Allah^{azwj} Defends by the ones from our^{asws} Shias who do perform Hajj from the ones who do not perform Hajj, and were they (all) to gather upon neglecting the Hajj, they would (all) be destroyed; and these are the Words of Allah^{azwj} Mighty and Majestic [2: 251] And were it not for Allah's Repelling some men with others, the earth would certainly be in a spoilt state; but Allah is Gracious to the worlds. So, by Allah^{azwj}! It was not Revealed except regarding you all (Shias), and it does not Mean by it except for you all (Shias)'.⁸⁵

201 - بَابُ أَنْ تَرَكَ الْخَطِيئَةَ أَيْسَرُ مِنَ التَّوْبَةِ

Chapter 201 – The neglecting of the sins is easier than seeking the Forgiveness

1. مُحَمَّدُ بْنُ يَحْيَى، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ عِيسَى، عَنْ عَلِيِّ بْنِ الْحَكَمِ، عَنْ بَعْضِ أَصْحَابِهِ، عَنْ أَبِي الْعَبَّاسِ الْبَقْبَاقِ، قَالَ: قَالَ أَبُو عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ: «قَالَ أَمِيرُ الْمُؤْمِنِينَ عَلَيْهِ السَّلَامُ: تَرَكَ الْخَطِيئَةَ أَيْسَرُ مِنْ طَلَبِ التَّوْبَةِ، وَكَمْ مِنْ شَهْوَةٍ سَاعَةٍ أَوْرَثَتْ حُزْنَ طَوِيلًا، وَالْمَوْتُ فَضَحَ الدُّنْيَا، فَلَمْ يَتْرِكْ لِذِي لُبٍّ فَرَحًا».

Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Ali Bin Al Hakam, from one of his companions, from Abu Al Abbas Al Baqbaaq who said,

‘Abu Abdullah^{asws} said: ‘Amir Al-Momineen^{asws} said: ‘Neglecting the sins is easier than seeking the Forgiveness, and how may lustful desires of a moment inherit the prolonged grief; and the death exposes the world so it does not leave the one with understanding, any happiness’.⁸⁶

202- بَابُ الْإِسْتِدْرَاجِ

Chapter 202 – The gradual allurements

1. عِدَّةٌ مِنْ أَصْحَابِنَا، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ، عَنْ عَلِيِّ بْنِ الْحَكَمِ، عَنْ عَبْدِ اللَّهِ بْنِ جُنْدَبٍ، عَنْ سُفْيَانَ بْنِ السَّمْطِ، قَالَ: قَالَ أَبُو عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ: «إِنَّ اللَّهَ إِذَا أَرَادَ بَعْدَ خَيْرٍ فَأَذْنَبَ ذَنْبًا، أَتْبَعَهُ بِنِقْمَةٍ وَيَذْكُرُهُ الْإِسْتِغْفَارَ، وَإِذَا أَرَادَ بَعْدَ شَرٍّ فَأَذْنَبَ ذَنْبًا، أَتْبَعَهُ بِنِعْمَةٍ لِيُنْسِيَهُ الْإِسْتِغْفَارَ وَيَتِمَادِيَ بِهَا، وَهُوَ قَوْلُ اللَّهِ عَزَّ وَجَلَّ: (سَتَسْتَدْرِجُهُمْ مِنْ حَيْثُ لَا يَعْلَمُونَ) بِالنِّعَمِ عِنْدَ الْمَعَاصِي».

A number of our companions, from Ahmad Bin Muhammad, from Ali Bin Al Hakam, from Abdullah Bin Jundab, from Sufyan Bin Al Simt who said,

‘Abu Abdullah^{asws} said: ‘Whenever Allah^{azwj} Intends good with a servant, so (when) he commits a sin, he is followed up with by an affliction and He^{azwj} Reminds him of the seeking of Forgiveness; and whenever He^{azwj} is antagonised by a servant, so (when) he commits a sin he is followed up with a Bounty and He^{azwj} Lets him forget the seeking of the Forgiveness and he keeps on indulging in it; and these are the Words of Allah^{azwj} Mighty and Majestic [7: 182] And the ones who reject Our Signs, We Let them be gradually enticed from whence they know not – with the Bounty during the disobedience’.⁸⁷

2. عِدَّةٌ مِنْ أَصْحَابِنَا، عَنْ سَهْلِ بْنِ زِيَادٍ؛ وَعَلِيِّ بْنِ إِبْرَاهِيمَ، عَنْ أَبِيهِ جَمِيعًا، عَنْ ابْنِ مَحْبُوبٍ، عَنْ ابْنِ رِثَابٍ، عَنْ بَعْضِ أَصْحَابِهِ، قَالَ: سَأَلَ أَبُو عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ عَنِ الْإِسْتِدْرَاجِ، فَقَالَ: «هُوَ الْعَبْدُ يَذْنِبُ الذَّنْبَ، فَيَمْلِكُ لَهُ، وَيَجِدُ لَهُ عِنْدَهَا النِّعَمَ، فَتُلْهِمُهُ عَنِ الْإِسْتِغْفَارِ مِنَ الذُّنُوبِ، فَهُوَ مُسْتَدْرِجٌ مِنْ حَيْثُ لَا يَعْلَمُ».

A number of our companions, from Sahl Bin Ziya and Ali Bin Ibrahim, from his father, altogether from Ibn Mahboub, from Ibn Ra'ib, from one of his companions who said,

‘Abu Abdullah^{asws} was asked about the gradual allurements, so he^{asws} said: ‘He is the servant who commits the sin, so he is Respite for it and the Bounty is renewed for him during it, and it distracts him from the seeking of Forgiveness from the sins. So this is the gradual allurements from where he does not know’.⁸⁸

3. مُحَمَّدُ بْنُ يَحْيَى، عَنْ أَحْمَدَ بْنِ مُحَمَّدَ بْنِ عِيسَى، عَنْ مُحَمَّدَ بْنِ سِنَانٍ، عَنْ عَمَارِ بْنِ مَرْوَانَ، عَنْ سَمَاعَةَ بْنِ مِهْرَانَ، قَالَ: سَأَلْتُ أَبَا عَبْدِ اللَّهِ عليه السلام عَنْ قَوْلِ اللَّهِ عَزَّ وَجَلَّ: (سَتَسْتَدْرِجُهُمْ مِنْ حَيْثُ لَا يَعْلَمُونَ) قَالَ: «هُوَ الْعَبْدُ يَذْنِبُ الذَّنْبَ، فَتَجِدُ لَهُ النِّعْمَةَ مَعَهُ، تُلْهِمُهُ تِلْكَ النِّعْمَةُ عَنِ الْإِسْتِغْفَارِ مِنْ ذَلِكَ الذَّنْبِ».

Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Muhammad Bin Sinan, from Ammar Bin Mrwan, from Sama'at Bin Mihran who said,

'I asked Abu Abdullah^{asws} about the Words of Allah^{azwj} Mighty and Majestic [7: 182] We Let them be gradually enticed from whence they know not. He^{asws} said: 'He is the servant who commits the sin and the Bounty is renewed for him along with it. That Bounty distracts him from seeking the Forgiveness from that sin'.⁸⁹

4. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنِ الْقَاسِمِ بْنِ مُحَمَّدٍ، عَنْ سُلَيْمَانَ بْنِ دَاوُدَ الْمَنْقَرِيِّ، عَنْ حَفْصِ بْنِ غِيَاثٍ: عَنْ أَبِي عَبْدِ اللَّهِ عليه السلام، قَالَ: «كَمْ مِنْ مَغْرُورٍ بِمَا قَدْ أَنْعَمَ اللَّهُ عَلَيْهِ، وَكَمْ مِنْ مُسْتَدْرِجٍ بِسِتْرِ اللَّهِ عَلَيْهِ، وَكَمْ مِنْ مَفْتُونٍ بِثَنَاءِ النَّاسِ عَلَيْهِ».

Ali Bin Ibrahim, from his father, from Al Qasim Bin Muhammad, from Suleyman Bin Dawood Al Minqari, from Hafs Bin Giyas,

(It has been narrated) from Abu Abdullah^{asws} having said: 'How many are proud due to what Allah^{azwj} Favoured upon him, and how many are gradually allured by the Veiling of Allah^{azwj} upon him, and how many are infatuated by the praises of the people upon him'.⁹⁰

203 - بَابُ مُحَاسَبَةِ الْعَمَلِ

Chapter 203 – Counting the deeds

1. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ ؛ وَعِدَّةٌ مِنْ أَصْحَابِنَا، عَنْ سَهْلِ بْنِ زِيَادٍ جَمِيعاً، عَنِ الْحَسَنِ بْنِ مَحْبُوبٍ، عَنْ عَلِيِّ بْنِ رِثَابٍ، عَنْ أَبِي حمزة: عَنْ عَلِيِّ بْنِ الْحُسَيْنِ عليهما السلام، قَالَ: «كَانَ أَمِيرُ الْمُؤْمِنِينَ عليه السلام يَقُولُ: إِنَّمَا الدَّهْرُ ثَلَاثَةُ أَيَّامٍ أَنْتَ فِيمَا بَيْنَهُنَّ: مَضَى أَمْسٌ بِمَا فِيهِ، فَلَا يَرْجِعُ أَبَداً، فَإِنْ كُنْتَ عَمِلْتَ فِيهِ خَيْرًا، لَمْ تَحْزَنْ لِدَهَابِهِ، وَفَرَحْتَ بِمَا اسْتَقْبَلَتْهُ مِنْهُ، وَإِنْ كُنْتَ قَدْ فَرَطْتَ فِيهِ، فَحَسَرْتَكَ شَدِيدَةً لِدَهَابِهِ وَتَفَرَّيْتَ فِيهِ، وَأَنْتَ فِي يَوْمِكَ الَّذِي أَصْبَحْتَ فِيهِ مِنْ غَدٍ فِي غَرَّةٍ، وَلا تَدْرِي لَعَلَّكَ لَاتَبْلُغُهُ، وَإِنْ بَلَغَتْهُ لَعَلَّ حَظَّكَ فِيهِ فِي التَّفَرُّيْطِ مِثْلُ حَظِّكَ فِي الْأَمْسِ الْمَاضِي عَنْكَ. فَيَوْمٌ مِنَ الثَّلَاثَةِ قَدْ مَضَى أَنْتَ فِيهِ مُفَرَّطٌ، وَيَوْمٌ تَنْتَظِرُهُ لَسْتَ أَنْتَ مِنْهُ عَلَى يَقِينٍ مِنْ تَرْكِ التَّفَرُّيْطِ، وَإِنَّمَا هُوَ يَوْمُكَ الَّذِي أَصْبَحْتَ فِيهِ، وَقَدْ يَنْبَغِي لَكَ أَنْ عَقَلْتَ وَفَكَّرْتَ فِيمَا فَرَطْتَ فِي الْأَمْسِ الْمَاضِي مِمَّا فَاتَكَ فِيهِ مِنْ حَسَنَاتٍ أَلَّا تَكُونَ اكْتَسَبَتْهَا، وَمِنْ سَيِّئَاتٍ أَلَّا تَكُونَ أَقْصَرْتَ عَنْهَا، وَأَنْتَ مَعَ هَذَا مَعَ

اسْتَقْبَالَ غَدَ عَلَى غَيْرِ ثَقَةٍ مِنْ أَنْ تَبْلُغَهُ، وَعَلَى غَيْرِ يَقِينٍ مِنْ اكْتِسَابِ حَسَنَةٍ، أَوْ مُرْتَدِّعٍ عَنْ سَيِّئَةٍ مُحِيطَةٍ؛ فَأَنْتَ مِنْ يَوْمِكَ الَّذِي تَسْتَقْبِلُ عَلَى مِثْلِ يَوْمِكَ الَّذِي اسْتَدْبَرْتَ. فَاعْمَلْ عَمَلَ رَجُلٍ لَيْسَ يَأْمُلُ مِنَ الْيَّامِ إِلَّا يَوْمَهُ الَّذِي أَصْبَحَ فِيهِ وَلَيْلَتُهُ، فَاعْمَلْ أَوْ دَعْ، وَاللَّهُ الْمُعِينُ عَلَى ذَلِكَ.»

Ali Bin Ibrahim, from his father and a number of our companions, from Sahl Bin Ziyad, altogether from Al Hassan Bin Mahboub, from Ali Bin Raib, from Abu Hamza,

(It has been narrated) from Ali^{asws} Bin Al-Husayn^{asws} having said: ‘Amir Al-Momineen^{asws} was saying: ‘But rather the eras are three – (Past, present and future) – days you are (living in). Yesterday passed away with whatever was in it and it will not be returning, ever! So if you had worked good during it, you will not grieve of its going away and you will be happy with what is coming in the future of it. But if you had wasted (your time) during it, your regret of its going away would be intense due to your wasting (your time) during it.

And you are (now) in your day in which you have come to be in a surprise from the coming morning and you do not know, perhaps you may not reach it, and if you do reach it, perhaps your share in it regarding the wastage would be similar to your share (of wastage) during yesterday, the past from you.

So one day from the three has passed (yesterday) and you wasted in it, and a day you are awaiting for (tomorrow), with you not being upon a certainty from it from leaving the wasting, and rather it is your day which you have come to be in (today), and it is befitting for you that you use your intellect and think regarding what you wasted during the yesterday past from what was lost from you during it, from the performance of the good deeds you did not happen to earn and from the evil deeds you did not happen to be deficient from.

And you are with this with the welcoming of the future of tomorrow upon without a certainty that you will reach it, and upon without a certainty from earning good deeds or turning away from the evil deeds, frustrated. Thus you are from your day which you are welcoming (tomorrow) upon a similar (state) of your day which has gone behind you (yesterday). Therefore perform the work of a man who does not hope from the days except for his day which he has come to be in (today) and his night. So, either work or let it be, and Allah^{azwj} is the Aider upon that’.⁹¹

2. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنْ حَمَّادِ بْنِ عِيسَى، عَنْ إِبْرَاهِيمَ بْنِ عُمَرَ الْيَمَانِيِّ: عَنْ أَبِي الْحَسَنِ الْمَاضِي صَلَوَاتُ اللَّهِ عَلَيْهِ، قَالَ: «لَيْسَ مَنَا مِنْ لَمْ يَحَاسِبْ نَفْسَهُ فِي كُلِّ يَوْمٍ، فَإِنْ عَمِلَ حَسَنًا اسْتَرَادَ اللَّهُ؛ وَإِنْ عَمِلَ سَيِّئًا اسْتَغْفَرَ اللَّهُ مِنْهُ، وَتَابَ إِلَيْهِ.»

Ali Bin Ibrahim, from his father, from Hammad Bin Isa, from Ibrahim Bin Umar Al Yamani,

(It has been narrated) from Abu Al-Hassan Al-Maazy^{asws} (7th Imam^{asws}) having said: ‘He is not from us^{asws}, the one who does not account himself during every day. So if he has done good deeds, he would ask Allah^{azwj} for an

increase, and if he has done evil deeds, he would seek Forgiveness of Allah^{azwj} from it and repent to Him^{azwj}.⁹²

3. مُحَمَّدُ بْنُ يَحْيَى، عَنْ أَحْمَدَ بْنِ مُحَمَّدَ بْنِ عِيسَى، عَنْ عَلِيِّ بْنِ النُّعْمَانِ، عَنْ إِسْحَاقَ بْنِ عَمَّارٍ، عَنْ أَبِي النُّعْمَانِ الْعَجَلِيِّ: عَنْ أَبِي جَعْفَرٍ عَلَيْهِ السَّلَامُ، قَالَ: « يَا أَبَا النُّعْمَانِ، لَا يَغُرُّكَ النَّاسُ مِنْ نَفْسِكَ، فَإِنَّ الْأَمْرَ يَصِلُ إِلَيْكَ دُونَهُمْ ؛ وَلَتَقْطَعَ نَهَارَكَ بِكَذَا وَكَذَا، فَإِنَّ مَعَكَ مَنْ يَحْفَظُ عَلَيْكَ عَمَلَكَ ؛ وَأَحْسِنْ، فَإِنِّي لَمْ أَرْ شَيْئًا أَحْسَنَ دَرَكًا وَلَا أَسْرَعَ طَلَبًا مِنْ حَسَنَةِ مُحَدَّثَةٍ لِلذَّنْبِ قَدِيمٍ ». «.

عِدَّةٌ مِنْ أَصْحَابِنَا، عَنْ أَحْمَدَ بْنِ مُحَمَّدَ بْنِ خَالِدٍ، عَنْ عُثْمَانَ بْنِ عِيسَى، عَنْ بَعْضِ أَصْحَابِنَا، عَنْ أَبِي النُّعْمَانِ، مِثْلَهُ

Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Ali Bin Al Nu'man, from Is'haq Bin Ammar, from Abu Al Nu'man Al Ijaly,

(It has been narrated) from Abu Ja'far^{asws} having said: 'O Abu Al Nu'man! Do not let the people deceive you from yourself, for the matter will arrive to you besides them, and do not pass your day with such and such, as you are one who is preserving your deeds upon you. And perform good deeds, for I^{asws} cannot see anything producing better results, nor anything easier as a remedy, than a new good deed for an old sin'.

A number of our companions, from Ahmad Bin Muhammad Bin Khalid, from Usman Bin Isa, from one of our companions, from Abu Al Nu'man – similar to it.⁹³

4. عِدَّةٌ مِنْ أَصْحَابِنَا، عَنْ أَحْمَدَ بْنِ مُحَمَّدَ بْنِ خَالِدٍ، عَنْ عُثْمَانَ بْنِ عِيسَى، عَنْ بَعْضِ أَصْحَابِنَا: عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ، قَالَ: قَالَ: « اصْبِرُوا عَلَى الدُّنْيَا ؛ فَإِنَّمَا هِيَ سَاعَةٌ، فَمَا مَضَى مِنْهُ فَلَا تَجِدُ لَهُ أَلَمًا وَلَا سُرُورًا، وَمَا لَمْ يَجِئْ فَلَا تَدْرِي مَا هُوَ، وَإِنَّمَا هِيَ سَاعَتُكَ الَّتِي أَنْتَ فِيهَا، فَاصْبِرْ فِيهَا عَلَى طَاعَةِ اللَّهِ، وَاصْبِرْ فِيهَا عَنْ مَعْصِيَةِ اللَّهِ ». «.

A number of our companions, from Ahmad Bin Muhammad Bin Khalid, from Usman Bin Isa, from one our companions,

(It has been narrated) from Abu Abdullah^{asws} having said: 'Be patient upon the world, for rather it is a moment. So whatever is past from it, neither renew a pain nor a joy for it; and whatever has not come yet, so you do not know what it is; and rather it is your time which you are in (at the moment), so observe patience during it upon the obedience of Allah^{azwj}, and be patient during it from disobeying Allah^{azwj}'.⁹⁴

5. عَنْهُ، عَنْ بَعْضِ أَصْحَابِنَا رَفَعَهُ، قَالَ: قَالَ أَبُو عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ: « احْمِلْ نَفْسَكَ لِنَفْسِكَ، فَإِنْ لَمْ تَفْعَلْ لَمْ يَحْمِلْكَ غَيْرُكَ ». «.

From him, from one of our companions, raising it, said,

'Abu Abdullah^{asws} said: 'Carry yourself (your burden) by yourself, for it you do not do so, others will not carry you'.⁹⁵

6. عَنْهُ رَفَعَهُ، قَالَ: قَالَ أَبُو عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ لِرَجُلٍ: «إِنَّكَ قَدْ جُعِلْتَ طَبِيبَ نَفْسِكَ، وَبَيْنَ لَكَ الدَّاءُ، وَعَرَفْتَ آيَةَ الصَّحَّةِ، وَدَلَّلْتَ عَلَى الدَّوَاءِ؛ فَانْظُرْ كَيْفَ قِيَامُكَ عَلَى نَفْسِكَ».

From him, raising it, said,

‘Abu Abdullah^{asws} said to a man: ‘You have been made to be a physician yourself, and the illnesses have been clarified to you, and you have recognised the signs of good health, and you have been indicated upon the medication, therefore look how you are standing (burden) upon yourself’.⁹⁶

7. عَنْهُ رَفَعَهُ، قَالَ: قَالَ أَبُو عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ لِرَجُلٍ: «اجْعَلْ قَلْبَكَ قَرِينًا بَرًّا، أَوْ وَلَدًا وَاصِلًا، وَاجْعَلْ عَمَلَكَ وَالِدًا تَتَّبِعُهُ، وَاجْعَلْ نَفْسَكَ عَدُوًّا تُجَاهِدُهَا، وَاجْعَلْ مَالَكَ عَارِيَةً تَرُدُّهَا».

From him, raising it, said:

‘Abu Abdullah^{asws} said to a man: ‘Make your heart to be a righteous companion as a child would be grateful to its parents, and make your deed to be a father which you follow (cheerfully), and make your ‘Nafs’ (yourself) to be an enemy against which you wage a war, and make your wealth as a lease you will be returning’.⁹⁷

8. وَ عَنْهُ رَفَعَهُ، قَالَ: قَالَ أَبُو عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ: «اقْصُرْ نَفْسَكَ عَمَّا يَضُرُّهَا مِنْ قَبْلِ أَنْ تَفَارِقَكَ، وَاسْعَ فِي فَكَاحِهَا كَمَا تَسْعَى فِي طَلَبِ مَعِيشَتِكَ؛ فَإِنَّ نَفْسَكَ رَهِينَةٌ بِعَمَلِكَ».

And from him, raising it, said,

‘Abu Abdullah^{asws} said: ‘And from him, raising it, said, ‘Abu Abdullah^{asws} said: ‘Limit your ‘Nafs’ (soul) from what harms it before it departs from you and strive in its liberation just as you strive in seeking your livelihood, for your ‘Nafs’ is pledged with your deeds ([74: 38] Every soul is held in pledge for what it earns)’.⁹⁸

9. عَنْهُ، عَنْ بَعْضِ أَصْحَابِهِ رَفَعَهُ، قَالَ: قَالَ أَبُو عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ: «كَمْ مِنْ طَالِبٍ لِلدُّنْيَا لَمْ يَدْرِكْهَا، وَمُدْرِكٍ لَهَا قَدْ فَارَقَهَا؛ فَلَا يَشْغَلُكَ طَلِبُهَا عَنْ عَمَلِكَ، وَالتَّمَسُّهَا مِنْ مُعْطِيهَا وَمَالِكِهَا، فَكَمْ مِنْ حَرِيصٍ عَلَى الدُّنْيَا قَدْ صَرَعَتْهُ، وَاشْتَغَلَ بِمَا أَدْرَكَ مِنْهَا عَنْ طَلَبِ آخِرَتِهِ حَتَّى فَنِيَ عَمْرُهُ، وَأَدْرَكَهُ أَجَلُهُ».

وَقَالَ أَبُو عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ: «الْمَسْجُونُ مِنْ سَجَنَتِهِ دُنْيَاهُ عَنْ آخِرَتِهِ».

From him, from one of our companions, raising it, said,

‘Abu Abdullah^{asws} said: ‘How many are the ones who seek for the world and do not achieve it, and its achievers have separated from it (have died). So do not pre-occupy ‘Nafs’ (yourselves) in seeking it (too much) from performing your deed, and beseech it from its Giver and its Owner. So how many are the greedy ones upon the world were cut down and pre-occupied themselves with whatever they achieved from it, (while keep themselves away) from seeking the Hereafter - until one’s life-time perished and he realised his death’.

And Abu Abdullah^{asws} said: 'The (real) prisoner is that one whose world has imprisoned him from his Hereafter'.⁹⁹

10. وَعَنْهُ رَفَعَهُ: عَنْ أَبِي جَعْفَرٍ عَلَيْهِ السَّلَامُ، قَالَ: قَالَ: « إِذَا أَتَتْ عَلَى الرَّجُلِ أَرْبَعُونَ سَنَةً، قِيلَ لَهُ: خُذْ حَذْرَكَ، فَإِنَّكَ غَيْرُ مَعْدُورٍ، وَلَيْسَ ابْنُ الْأَرْبَعِينَ بِأَحَقَّ بِالْحَذَرِ مِنْ ابْنِ الْعَشْرِينَ، فَإِنَّ الَّذِي يَطْلُبُهُمَا وَاحِدٌ وَلَيْسَ بِرَاقِدٍ، فَاعْمَلْ لِمَا أَمَامَكَ مِنَ الْهَوْلِ، وَدَعْ عَنْكَ فُضُولَ الْقَوْلِ ». ».

And from him, raising it,

(It has been narrated) from Abu Ja'far^{asws} having said: 'When a man comes to the age of forty it is said to him: 'Take a caution, for you are without an excuse', and there is no person of forty (years of age) more rightful with the caution than a person of twenty, for what is seeking them both, is the one (death) and it is not sleeping. Therefore, work for what is in front of you from the horrors and stay away from the useless speech'.¹⁰⁰

11. عَنْهُ، عَنْ عَلِيِّ بْنِ الْحَكَمِ، عَنْ حَسَّانَ، عَنْ زَيْدِ الشَّحَّامِ، قَالَ: قَالَ أَبُو عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ: « خُذْ لِنَفْسِكَ مِنْ نَفْسِكَ، خُذْ مِنْهَا فِي الصَّحَّةِ قَبْلَ السَّقَمِ، وَفِي الْقُوَّةِ قَبْلَ الضَّعْفِ، وَفِي الْحَيَاةِ قَبْلَ الْمَمَاتِ ». ».

From him, from Ali Bin Al Hakam, from Hassan, from Zayd Al Shahham who said,

'Abu Abdullah^{asws} said: 'Work (on behalf of)' Nafs' (yourself) for (the sake of) your Nafs' (yourself). Take from it during the good health before the sickness, and during the strength before the weakness, and during the life before the death'.¹⁰¹

12. عَنْهُ، عَنْ عَلِيِّ بْنِ الْحَكَمِ، عَنْ هِشَامِ بْنِ سَالِمٍ، عَنْ بَعْضِ أَصْحَابِهِ: عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ، قَالَ: « إِنَّ النَّهَارَ إِذَا جَاءَ قَالَ: يَا ابْنَ آدَمَ، اْعْمَلْ فِي يَوْمِكَ هَذَا خَيْرًا ؛ أَشْهَدُ لَكَ بِهِ عِنْدَ رَبِّكَ يَوْمَ الْقِيَامَةِ ؛ فَإِنِّي لَمْ آتِكَ فِيْمَا مَضَى، وَلَأَتِيكَ فِيْمَا بَقِيَ، وَإِذَا جَاءَ اللَّيْلُ قَالَ مِثْلَ ذَلِكَ ». ».

From him, from Ali Bin Al Hakam, from Hisham Bin Salim, from one of his companions,

(It has been narrated) from Abu Abdullah^{asws} having said: 'The day, when it comes, says, 'O son of Adam^{as} work good in this day of yours, I will testify for you with it in the Presence of your Lord^{azwj} on the Day of Judgment, for I did not come to you in what is lost (gone) nor will I come to you in what remains (future - as you may not be alive)'. And when the night comes, it says similar to that'.¹⁰²

13. الْحُسَيْنُ بْنُ مُحَمَّدٍ، عَنْ مُعَلَّى بْنِ مُحَمَّدٍ، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ، عَنْ شُعَيْبِ بْنِ عَبْدِ اللَّهِ، عَنْ بَعْضِ أَصْحَابِهِ رَفَعَهُ، قَالَ: جَاءَ رَجُلٌ إِلَى أَمِيرِ الْمُؤْمِنِينَ عَلَيْهِ السَّلَامُ، فَقَالَ: يَا أَمِيرَ الْمُؤْمِنِينَ، أَوْصِنِي بِوَجْهِهِ مِنْ وَجْهِهِ الْبَرِّ أَنْجُو بِهِ

قَالَ أَمِيرُ الْمُؤْمِنِينَ عَلَيْهِ السَّلَامُ: « أَيُّهَا السَّائِلُ، اسْمَعْ، ثُمَّ اسْتَفْهِمْ، ثُمَّ اسْتَقِنْ، ثُمَّ اسْتَعْمِلْ؛ وَاعْلَمْ أَنَّ النَّاسَ ثَلَاثَةٌ: زَاهِدٌ، وَصَابِرٌ، وَرَاغِبٌ.
فَأَمَّا الزَّاهِدُ، فَقَدْ خَرَجَتْ الْأَحْزَانُ وَالْأَفْرَاحُ مِنْ قَلْبِهِ، فَلَا يَفْرَحُ بِشَيْءٍ مِنَ الدُّنْيَا، وَلَا يَأْسِي عَلَى شَيْءٍ مِنْهَا فَاتَهُ؛ فَهُوَ مُسْتَرِيحٌ.
وَأَمَّا الصَّابِرُ، فَإِنَّهُ يَتَمَنَّاها بِقَلْبِهِ، فَإِذَا نَالَ مِنْهَا أَلْجَمَ نَفْسَهُ عَنْهَا لِسُوءِ عَاقِبَتِهَا وَشَنَانِهَا، لَوْ أَطْلَعَتْ عَلَى قَلْبِهِ، عَجِبَتْ مِنْ عَفْتِهِ وَتَوَاضَعِهِ وَحَزْمِهِ
وَأَمَّا الرََّاغِبُ، فَلَا يُيَالِي مِنْ أَيْنَ جَاءَتْهُ الدُّنْيَا، مِنْ حُلْهَا أَوْ مِنْ حَرَامِهَا، وَلَا يُيَالِي مَا دَنَسَ فِيهَا عَرَضُهُ، وَأَهْلَكَ نَفْسَهُ، وَأَذْهَبَ مَرْوَعَتَهُ؛ فَهُمْ فِي غَمْرَةٍ يَضْطَرُّونَ ».

Al Husayn Bin Muhammad, from Moalla Bin Muhammad, from Ahmad Bin Muhammad, from Shuayb Bin Abdullah, from one of his companions, raising it, said,

‘A man came over to Amir Al-Momineen^{asws} and he said, ‘O Amir Al-Momineen^{asws}! Advise me of an aspect from the aspects of the righteousness I can attain salvation with it’. Amir Al-Momineen^{asws} said: ‘O you questioner! Listen intently, then understand, then be convinced, and perform; and know that the people are three (types) – an ascetic, and a patient, and a coveting one (having cravings).

So as for the ascetic one, so the grief and the happiness has exited from his heart, so he does not get happy with anything from the world nor does he despair upon anything that is lost from him. Thus he is in peace (of mind).

And as for the patient one, so he wishes for it in his heart. So when he does attain from it, reins (restraints) his self from it due to the evil consequences of it and its seduction. Were you to be notified upon (the contents of) his heart it would astonish you from its chastity, and its humbleness, and its resoluteness.

And as for the covetous one, so he does not care from when the world comes to him, from its Permissible (means) or from its Prohibited (means), and he does not care what filth there is in its display, and it destroys his soul, and removes his honour. Thus, these (covetous ones) are in the midst of disturbances’.¹⁰³

14. مُحَمَّدُ بْنُ يَحْيَى، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ، عَنْ مُحَمَّدِ بْنِ سِنَانٍ، عَنْ مُحَمَّدِ بْنِ حَكِيمٍ، عَمَّنْ حَدَّثَهُ: عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ، قَالَ: « قَالَ أَمِيرُ الْمُؤْمِنِينَ صَلَوَاتُ اللَّهِ عَلَيْهِ: لَا يَصْغُرُ مَا يَنْفَعُ يَوْمَ الْقِيَامَةِ، وَلَا يَصْغُرُ مَا يَضُرُّ يَوْمَ الْقِيَامَةِ، فَكُونُوا فِيمَا أَخْبَرَكُمُ اللَّهُ — عَزَّ وَجَلَّ — كَمَنْ عَايَنَ ».

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Muhammad Bin Sinan, from Muhammad Bin Hakeyn, from the one who narrated it,

(It has been narrated) from Abu Abdullah^{asws} having said: ‘Amir Al-Momineen^{asws} said: ‘Do not belittle what would benefit on the Day of Judgment, nor belittle what would harm on the Day of Judgment. Thus, you

should become, regarding whatever Allah^{azwj} Mighty and Majestic Informed you all, like the one who can visualise it'.¹⁰⁴

15. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ وَعَلِيِّ بْنِ مُحَمَّدٍ الْقَاسَانِيِّ جَمِيعاً، عَنْ الْقَاسِمِ بْنِ مُحَمَّدٍ، عَنْ سُلَيْمَانَ الْمَنْقَرِيِّ، عَنْ حَفْصِ بْنِ غِيَاثٍ، قَالَ: سَمِعْتُ أَبَا عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ يَقُولُ: «إِنْ قَدَرْتَ أَنْ لَا تُعْرِفَ فَاَفْعَلْ، وَمَا عَلَيْكَ إِلَّا يُثْنِيَ عَلَيْكَ النَّاسُ، وَمَا عَلَيْكَ أَنْ تَكُونَ مَذْمُوماً عِنْدَ النَّاسِ إِذَا كُنْتَ مَحْمُوداً عِنْدَ اللَّهِ».

ثُمَّ قَالَ: «قَالَ أَبِي عَلِيُّ بْنُ أَبِي طَالِبٍ عَلَيْهِ السَّلَامُ: لَأَخِيرَ فِي الْعَيْشِ إِلَّا لِرَجُلَيْنِ: رَجُلٌ يَزِدَادُ كُلَّ يَوْمٍ خَيْرًا، وَرَجُلٌ يَتَذَكَّرُ سَيِّئَتَهُ بِالتَّوْبَةِ، وَأَنَّى لَهُ بِالتَّوْبَةِ! وَاللَّهُ، لَوْ سَجَدَ حَتَّى يَنْقَطَعَ عُنُقُهُ مَا قَبِلَ اللَّهُ — تَبَارَكَ وَتَعَالَى — مِنْهُ إِلَّا بَوْلَايَتَنَا أَهْلَ الْبَيْتِ عَلَيْهِ السَّلَامُ. أَلَا وَ مَنْ عَرَفَ حَقَّنَا، وَرَجَا الثَّوَابَ فِينَا، وَرَضِيَ بِقُوَّتِهِ — نَصَفَ مُدًّا فِي كُلِّ يَوْمٍ — وَمَا سَتَرَ عَوْرَتَهُ، وَمَا أَكَنَّ رَأْسَهُ، وَهُمْ وَاللَّهُ فِي ذَلِكَ خَائِفُونَ وَجُلُونَ، وَدَوَّأَ أَنَّهُ حَظُّهُمْ مِنَ الدُّنْيَا، وَكَذَلِكَ وَصَفَهُمُ اللَّهُ — عَزَّ وَجَلَّ — فَقَالَ: (وَالَّذِينَ يُؤْتُونَ مَا آتَوْا وَقُلُوبُهُمْ وَجِلَةٌ أَنَّهُمْ إِلَى رَبِّهِمْ رَاجِعُونَ)».

ثُمَّ قَالَ: «مَا الَّذِي آتَوْا؟ آتَوْا وَاللَّهُ مَعَ الطَّاعَةِ الْمَحَبَّةِ وَالْوَلَايَةِ، وَهُمْ فِي ذَلِكَ خَائِفُونَ، لَيْسَ خَوْفُهُمْ خَوْفَ شَيْءٍ، وَلَكِنَّهُمْ خَافُوا أَنْ يَكُونُوا مُقْصِرِينَ فِي مَحَبَّتِنَا وَطَاعَتِنَا».

Ali Bin Ibrahim, from his father, and Ali Bin Muhammad Al Qasany, altogether from Al Qasim Bin Muhammad, from Suleyman Al Minqary, from Hafs Bin Giyas who said,

‘I heard Abu Abdullah^{asws} saying: ‘If you are able upon that you are not recognised, then do so, so what would be upon you if the people do not mention you in praise, and what is upon you if you become condemned in the presence of the people while you are a Praised one in the Presence of Allah^{azwj}?’

Then he^{asws} said: ‘Ali^{asws} Bin Abu Talib^{asws} said: ‘There is no goodness in the life except for two (types of) men – a man who increases goodness every day and a man who rectifies his evil deeds with the repentance, and (unless) there is an obstruction for him with the repentance.

By Allah^{azwj}! Even if one were to perform Sajdah (prostration) until his neck gets cut off, Allah^{azwj} Blessed and High will not Accept it from him except by our^{asws} Wilayah - the People^{asws} of the Household.

Indeed! And the one who recognises our^{asws} rights and hopes for the Rewards regarding us^{asws}, and he would be pleased with his subsistence of half a Mudd (1 Mudd = 750 gms.) during every day, and with what can conceal his bareness, and with what can cover his head, and they, by Allah^{azwj} are fearful during that, and are agreeing lovingly that it is their share from the world, and that is how Allah^{azwj} Mighty and Majestic Described them, so He^{azwj} Said [23: 60] And the ones who give what they give whilst their hearts are full of fear that to their Lord they would be returning.

Then he^{asws} said: ‘What is that which they would be bringing? By Allah^{azwj}! They would be bringing with them the obedience, the love and the

Wilayah, and they would be fearful during that. Their fear would not be the fear of doubt, but they would be fearing that perhaps they have been deficient (Mukassireen) in our^{asws} love and our^{asws} obedience'.¹⁰⁵

16. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنْ ابْنِ مَحْبُوبٍ، عَنْ إِبْرَاهِيمَ بْنِ مِهْزَمٍ، عَنْ الْحَكَمِ بْنِ سَالِمٍ، قَالَ: دَخَلَ قَوْمٌ فَوَعَّظَهُمْ، ثُمَّ قَالَ: « مَا مِنْكُمْ مِنْ أَحَدٍ إِلَّا وَقَدْ عَايَنَ الْجَنَّةَ وَمَا فِيهَا، وَعَايَنَ النَّارَ وَمَا فِيهَا إِنْ كُنْتُمْ تُصَدِّقُونَ بِالْكِتَابِ ». »

Ali Bin Ibrahim, from his father, from Ibn Mahboub, from Ibrahim Bin Mihzam, from Al hakam Bin Salim who said,

'A group came over, so he^{asws} advised them, then said: 'There is not one of you except that he has visualised the Paradise and whatever is in it, and visualised the Fire and whatever there is in it, if you are ratifying by the Book'.¹⁰⁶

17. عِدَّةٌ مِنْ أَصْحَابِنَا، عَنْ أَحْمَدَ بْنِ مُحَمَّدَ بْنِ خَالِدٍ، عَنْ عُثْمَانَ بْنِ عِيسَى، عَنْ سَمَاعَةَ، قَالَ: سَمِعْتُ أَبَا الْحَسَنِ عَلَيْهِ السَّلَامُ يَقُولُ: « لَا تَسْتَكْثِرُوا كَثِيرَ الْخَيْرِ وَتَسْتَقِلُّوا قَلِيلَ الذُّنُوبِ، فَإِنَّ قَلِيلَ الذُّنُوبِ يَجْتَمِعُ حَتَّى يَصِيرَ كَثِيراً ؛ وَخَافُوا اللَّهَ فِي السِّرِّ حَتَّى تُعْطُوا مِنْ أَنْفُسِكُمُ النَّصْفَ، وَسَارِعُوا إِلَى طَاعَةِ اللَّهِ، وَاصْدُقُوا الْحَدِيثَ، وَأَدُوا الْأَمَانَةَ، فَإِنَّمَا ذَلِكَ لَكُمْ ؛ وَلَاتَدْخُلُوا فِي مَا لَا يَحِلُّ لَكُمْ، فَإِنَّمَا ذَلِكَ عَلَيْكُمْ ». »

A number of our companions, from Ahmad bin Muhammad Bin Khalid, from Usman Bin Isa, from Sama'at who said,

'I heard Abu Al-Hassan^{asws} saying: 'Do not consider it a lot, a lot of goodness, and do not consider it as few, the few sins, for the few sins would be gathering until they become a lot; and be fearful of Allah^{azwj} in the secret until you are obeying the fairness from yourselves; and hasten to the obedience of Allah^{azwj} and ratify the Ahadeeth, and pay the entrustment, so rather that is for you; and do not indulge in what is not Permissible for you, for rather that is upon you (the burden of the sins)'.¹⁰⁷

18. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنْ ابْنِ مَحْبُوبٍ، عَنْ أَبِي أَيُّوبَ، عَنْ مُحَمَّدَ بْنِ مُسْلِمٍ، عَنْ أَبِي جَعْفَرٍ عَلَيْهِ السَّلَامُ، قَالَ: سَمِعْتُهُ يَقُولُ: « مَا أَحْسَنَ الْحَسَنَاتِ بَعْدَ السَّيِّئَاتِ! وَمَا أَقْبَحَ السَّيِّئَاتِ بَعْدَ الْحَسَنَاتِ! ». »

Ali Bin Ibrahim, from his father, from Ibn Mahboub, from Abu Ayoubm from Muhammad Bin Muslim,

(It has been narrated) from Abu Ja'far^{asws}, said, 'I heard him^{asws} saying: 'How good are the good deeds after the evil deeds, and how ugly are the evil deeds after the good deeds'.¹⁰⁸

19. عِدَّةٌ مِنْ أَصْحَابِنَا، عَنْ أَحْمَدَ بْنِ أَبِي عَبْدِ اللَّهِ، عَنْ ابْنِ فَضَّالٍ، عَمَّنْ ذَكَرَهُ: عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ، قَالَ: « إِنَّكُمْ فِي آجَالٍ مَقْبُوضَةٍ، وَأَيَّامٌ مَعْدُودَةٌ، وَالْمَوْتُ يَأْتِي بَغْتَةً ؛ مَنْ يَزْرَعْ خَيْرًا يَحْصِدْ غَبْطَةً، وَمَنْ يَزْرَعْ شَرًّا يَحْصِدْ نَدَامَةً، وَلِكُلِّ زَارِعٍ مَا زَرَعَ، وَ لَا يَسْبِقُ

الْبَطِيءَ مِنْكُمْ حَظُّهُ، وَلَا يُدْرِكُ حَرِيصٌ مَا لَمْ يَقْدِرْ لَهُ، مَنْ أُعْطِيَ خَيْرًا فَاللَّهُ أَعْطَاهُ، وَمَنْ وُقِيَ شَرًّا فَاللَّهُ وَقَاهُ».

A number of our companions, from Ahmad Bin Abu Abdullah, from Ibn Fazzal, from the one who mentioned it,

(It has been narrated) from Abu Abdullah^{asws} having said: 'You are all (living) in a term which is being marked (allotted) and days which are numbered, and the death comes unexpectedly. The one who cultivates goodness would harvest (eternal) Bliss, but the one who cultivates evil would harvest regret; and for every farmer is what he farms; and the slow moving one from you will not be preceded by his share, nor would the greedy one comes across what is not Ordained for him. The one who does good, Allah^{azwj} will Grant him good, but the one who saves (himself from) evil, So Allah^{azwj} will Save evil for him'.¹⁰⁹

20. مُحَمَّدٌ بْنُ يَحْيَى، عَنْ مُحَمَّدٍ بْنِ أَحْمَدَ، عَنْ بَعْضِ أَصْحَابِهِ، عَنِ الْحَسَنِ بْنِ عَلِيٍّ بْنِ أَبِي عُثْمَانَ، عَنْ وَاصِلٍ، عَنْ عَبْدِ اللَّهِ بْنِ سِنَانَ: عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ، قَالَ: «جَاءَ رَجُلٌ إِلَى أَبِي ذَرٍّ، فَقَالَ: يَا أَبَا ذَرٍّ، مَا لَنَا نَكْرَهُ الْمَوْتَ؟

فَقَالَ: لَأَنَّكُمْ عَمَرْتُمُ الدُّنْيَا، وَأَخْرَبْتُمُ الْآخِرَةَ، فَتَكْرَهُونَ أَنْ تُنْقَلُوا مِنْ عُمَرَانِ إِلَى خَرَابٍ. فَقَالَ لَهُ: فَكَيْفَ تَرَى قُدُومَنَا عَلَى اللَّهِ؟

فَقَالَ: أَمَّا الْمُحْسِنُ مِنْكُمْ، فَكَالْغَائِبِ يَقْدُمُ عَلَى أَهْلِهِ؛ وَأَمَّا الْمُسِيءُ مِنْكُمْ، فَكَالْبَاقِي يَرُدُّ عَلَى مَوْلَاهُ.

قَالَ: فَكَيْفَ تَرَى حَالَنَا عِنْدَ اللَّهِ؟

قَالَ: اعْرِضُوا أَعْمَالَكُمْ عَلَى الْكِتَابِ؛ إِنَّ اللَّهَ يَقُولُ: (إِنَّ الْأَبْرَارَ لَفِي نَعِيمٍ وَإِنَّ الْفُجَّارَ

لَفِي جَحِيمٍ)».

قَالَ: «فَقَالَ الرَّجُلُ: فَأَيْنَ رَحْمَةُ اللَّهِ؟

قَالَ: رَحْمَةُ اللَّهِ قَرِيبٌ مِنَ الْمُحْسِنِينَ».

قَالَ أَبُو عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ: «وَكَتَبَ رَجُلٌ إِلَى أَبِي ذَرٍّ رَضِيَ اللَّهُ عَنْهُ: يَا أَبَا ذَرٍّ، أَطْرَفَنِي بِشَيْءٍ مِنَ الْعِلْمِ، فَكَتَبَ إِلَيْهِ: أَنَّ الْعِلْمَ كَثِيرٌ، وَلَكِنْ إِنْ قَدَرْتَ أَنْ لَا تُسِيءَ إِلَى مَنْ تُحِبُّهُ، فَافْعَلْ».

قَالَ: «فَقَالَ لَهُ الرَّجُلُ: وَهَلْ رَأَيْتَ أَحَدًا يُسِيءُ إِلَى مَنْ يُحِبُّهُ؟ فَقَالَ لَهُ: نَعَمْ، نَفْسُكَ أَحَبُّ النَّفْسِ إِلَيْكَ، فَإِذَا أَنْتَ عَصَيْتَ اللَّهَ فَقَدْ أَسَأْتَ إِلَيْهَا».

Muhammad Bin yahya, from Ahmad Bin Muhammad, from one of his companions, from Al Hassan Bin Ali Bin Abu Usman, from Wasil, from Abdullah Bin Sinan,

(It has been narrated) from Abu Abdullah^{asws} having said: ‘A man came over to Abu Zarrar and he said, ‘O Abu Zarrar! What is the matter with us that we dislike the death?’ So hear said: ‘Because you are all building the world and ruining the Hereafter, therefore you are disliking to be transferred from buildings to the ruins’.

So he said to himar, ‘So how do you see our proceeding to Allah^{azwj}?’ So hear said: ‘As for the good ones from you, so he is like the absentee proceeding to his family, and as for the disobedient ones from you, so he is like the absconder (slave) returning to his master’.

So he said: ‘So how do you see our state in the Presence of Allah^{azwj}?’ Hear said: ‘Your deeds would be presented upon the Book. Allah^{azwj} is Saying [82: 13] Most surely the righteous are in Bliss, [82: 14] And most surely the wicked are in Blazing Fire’.

He^{asws} said: ‘So the man said, ‘So where is the Mercy of Allah^{azwj}?’ Hear said: ‘The Mercy of Allah^{azwj} is nearby to the good doers’.

Abu Abdullah^{asws} said: ‘And a man wrote to Abu Zarrar, may Allah^{azwj} be Pleased with him^{as}, ‘O Abu Zarrar! Present to me something from the knowledge’. So hear wrote to him: ‘The knowledge is a lot, but if you are able that you do not disappoint the one whom you love, then do so’. So the man said to himar, ‘And have you seen anyone who disappoint the one whom he loves?’ So hear said to him: ‘Yes, your soul is the most beloved of the selves to you. So when you disobey Allah^{azwj}, so you would have disappointed it’.¹¹⁰

21. عَنْ عِدَّةٍ مِنْ أَصْحَابِنَا، عَنْ أَحْمَدَ بْنِ مُحَمَّدَ بْنِ خَالِدٍ، عَنْ عُثْمَانَ بْنِ عِيسَى، عَنْ سَمَاعَةَ: عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ، قَالَ: سَمِعْتُهُ يَقُولُ: «اصْبِرُوا عَلَى طَاعَةِ اللَّهِ، وَتَصَبَّرُوا عَنْ مَعْصِيَةِ اللَّهِ، فَإِنَّمَا الدُّنْيَا سَاعَةٌ، فَمَا مَضَى فَلَسْتُ تَجِدُ لَهُ سُرُورًا وَلَا حُزْنَ، وَمَا لَمْ يَأْتِ فَلَسْتُ تَعْرِفُهُ، فَاصْبِرْ عَلَى تِلْكَ السَّاعَةِ الَّتِي أَنْتَ فِيهَا، فَكَأَنَّكَ قَدْ اغْتَبَطْتَ».

A number of our companions, from Ahmad Bin Muhammad Bin Khalid, from Usman Bin Isa, from Sama’at,

(It has been narrated) from Abu Abdullah^{asws}, said, ‘I heard him^{asws} saying: ‘Be patient upon the obedience of Allah^{azwj} and observe patience from the disobedience of Allah^{azwj}, for rather, the world is for a moment. So what is past, you will neither find joy for it nor a grief, and what has not come yet, so you do not recognise it. Therefore, be patient upon that time which you are in (now), so it would be as if you have been backbit’.¹¹¹

22. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ مُحَمَّدَ بْنِ عِيسَى، عَنْ يُونُسَ، عَنْ رَجُلٍ: عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ، قَالَ: «قَالَ الْخَضِرُ لِمُوسَى عَلَيْهِ السَّلَامُ: يَا مُوسَى، إِنَّ أَصْلَحَ يَوْمِكَ الَّذِي هُوَ أَمَامَكَ، فَانْظُرْ أَيُّ يَوْمٍ هُوَ، وَأَعِدْ لَهُ الْجَوَابَ، فَإِنَّكَ مَوْقُوفٌ وَمَسْئُولٌ، وَخُذْ مَوْعِظَتَكَ مِنَ الدَّهْرِ؛ فَإِنَّ الدَّهْرَ طَوِيلٌ قَصِيرٌ، فَاعْمَلْ كَأَنَّكَ تَرَى ثَوَابَ عَمَلِكَ لِيَكُونَ أَطْمَعُ لَكَ فِي الْآخِرَةِ؛ فَإِنَّ مَا هُوَ آتٍ مِنَ الدُّنْيَا كَمَا هُوَ قَدْ وَلَّى مِنْهَا».

Ali Bin Ibrahim, from Muhammad Bin Isa, from Yunus, from a man,

(It has been narrated) from Abu Abdullah^{asws} having said: ‘Al-Khizr^{as} said to Musa^{as}: ‘O Musa^{as}! Rectify the day which is in front of you^{as}, so look which

day it is and prepare the answer for it, for you^{as} would be Paused and Questioned; and take your^{as} advice from the time, for the long time is short, therefore work as if you^{as} can see the Rewards for your deed so that you^{as} in order for it to be a greed for you^{as} regarding the Hereafter, for whatever comes from the word is like what has turned away from it'.¹¹²

23. عِدَّةٌ مِنْ أَصْحَابِنَا، عَنْ سَهْلِ بْنِ زِيَادٍ، عَنْ يَعْقُوبَ بْنِ يَزِيدَ، عَمَّنْ ذَكَرَهُ: عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ، قَالَ: «قِيلَ لِأَمِيرِ الْمُؤْمِنِينَ عَلَيْهِ السَّلَامُ: عَظْمًا، وَأَوْجَزَ، فَقَالَ: الدُّنْيَا حَلَالُهَا حَسَابٌ، وَحَرَامُهَا عَقَابٌ، وَإِنِّي لَكُمْ بِالرُّوحِ وَلَمَّا تَأْسَوْا بِسُنَّةِ نَبِيِّكُمْ؟ تَطْلُبُونَ مَا يُطْغِيكُمْ، وَلَا تَرْضَوْنَ مَا يَكْفِيكُمْ».

A number of our companions, from Sahl Bin Ziyad, from Yaqoub Bin Yazeed, from the one who mentioned it,

(It has been narrated) from Abu Abdullah^{asws} having said: 'It was said to Amir Al-Momineen^{asws}, 'Advise us and be brief'. So he^{asws} said: 'The world, its Permissible would be accounted for, and its Prohibition would be Punished for, and I^{asws} am cautioning you of the comfort, and for what are you not following the Sunnah of your Prophet^{saww}, seeking what would make you transgress, and you are not being pleased with what is sufficing you?'¹¹³

204- بَابُ مَنْ يَعْيبُ النَّاسَ

Chapter 204 – The one who faults the people

1. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ ؛ وَعِدَّةٌ مِنْ أَصْحَابِنَا، عَنْ سَهْلِ بْنِ زِيَادٍ جَمِيعًا، عَنْ ابْنِ أَبِي نَجْرَانَ، عَنْ عَاصِمِ بْنِ حُمَيْدٍ، عَنْ أَبِي حَمْزَةَ الثُّمَالِيِّ: عَنْ أَبِي جَعْفَرٍ عَلَيْهِ السَّلَامُ، قَالَ: «إِنْ أَسْرَعَ الْخَيْرُ ثَوَابًا أَلْبَرُ، وَإِنْ أَسْرَعَ الشَّرُّ عِقَابًا الْبَغْيُ، وَكَفَى بِالْمَرْءِ عَيْبًا أَنْ يُبْصِرَ مِنَ النَّاسِ مَا يَعْمَى عَنْهُ مِنْ نَفْسِهِ، أَوْ يُعَيِّرَ النَّاسَ بِمَا لَا يَسْتَطِيعُ تَرْكُهُ، أَوْ يُؤْذِيَ جَلِيسَهُ بِمَا لَا يَعْنِيهِ».

Ali Bin Ibrahim, from his father and a number of our companions, from Sahl Bin Ziyad, from Ibn Abu Najra, from Aasim Bin Humeyd, from Abu Hamza Al Sumaly,

(It has been narrated) from Abu Ja'far^{asws} having said: 'The quickest Reward for the goodness is for righteousness and the quickest Punishment for an evil is for the transgression, and it suffices with the person as a fault that he sees from the people what he does not see from his own self, or he faults the people with what he himself has no capacity to leave, or he hurts his associate with what there is no meaning'.¹¹⁴

2. مُحَمَّدُ بْنُ يَحْيَى، عَنْ أَحْمَدَ بْنِ مُحَمَّدَ بْنِ عِيسَى، عَنْ عَلِيِّ بْنِ النُّعْمَانِ، عَنْ ابْنِ مُسْكَانَ، عَنْ أَبِي حَمْزَةَ، قَالَ: سَمِعْتُ عَلِيَّ بْنَ الْحُسَيْنِ عَلَيْهِمَا السَّلَامُ يَقُولُ: «قَالَ رَسُولُ اللَّهِ ﷺ: كَفَى بِالْمَرْءِ عَيْبًا أَنْ يُبْصِرَ مِنَ النَّاسِ مَا يَعْمَى عَلَيْهِ مِنْ نَفْسِهِ، وَأَنْ يُؤْذِيَ جَلِيسَهُ بِمَا لَا يَعْنِيهِ».

Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Ali Bin Al Nu'man, from Ibn Muskan, from Abu Hamza who said,

‘I heard Ali^{asws} Bin Al-Husayn^{asws} saying: ‘Rasool-Allah^{saww} said: ‘It suffices with the person as a fault that he sees from the people what he is blind upon from his own self, and that he hurts his associate with that which is meaningless/worthless’.¹¹⁵

3. مُحَمَّدُ بْنُ يَحْيَى، عَنِ الْحُسَيْنِ بْنِ إِسْحَاقَ، عَنْ عَلِيِّ بْنِ مَهْزِيَارٍ، عَنْ حَمَّادِ بْنِ عِيسَى، عَنِ الْحُسَيْنِ بْنِ مُخْتَارٍ، عَنْ بَعْضِ أَصْحَابِهِ: عَنْ أَبِي جَعْفَرٍ عَلَيْهِ السَّلَامُ، قَالَ: «كَفَى بِالْمَرْءِ عَيْبًا أَنْ يَتَعَرَّفَ مِنْ عُيُوبِ النَّاسِ مَا يَعْمَى عَلَيْهِ مِنْ أَمْرِ نَفْسِهِ، أَوْ يَعِيبَ عَلَى النَّاسِ أَمْرًا هُوَ فِيهِ لَا يَسْتَطِيعُ التَّحَوُّلَ عَنْهُ إِلَى غَيْرِهِ، أَوْ يُؤْذِي حَلِيسَهُ بِمَا لَا يَعْنِيهِ».

Muhammad Bin Yahya, from Al Husayn Bin Is'haq, from Ali Bin Mahziyar, from Hammad Bin Isa, from Al Husayn Bin Mukhtar, from one of his companions,

(It has been narrated) from Abu Ja'far^{asws} having said: ‘It suffices with the person as a fault that he introduces from the faults of the people what he is blind to upon from the matter of his own self, or he faults upon the people of a matter which he himself does not have the capacity to leave and move to other than that, or he hurts his associate with that which is worthless’.¹¹⁶

4. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ مُحَمَّدِ بْنِ عِيسَى، عَنْ يُونُسَ، عَنْ أَبِي عَبْدِ الرَّحْمَنِ الْأَعْرَجِ وَعُمَرَ بْنِ أَبَانَ، عَنْ أَبِي حَمْزَةَ: عَنْ أَبِي جَعْفَرٍ وَعَلِيِّ بْنِ الْحُسَيْنِ صَلَّوَاتُ اللَّهِ عَلَيْهِمْ، قَالَا: «إِنَّ أَسْرَعَ الْخَيْرِ ثَوَابًا الْبِرَّ، وَأَسْرَعَ الشَّرِّ عُقُوبَةٌ الْبَغْيِ، وَكَفَى بِالْمَرْءِ عَيْبًا أَنْ يَنْظُرَ فِي عُيُوبِ غَيْرِهِ مَا يَعْمَى عَلَيْهِ مِنْ عَيْبِ نَفْسِهِ، أَوْ يُؤْذِي حَلِيسَهُ بِمَا لَا يَعْنِيهِ، أَوْ يَنْهَى النَّاسَ عَمَّا لَا يَسْتَطِيعُ تَرْكُهُ».

Ali Bin Ibrahim, from Muhammad Bin Isa, from Yunus, from Abu Abdul Rahman Al A'raj and Umar Bin Aban, from Abu Hamza,

(It has been narrated) from Abu Ja'far^{asws} and Ali^{asws} Bin Al-Husayn^{asws} both^{asws} having said: ‘The quickest Reward for a goodness is for the righteousness, and the quickest Punishment for an evil is for the transgression; and it suffices with the person as a fault that he looks into the faults of others from what he is blind upon from the faults of his own self, or he hurts his associate with that which is meaningless, or he forbids the people from that what he himself has not capacity to leave’.¹¹⁷

205 - بَابُ أَنَّهُ لَا يُؤَاخِذُ الْمُسْلِمُ بِمَا عَمِلَ فِي الْجَاهِلِيَّةِ

Chapter 205 – It is such that the Muslim would not be seized for what he did during the pre-Islamic period

1. مُحَمَّدُ بْنُ يَحْيَى، عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عِيسَى، عَنْ ابْنِ مَجْزُوبٍ، عَنْ جَمِيلِ بْنِ صَالِحٍ، عَنْ أَبِي عُبَيْدَةَ: عَنْ أَبِي جَعْفَرٍ عَلَيْهِ السَّلَامُ، قَالَ: «إِنَّ نَاسًا أَتَوْا رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بَعْدَ مَا أَسْلَمُوا، فَقَالُوا: يَا رَسُولَ اللَّهِ، أُيْخِذُ الرَّجُلُ مِنَّا بِمَا كَانَ عَمَلٌ فِي الْجَاهِلِيَّةِ بَعْدَ إِسْلَامِهِ؟ فَقَالَ لَهُمْ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: مِنْ حَسَنِ إِسْلَامِهِ، وَصَحَّ يَقِينُ إِيمَانِهِ، لَمْ يَأْخُذْهُ اللَّهُ — تَبَارَكَ

وَتَعَالَى — بِمَا عَمِلَ فِي الْجَاهِلِيَّةِ ؛ وَمَنْ سَخِفَ إِسْلَامُهُ، وَلَمْ يَصِحَّ يَقِينُ إِيمَانِهِ، أَخَذَهُ اللَّهُ — تَبَارَكَ وَتَعَالَى — بِالْأَوَّلِ وَالْآخِرِ».

Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Ibn Mahboub, from Jameel Bin Salih, from Abu Ubeyda,

(It has been narrated) from Abu Ja'far^{asws} having said: 'Some people came to Rasool-Allah^{saww} after having become Muslims, and they said, 'O Rasool-Allah^{saww}! Would the man from us be seized with what he had done during the pre-Islamic period, after his professing to Islam?' So Rasool-Allah^{saww} said to them: 'The one who makes his Islam to be good and corrects the certainty of his Emān, Allah^{azwj} Blessed and High will not Seize him for what he had done during the pre-Islamic period; and the one whose Islam is absurd and he does not correct the certainty of his Emān, Allah^{azwj} Blessed and High will Seize him for the former and the latter'.¹¹⁸

2. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنِ الْقَاسِمِ بْنِ مُحَمَّدٍ، عَنِ الْمُنْقَرِيِّ، عَنْ فَضِيلِ بْنِ عِيَاضٍ، قَالَ: سَأَلْتُ أَبَا عَبْدِ اللَّهِ عليه السلام عَنِ الرَّجُلِ يُحْسِنُ فِي الْإِسْلَامِ: أَيُؤَاخِذُ بِمَا عَمِلَ فِي الْجَاهِلِيَّةِ؟ فَقَالَ: « قَالَ النَّبِيُّ ﷺ: مَنْ أَحْسَنَ فِي الْإِسْلَامِ، لَمْ يُؤَاخِذْ بِمَا عَمِلَ فِي الْجَاهِلِيَّةِ ؛ وَمَنْ أَسَاءَ فِي الْإِسْلَامِ، أُخِذَ بِالْأَوَّلِ وَالْآخِرِ ».

Ali Bin Ibrahim, from his father, from Al Qasim Bin Muhammad Al Jowhary, from Al Minqary, from Fuzayl Bin Ayaz who said,

'I asked Abu Abdullah^{asws} about the man is good during Al-Islam, would he be seized for what he had done during the pre-Islamic period?' So he^{asws} said: 'The Prophet^{saww} said: 'The one who is good during Al-Islam would not be Seized for what he had done during the pre-Islamic period; but the one who is evil during Al-Islam would be Seized for the former and the latter'.¹¹⁹

206 - بَابُ أَنَّ الْكُفْرَ مَعَ التَّوْبَةِ لَا يُبْطِلُ الْعَمَلَ

Chapter 206 – The Kufr (disbelief) along with the repentance does not invalidate the deed

1. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنِ ابْنِ مَحْبُوبٍ وَغَيْرِهِ، عَنِ الْعَلَاءِ بْنِ رَزِينٍ، عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ: عَنْ أَبِي جَعْفَرٍ عليه السلام، قَالَ: « مَنْ كَانَ مُؤْمِنًا فَعَمِلَ خَيْرًا فِي إِيمَانِهِ، ثُمَّ أَصَابَتْهُ فِتْنَةٌ فَكُفِرَ، ثُمَّ تَابَ بَعْدَ كُفْرِهِ، كُتِبَ لَهُ وَحُوسِبَ بِكُلِّ شَيْءٍ كَانَ عَمَلُهُ فِي إِيمَانِهِ، وَلَا يُبْطِلُهُ الْكُفْرُ إِذَا تَابَ بَعْدَ كُفْرِهِ ».

Ali Bin Ibrahim, from his father, from Ibn Mahboub and someone else, from Al A'ala Bin Razeyn, from Muhammad Bin Muslim,

(It has been narrated) from Abu Ja'far^{asws} having said: 'The one who was a Momin and he does good during his Emān, then strife hits him, so he disbelieves, then repents after his disbelief (Kufr), it would be Written for him, and he would be Reckoned with everything which he had done during his Emān, and the Kufr (disbelief) would not invalidate it, when he did repent after his Kufr (disbelief)'.¹²⁰

207 - بَابُ الْمُعَافَيْنِ مِنَ الْبَلَاءِ

Chapter 207 – The ones Protected from the afflictions

1. عِدَّةٌ مِنْ أَصْحَابِنَا، عَنْ سَهْلِ بْنِ زِيَادٍ ؛ وَعَلِيِّ بْنِ إِبْرَاهِيمَ، عَنْ أَبِيهِ جَمِيعاً، عَنْ ابْنِ مَحْبُوبٍ وَغَيْرِهِ، عَنْ أَبِي حَمْزَةَ: عَنْ أَبِي جَعْفَرٍ عَلَيْهِ السَّلَامُ، قَالَ: «إِنَّ لِلَّهِ — عِزَّ وَجَلَّ — ضَنَائِنَ يَضُنُّ بِهِمُ مِنَ الْبَلَاءِ، فَيَحْيِيهِمْ فِي عَافِيَةٍ، وَيَرْزُقُهُمْ فِي عَافِيَةٍ، وَيَمِيتُهُمْ فِي عَافِيَةٍ، وَيُعِثُّهُمْ فِي عَافِيَةٍ، وَيُسْكِنُهُمُ الْجَنَّةَ فِي عَافِيَةٍ».

A number of our companions, from Sahl Bin Ziyad and Ali Bin Ibrahim, form his father, altogether from Ibn Mahboub and someone else, from Abu Hamza,

(It has been narrated) from Abu Ja'far^{asws} having said: 'For Allah^{azwj} Mighty and Majestic there are 'Protected ones', the afflictions being Withheld from them. So He^{azwj} Gives them life in good health, and Sustaining them in good health, and Causing them to die in good health, and Resurrecting them in good health, and Making them to dwell in the Paradise in good health'.¹²¹

2. عِدَّةٌ مِنْ أَصْحَابِنَا، عَنْ أَحْمَدَ بْنِ مُحَمَّدَ بْنِ خَالِدٍ، عَنْ عُثْمَانَ بْنِ عِيسَى، عَنْ إِسْحَاقَ بْنِ عَمَّارٍ: عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ، قَالَ: سَمِعْتُهُ يَقُولُ: «إِنَّ اللَّهَ — عِزَّ وَجَلَّ — خَلَقَ خَلْقًا ضَنُّ بِهِمُ مِنَ الْبَلَاءِ: خَلَقَهُمْ فِي عَافِيَةٍ، وَأَحْيَاهُمْ فِي عَافِيَةٍ، وَأَمَاتَهُمْ فِي عَافِيَةٍ، وَأَدْخَلَهُمُ الْجَنَّةَ فِي عَافِيَةٍ».

A number of our companions, from Ahmad Bin Muhammad Bin Khalid, from Usman Bin Isa, from Is'haq Bin Ammar,

(It has been narrated) from Abu Abdullah^{asws}, said, 'I heard him^{asws} saying that Allah^{azwj} Mighty and Majestic Created a people, Protecting them from the afflictions. Creating them in good health, and Letting them to live in good health, and Causing them to die in good health, and Entering them into the Paradise in good health'.¹²²

3. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ ؛ وَعِدَّةٌ مِنْ أَصْحَابِنَا، عَنْ سَهْلِ بْنِ زِيَادٍ جَمِيعاً، عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ، عَنْ ابْنِ الْقَدَّاحِ: عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ، قَالَ: «إِنَّ لِلَّهِ — عِزَّ وَجَلَّ — ضَنَائِنَ مِنْ خَلْقِهِ: يَغْذُوهُمْ بِنِعْمَتِهِ، وَيَحْبُوهُمْ بِعَافِيَتِهِ، وَيُدْخِلُهُمُ الْجَنَّةَ بِرَحْمَتِهِ، تَمُرُّ بِهِمُ الْبَلَايَا وَالْفِتَنُ لَا تَضُرُّهُمْ شَيْئاً».

Ali Bin Ibrahim, from his father and a number of our companions, from Sahl Bin Ziyad, altogether from Ja'far Bin Muhammad, from Ibn Al Qaddah,

(It has been narrated) from Abu Abdullah^{asws} having said: 'For Allah^{azwj} Mighty and Majestic there are 'Protected ones' from His^{azwj} creatures, Providing them with His^{azwj} Bounties, and Endowing them by His good health, and Entering them into the Paradise by His^{azwj} Mercy, the affliction and the strife passes them but without harming them by anything'.¹²³

208 - بَابُ مَا رُفِعَ عَنِ الْأَمَةِ

Chapter 208 – What the community is exempted from

1. الْحُسَيْنُ بْنُ مُحَمَّدٍ، عَنْ مُعَلَّى بْنِ مُحَمَّدٍ، عَنْ أَبِي دَاوُدَ الْمُسْتَرِقِّ، قَالَ: حَدَّثَنِي عَمْرُو بْنُ مَرْوَانَ، قَالَ: سَمِعْتُ أَبَا عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ يَقُولُ: « قَالَ رَسُولُ اللَّهِ ﷺ: رُفِعَ عَنْ أُمَّتِي أَرْبَعُ خِصَالٍ: خَطَاؤُهَا، وَنَسْيَانُهَا، وَمَا أُكْرِهُوا عَلَيْهِ، وَمَا لَمْ يُطِيقُوا؛ وَذَلِكَ قَوْلُ اللَّهِ عَزَّ وَجَلَّ: (رَبَّنَا لَا تُؤَاخِذْنَا إِنْ نَسِينَا أَوْ أَخْطَأْنَا رَبَّنَا وَلَا تَحْمِلْ عَلَيْنَا إَصْرًا كَمَا حَمَلْتَهُ عَلَى الَّذِينَ مِنْ قَبْلِنَا رَبَّنَا وَلَا تُحَمِّلْنَا مَا لَا طَاقَةَ لَنَا بِهِ) وَقَوْلُهُ: (إِلَّا مَنْ أَكْرِهَ وَقَلْبُهُ مُطْمَئِنٌّ بِالْإِيمَانِ) ».

Al Husayn Bin Muhammad, from Moalla Bin Muhammad, from Abu Dawood Al Mustariq who said, 'Amro Bin Marwan narrated to me saying,

'I heard Abu Abdullah^{asws} saying: 'Rasool-Allah^{saww} said: 'Four characteristics have been Raised from my^{saww} community (exempted from) – its mistakes, and its forgetfulness, and whatever is compelled upon one, and what one cannot endure, and these are the Words of Allah^{azwj} Mighty and Majestic [2: 286] Our Lord! Do not Seize us if we forget or make a mistake; Our Lord! Do not lay on us a burden as You did Lay on those before us, Our Lord do not Impose upon us that which we have not the strength to bear. And His^{azwj} Words [16: 106] except the one who is compelled while his heart is at rest on account of faith'.¹²⁴

2. الْحُسَيْنُ بْنُ مُحَمَّدٍ، عَنْ مُحَمَّدِ بْنِ أَحْمَدَ النَّهْدِيِّ رَفَعَهُ: عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ، قَالَ: « قَالَ رَسُولُ اللَّهِ ﷺ: وَضِعَ عَنْ أُمَّتِي تِسْعُ خِصَالٍ: الْخَطَأُ، وَالنَّسْيَانُ، وَمَا لَا يَعْلَمُونَ، وَمَا لَا يُطِيقُونَ، وَمَا اضْطُرُّوا إِلَيْهِ، وَمَا اسْتَكْرَهُوا عَلَيْهِ، وَالطَّيْرَةُ، وَالْوَسْوَسةُ فِي التَّفَكُّرِ فِي الْخَلْقِ، وَالْحَسَدُ مَا لَمْ يُظْهَرْ بِلِسَانٍ أَوْ يَدٍ ».

Al Husayn Bin Muhammad, from Muhammad Bin Ahmad Al Nahdy, raising it,

(It has been narrated) from Abu Abdullah^{asws} having said: 'Rasool-Allah^{saww} said: 'Nine characteristics have been Dropped from my^{saww} community – the mistake, and the forgetfulness, and what they are not knowing, and what they are not enduring, and what they are desperate to, and what they are compelled upon, and the evil omen, and the uncertainty in the pondering in the creation, and the envy what is not made apparent either by the tongue or the hand'.¹²⁵

209 - بَابُ أَنَّ الْإِيمَانَ لَا يَضُرُّ مَعَهُ سَيِّئَةٌ، وَالْكُفْرَ لَا يَنْفَعُ مَعَهُ حَسَنَةٌ

Chapter 209 – The Emān is such that along with it an evil deed will not harm, and the Kufr (disbelief) is such that along with it a good deed will not benefit

1. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ مُحَمَّدِ بْنِ عِيسَى، عَنْ يُونُسَ، عَنْ يَعْقُوبَ بْنِ شُعَيْبٍ، قَالَ: قُلْتُ لِأَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ: هَلْ لِأَحَدٍ عَلَى مَا عَمِلَ ثَوَابٌ عَلَى اللَّهِ مَوْجُوبٌ إِلَّا الْمُؤْمِنِينَ؟ قَالَ: « لَا ».

Ali Bin Ibrahim, from Muhammad Bin Isa, from Yunus, from Yaqoub Bin Shuayb who said,

‘I said to Abu Abdullah^{asws}, ‘Is there for anyone an Obligated Reward for what he does except for the Momineen?’ He^{asws} said: ‘No’.¹²⁶

2. عَنْهُ، عَنْ يُونُسَ، عَنْ بَعْضِ أَصْحَابِهِ: عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ، قَالَ: « قَالَ مُوسَى لِلْخَضِرِ عَلَيْهِ السَّلَامُ: قَدْ تَحَرَّمْتُ بِصُحْبَتِكَ، فَأَوْصِنِي، قَالَ لَهُ: الزَّمْ مَا لَا يَضُرُّكَ مَعَهُ شَيْءٌ، كَمَا لَا يَنْفَعُكَ مَعَ غَيْرِهِ شَيْءٌ ».

From him, from Yunus, from one of his companions,

(It has been narrated) from Abu Abdullah^{asws} having said: ‘Musa^{as} said to Al-Khizr^{as}: ‘You have sanctified me^{as} by your^{as} company, therefore advise me^{as}’. He^{as} said to him^{as}: ‘Necessitate (Emān) what would not harm you^{as} anything along with it, just as it would not benefit you^{as} anything along with other than it’.¹²⁷

3. عَنْهُ، عَنْ يُونُسَ، عَنْ ابْنِ بُكَيْرٍ، عَنْ أَبِي أُمَيَّةَ يُونُسَ بْنِ ثَابِتٍ، قَالَ: سَمِعْتُ أَبَا عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ يَقُولُ: « لَا يَضُرُّ مَعَ الْإِيمَانِ عَمَلٌ، وَلَا يَنْفَعُ مَعَ الْكُفْرِ عَمَلٌ، أَلَا تَرَى أَنَّهُ قَالَ: (وَمَا مَنَعَهُمْ أَنْ تُقْبَلَ مِنْهُمْ نَفَقَاتُهُمْ إِلَّا أَنَّهُمْ كَفَرُوا بِاللَّهِ وَرَسُولِهِ)، (وَمَا تَوْأَلَتْهُمْ أَكْفَرُونَ) ».

From him, from Yunus, from Ibn Bukeyr, from Abu Ameyt Yusuf Bin Sabit who said,

‘I heard Abu Abdullah^{asws} saying: ‘Along with Emān, no deed would harm you, nor would a deed benefit you along with Kufr (disbelief). Do you not see that He^{azwj} Said [9: 54] And nothing hinders their spending being Accepted from them, except that they disbelieve in Allah and in His Rasool, and they are dying while they are disbelievers (Kafiroun)’.¹²⁸

4. مُحَمَّدُ بْنُ يَحْيَى، عَنْ أَحْمَدَ بْنِ مُحَمَّدَ بْنِ عِيسَى، عَنْ ابْنِ فَضَّالٍ، عَنْ ثَعْلَبَةَ، عَنْ أَبِي أُمَيَّةَ يُونُسَ بْنِ ثَابِتٍ عَنْ أَبِي سَعْدَةَ: عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ، قَالَ: قَالَ: « الْإِيمَانُ لَا يَضُرُّ مَعَهُ عَمَلٌ، وَكَذَلِكَ الْكُفْرُ لَا يَنْفَعُ مَعَهُ عَمَلٌ ».

Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Ibn Fazzal, from Sa’alba, from Abu Ameyt Yusuf Bin Sabi Bin Abu Sa’da,

(It has been narrated) from Abu Abdullah^{asws} having said: ‘The Emān is such that no deed would harm along with it, and similar to that is the Kufr (disbelief), no deed would benefit along with it’.¹²⁹

5. أَحْمَدُ بْنُ مُحَمَّدٍ، عَنْ الْحُسَيْنِ بْنِ سَعِيدٍ، عَمَّنْ ذَكَرَهُ، عَنْ عُبَيْدِ بْنِ زُرَّارَةَ، عَنْ مُحَمَّدِ بْنِ مَارْدٍ، قَالَ: قُلْتُ لِأَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ: حَدِيثُ رُوِيَ لَنَا أَنَّكَ قُلْتَ: إِذَا عَرَفْتَ فاعْمَلْ مَا شِئْتَ؟

فَقَالَ: « قَدْ قُلْتَ ذَلِكَ ».

قَالَ: قُلْتُ: وَإِنْ زَنَوْنَا، أَوْ سَرَقْنَا، أَوْ شَرَبْنَا الْخَمْرَ؟

فَقَالَ لِي: «إِنَّا لِلَّهِ وَإِنَّا إِلَيْهِ رَاجِعُونَ»، وَاللَّهُ مَا أَنْصَفُونَا أَنْ نَكُونَ أُخَذْنَا بِالْعَمَلِ وَوُضِعَ عَنْهُمْ، إِنَّمَا قُلْتُ: إِذَا عَرَفْتَ فَاعْمَلْ مَا شِئْتَ مِنْ قَلِيلِ الْخَيْرِ وَكَثِيرِهِ؛ فَإِنَّهُ يَقْبَلُ مِنْكَ».

Ahmad Bin Muhammad, from Al Husayn Bin Saeed, from the one who mentioned it, from Ubed Bin Zurara, from Muhammad Bin Marid who said,

‘I said to Abu Abdullah^{asws}, ‘A Hadeeth has been reported to us that you^{asws} said: ‘When you recognise (Al-Wilaya) so you can do whatever you so desire to’. So he^{asws} said: ‘I^{asws} have said that’. I said, ‘And even if they commit adultery, or are stealing, or drinking the wine?’ So he^{asws} said to me: ‘We are from Allah^{azwj} and to Him^{azwj} we are returning. By Allah^{azwj}! They have not been fair to us^{asws}, that we^{asws} would be Seized with the deed and it has been Dropped from them? But rather, I^{asws} said, ‘When you recognise (Al-Wilayah), so do whatever you so desire to, be it from the little goodness and more, for it would be Accepted from you’.¹³⁰

6. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ مُحَمَّدِ بْنِ الرِّيَّانِ بْنِ الصَّلْتِ رَفَعَهُ: عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ، قَالَ: «كَانَ أَمِيرُ الْمُؤْمِنِينَ عَلَيْهِ السَّلَامُ كَثِيرًا مَا يَقُولُ فِي خُطْبَتِهِ: يَا أَيُّهَا النَّاسُ، دِينَكُمْ دِينَكُمْ؛ فَإِنَّ السَّيِّئَةَ فِيهِ خَيْرٌ مِنَ الْحَسَنَةِ فِي غَيْرِهِ، وَالسَّيِّئَةُ فِيهِ تَغْفَرُ، وَالْحَسَنَةُ فِي غَيْرِهِ لَا تُقْبَلُ».

Ali Bin Ibrahim, from his father, from Muhammad Bin Al Rayyan Bin Al Salt, raising it,

(It has been narrated) from Abu Abdullah^{asws} having said: ‘It was so that Amir Al-Momineen^{asws} was frequently saying in his^{asws} sermons: ‘O you people! Your Religion is your Religion, So the evil deed in it is better than the good deed in other (Religions), and the evil deed in it would be Forgiven, and the good deed in the other (Religions) would not be Accepted’.¹³¹

هَذَا آخِرُ كِتَابِ الْإِيمَانِ وَالْكَفْرِ، وَالطَّاعَاتِ وَالْمَعَاصِي مِنْ كِتَابِ الْكَافِي؛
وَالْحَمْدُ لِلَّهِ وَحْدَهُ، وَصَلَّى اللَّهُ عَلَى مُحَمَّدٍ وَآلِهِ

This is the end of the Book of Belief (Emān) and Disbelief (Kufr), and the obedience and the disobedience, from the Book Al Kafi; and the Praise is for Allah^{azwj}, Alone, and Blessings be upon Muhammad^{saww} and his^{saww} Progeny^{asws}.

Notes

- [illegible]

[illegible]

- 116 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 203 H 3
- 117 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 203 H 4
- 118 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 204 H 1
- 119 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 204 H 2
- 120 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 205 H 1
- 121 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 206 H 1
- 122 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 206 H 2
- 123 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 206 H 3
- 124 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 207 H 1
- 125 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 207 H 2
- 126 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 208 H 1
- 127 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 208 H 2
- 128 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 208 H 3
- 129 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 208 H 4
- 130 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 208 H 5
- 131 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 208 H 6

[6]

كِتَابُ الدُّعَاءِ

THE BOOK OF SUPPLICATION (1)

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ، وَصَلَّى اللَّهُ عَلَى سَيِّدِنَا مُحَمَّدٍ وَآلِهِ الطَّاهِرِينَ، وَسَلَّمْ تَسْلِيمًا.

In the Name of Allah^{azwj} the Beneficent, the Merciful. The Praise is for Allah^{azwj} Lord^{azwj} of the Worlds, and Blessing be upon our Chief Muhammad^{saww} and his^{saww} Purified Progeny^{asws}, and greetings with abundant greetings.

1 - بَابُ فَضْلِ الدُّعَاءِ وَالْحَثِّ عَلَيْهِ

Chapter 1 – The merits of the supplication and the urging upon it

1. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنْ حَمَّادِ بْنِ عِيسَى، عَنْ حَرِيزٍ، عَنْ زُرَّارَةَ، عَنْ أَبِي جَعْفَرٍ عَلَيْهِ السَّلَامُ، قَالَ: «إِنَّ اللَّهَ — عَزَّ وَجَلَّ — يَقُولُ: (إِنَّ الَّذِينَ يَسْتَكْبِرُونَ عَنْ عِبَادَتِي سَيَدْخُلُونَ جَهَنَّمَ دَاخِرِينَ)» قَالَ: «هُوَ الدُّعَاءُ، وَأَفْضَلُ الْعِبَادَةِ الدُّعَاءُ». قُلْتُ: (إِنَّ إِبْرَاهِيمَ لَأَوَّاهٌ حَلِيمٌ) ؟ قَالَ: «الْأَوَّاهُ هُوَ الدُّعَاءُ».

Ali Bin Ibrahim, from his father, from Hammad Bin Isa, from Hareyz, from Zurara,

(It has been narrated) from Abu Ja'far^{asws} having said: 'Allah^{azwj} Mighty and Majestic is Saying [40: 60] surely those who are too proud to worship Me shall soon enter Hell abased. It (worship) is the supplication, and the most superior of the (acts of) worship, is the supplication'. I said, '[9: 114] most surely Ibrahim was very tender-hearted, forbearing'. He^{asws} said: 'His tender-heartedness, it is (a reference to) the supplication'.¹

2. مُحَمَّدُ بْنُ يَحْيَى، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ، عَنْ مُحَمَّدِ بْنِ إِسْمَاعِيلَ وَابْنِ مَجْزُوبٍ جَمِيعًا، عَنْ حَنَّانِ بْنِ سَدِيرٍ، عَنْ أَبِيهِ، قَالَ: قُلْتُ لِأَبِي جَعْفَرٍ عَلَيْهِ السَّلَامُ: أَيُّ الْعِبَادَةِ أَفْضَلُ؟ فَقَالَ: «مَا مِنْ شَيْءٍ أَفْضَلَ عِنْدَ اللَّهِ — عَزَّ وَجَلَّ — مِنْ أَنْ يُسْأَلَ وَيُطْلَبَ مِمَّا عِنْدَهُ، وَمَا أَحَدٌ أَبْغَضَ إِلَى اللَّهِ — عَزَّ وَجَلَّ — مِنْ مَنْ يَسْتَكْبِرُ عَنْ عِبَادَتِهِ، وَلَا يُسْأَلُ مَا عِنْدَهُ».

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Muhammad Bin Ismail and Ibn Mahboub, altogether from Hanan Bin Sadeyr, from his father who said,

'I said to Abu Ja'far^{asws}, 'Which of the (acts of) worship is most superior?' So he^{asws} said: 'There is none from the things more superior in the Presence of Allah^{azwj} Mighty and Majestic that He^{azwj} should be asked and sought from

for what is with Him^{azwj}. There is no one more Hateful to Allah^{azwj} Mighty and Majestic than the one who is too arrogant from worshipping Him^{azwj} and he does not ask for what is with Him^{azwj}.²

3. أَبُو عَلِيٍّ الْأَشْعَرِيُّ، عَنْ مُحَمَّدِ بْنِ عَبْدِ الْجَبَّارِ، عَنْ صَفْوَانَ، عَنْ مُيَسَّرِ بْنِ عَبْدِ الْعَزِيزِ: عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ، قَالَ: قَالَ لِي: « يَا مُيَسَّرُ، ادْعُ، وَلَاتَقُلْ: إِنَّ الْأَمْرَ قَدْ فُرِغَ مِنْهُ ؛ إِنَّ عِنْدَ اللَّهِ — عَزَّ وَجَلَّ — مَنْزِلَةً لَاتُنَالُ إِلَّا بِمَسْأَلَةٍ، وَلَوْ أَنَّ عَبْدًا سَدَّ فَاهُ وَلَمْ يَسْأَلْ، لَمْ يُعْطَ شَيْئًا ؛ فَسَلْ تَعْطُ. يَا مُيَسَّرُ، إِنَّهُ لَيْسَ مِنْ بَابٍ يَقْرَعُ إِلَّا يُوشِكُ أَنْ يَفْتَحَ لِصَاحِبِهِ ».

Abu Ali Al Ashary, from Muhammad Bin Abdul Jabbar, from Safwan, from Muyassir Bin Abdul Aziz,

(It has been narrated) from Abu Abdullah^{asws}, said, 'He^{asws} said to me: 'O Muyassir! Supplicate and do not say that the matter has already been decided. In the Presence of Allah^{azwj} Might and Majestic there is a status which cannot be achieved except by asking (for it), and if a servant was to close his mouth and not ask, he would not be Given a thing. Therefore ask, you will be Given. O Muyassir! There is no door which is knocked upon except it is imminent that it would be opened for its comer'.³

4. حُمَيْدُ بْنُ زِيَادٍ، عَنِ الْخَشَّابِ، عَنِ ابْنِ بَقَّاحٍ، عَنْ مُعَاذٍ، عَنْ عَمْرِو بْنِ حُمَيْعٍ: عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ، قَالَ: « مَنْ لَمْ يَسْأَلِ اللَّهَ — عَزَّ وَجَلَّ — مِنْ فَضْلِهِ، افْتَقَرَ ».

Humeyd Bin Ziyad, from Al Khashhab, from Ibn Baqah, from Muaz, from Amro Bin Jumie,

(It has been narrated) from Abu Abdullah^{asws} having said: 'The one who does not ask Allah^{azwj} Mighty and Majestic of His^{azwj} Grace, so he would become poor'.⁴

5. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنْ حَمَّادِ بْنِ عِيسَى: عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ، قَالَ: سَمِعْتُهُ يَقُولُ: « ادْعُ، وَلَاتَقُلْ: قَدْ فُرِغَ مِنَ الْأَمْرِ ؛ فَإِنَّ الدُّعَاءَ هُوَ الْعِبَادَةُ، إِنَّ اللَّهَ — عَزَّ وَجَلَّ — يَقُولُ: (إِنَّ الَّذِينَ يَسْتَكْبِرُونَ عَنْ عِبَادَتِي سَيَدْخُلُونَ جَهَنَّمَ دَاخِرِينَ) وَقَالَ: (ادْعُونِي أَسْتَجِبْ لَكُمْ) ».

Ali Bin Ibrahim, from his father, from Hammad Bin Isa,

(It has been narrated) from Abu Abdullah^{asws}, said, 'I heard him^{asws} saying: 'Supplicate and do not say that the matter has already been decided, for the supplication, it is the worship. Allah^{azwj} Mighty and Majestic is Saying [40: 60] surely those who are too proud to worship Me shall soon enter Hell abased. And Said [40: 60] Call upon Me, I will Answer you'.⁵

6. أَبُو عَلِيٍّ الْأَشْعَرِيُّ، عَنْ مُحَمَّدِ بْنِ عَبْدِ الْجَبَّارِ، عَنْ ابْنِ أَبِي نَجْرَانَ، عَنْ سَيْفِ التَّمَّارِ، قَالَ: سَمِعْتُ أَبَا عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ يَقُولُ: « عَلَيْكُمْ بِالْدُّعَاءِ ؛ فَإِنَّكُمْ لَاتَقْرَبُونَ بِمِثْلِهِ، وَلَاتَتَرَكُوا صَغِيرَةً لَصَغَرَهَا أَنْ تَدْعُوا بِهَا ؛ إِنَّ صَاحِبَ الصَّغَارِ هُوَ صَاحِبُ الْكِبَارِ ».

Abu Ali Al Ashary, from Muhammad Bin Abdul Jabbar, from Ibn Abu Najran, from Sayf Al Tammar who said,

‘I heard Abu Abdullah^{asws} saying: ‘It is upon you to supplicate as you will not get closer (to Allah^{azwj}) with anything similar to it, nor should you neglect supplicating for a small (thing) due to its smallness. He^{azwj} is the Owner of the small as well as the big (things)’.⁶

7. عِدَّةٌ مِنْ أَصْحَابِنَا، عَنْ أَحْمَدَ بْنِ مُحَمَّدَ بْنِ عِيسَى، عَنْ الْحُسَيْنِ بْنِ سَعِيدٍ، عَنِ النَّضْرِ بْنِ سُوَيْدٍ، عَنِ الْقَاسِمِ بْنِ سُلَيْمَانَ، عَنْ عَبْدِ بْنِ زُرَّارَةَ، عَنْ أَبِيهِ، عَنْ رَجُلٍ، قَالَ: قَالَ أَبُو عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ: «الدُّعَاءُ هُوَ الْعِبَادَةُ الَّتِي قَالَ اللَّهُ عَزَّ وَجَلَّ: (إِنَّ الَّذِينَ يَسْتَكْبِرُونَ عَنْ عِبَادَتِي) الْآيَةَ، ادْعُ اللَّهَ — عَزَّ وَجَلَّ — وَلَاتَقُلْ: إِنَّ الْأَمْرَ قَدْ فُرِغَ مِنْهُ». قَالَ زُرَّارَةُ: إِنَّمَا يَعْنِي لِيَمْنَعَكَ إِيْمَانُكَ بِالْقَضَاءِ وَالْقَدَرِ أَنْ تُبَالِغَ بِالْدُّعَاءِ وَتَجْتَهِدَ فِيهِ، أَوْ كَمَا قَالَ.

A number of our companions, from Ahmad Bin Muhammad Bin Isa, from Al Husayn Bin Saeed, from Al Nazar Bin Suweyd, from Al Qasim Bin Suleyman, from Ubeyd Bin Zurara, from his father, from a man who said,

‘Abu Abdullah^{asws} said: ‘The supplication, it is the worship which Allah^{azwj} Mighty and Majestic Spoke of [40: 60] surely those who are too proud to worship Me – the Verse. Supplicate to Allah^{azwj} Mighty and Majestic and do not say that the matter has already been decided’.

Zurara (the narrator) said, ‘But rather, it means that your belief in the Ordainment and the Pre-determination would not prevent you that you should speak with the supplication and strive in his, or just as he^{asws} said’.⁷

8. عِدَّةٌ مِنْ أَصْحَابِنَا، عَنْ سَهْلِ بْنِ زِيَادٍ، عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ الْأَشْعَرِيِّ، عَنِ ابْنِ الْقَدَّاحِ: عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ، قَالَ: «قَالَ أَمِيرُ الْمُؤْمِنِينَ عَلَيْهِ السَّلَامُ: أَحَبُّ الْأَعْمَالِ إِلَى اللَّهِ — عَزَّ وَجَلَّ — فِي الْأَرْضِ الدُّعَاءُ، وَأَفْضَلُ الْعِبَادَةِ الْعَفَافُ». قَالَ: «وَكَانَ أَمِيرُ الْمُؤْمِنِينَ عَلَيْهِ السَّلَامُ رَجُلًا دَعَاءً».

A number of our companions, from Sahl Bin Ziyad, from Ja’far Bin Muhammad Al Ashary, from Ibn Al Qaddah,

(It has been narrated) from Abu Abdullah^{asws} having said: ‘Amir Al-Momineen^{asws} said: ‘The most Beloved of the deeds to Allah^{azwj} Mighty and Majestic in the earth, is the supplication, and the most superior of the (acts of) worship is the chastity’. He^{asws} said: ‘And Amir Al-Momineen^{asws} was a (frequently) supplicating person’.⁸

2- بَابُ أَنَّ الدُّعَاءَ سِلَاحُ الْمُؤْمِنِ

Chapter 2 – The supplication is a weapon of the Momin

1. عِدَّةٌ مِنْ أَصْحَابِنَا، عَنْ أَحْمَدَ بْنِ مُحَمَّدَ بْنِ خَالِدٍ، عَنْ أَبِيهِ، عَنْ فَضَالَةَ بْنِ أَيُّوبَ، عَنِ السَّكُونِيِّ: عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ، قَالَ: «قَالَ رَسُولُ اللَّهِ ﷺ: الدُّعَاءُ سِلَاحُ الْمُؤْمِنِ، وَعَمُودُ الدِّينِ، وَنُورُ السَّمَاوَاتِ وَالْأَرْضِ».

A number of our companions, from Ahmad Bin Muhammad Bin Khalid, from his father, from Fazalat Bin Ayoub, from Al Sakuny,

(It has been narrated) from Abu Abdullah^{asws} having said: ‘Rasool-Allah^{saww} said: ‘The supplication is a weapon of the Momin and a pillar of the Religion, and a Light of the skies and the earth’.⁹

2. وَبِهَذَا الْإِسْنَادِ، قَالَ: « قَالَ أَمِيرُ الْمُؤْمِنِينَ عَلَيْهِ السَّلَامُ: الدُّعَاءُ مِفْتَاحُ النَّجَاحِ وَمَقَالِيدُ الْفَلَاحِ، وَخَيْرُ الدُّعَاءِ مَا صَدَرَ عَنْ صَدْرٍ نَقِيٍّ وَقَلْبٍ تَقِيٍّ، وَفِي الْمُنَاجَاةِ سَبَبُ النِّجَاةِ، وَبِالْإِحْلَاصِ يَكُونُ الْخُلَاصُ، فَإِذَا اشْتَدَّ الْفَرْعُ فَلَئِي اللَّهِ الْمَفْرَعُ ».

And by this chain,

‘He^{asws} said: ‘The supplications are the keys to achievement and collars of the success, and the best of the supplication is what is generated by a clean chest and a fearful heart’.¹⁰

3. وَبِإِسْنَادِهِ، قَالَ: « قَالَ النَّبِيُّ ﷺ: أَلَا أَدُلُّكُمْ عَلَى سِلَاحٍ يُنَجِّيكُمْ مِنْ أَعْدَائِكُمْ، وَيُذِيرُ أَرْزَاقَكُمْ؟ قَالُوا: بَلَى، قَالَ: تَدْعُونَ رَبَّكُمْ بِاللَّيْلِ وَالنَّهَارِ؛ فَإِنَّ سِلَاحَ الْمُؤْمِنِ الدُّعَاءُ. ».

And by his chain,

‘He^{asws} said: ‘The Prophet^{saww} said: ‘Indeed! Shall I^{saww} point you all to a weapon to save you from your enemies and generate your sustenance?’ So they said, ‘Yes’. He^{saww} said: ‘You should be supplicating to your Lord^{azwj} by the night and the day, for a weapon of the Believers, it is the supplication’.¹¹

4. عِدَّةٌ مِنْ أَصْحَابِنَا، عَنْ سَهْلِ بْنِ زِيَادٍ، عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ الْأَشْعَرِيِّ، عَنْ ابْنِ الْقَدَّاحِ: عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ، قَالَ: « قَالَ أَمِيرُ الْمُؤْمِنِينَ عَلَيْهِ السَّلَامُ: الدُّعَاءُ تَرْسُ الْمُؤْمِنِ، وَمَتَى تَكْثُرَ قَرَعَ الْبَابِ يَفْتَحَ لَكَ ».

A number of our companions, from Sahl Bin Ziyad, from Ja’far Bin Muhammad Al Ashary, from Ibn Al Qaddah,

(It has been narrated) from Abu Abdullah^{asws} having said: ‘Amir Al-Momineen^{asws} said: ‘The supplication is a shield of the Momin, and when the door is knocked upon frequently, it would be opened for you’.¹²

5. عِدَّةٌ مِنْ أَصْحَابِنَا، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ، عَنْ ابْنِ فَضَّالٍ، عَنْ بَعْضِ أَصْحَابِنَا: عَنْ الرِّضَا عَلَيْهِ السَّلَامُ، أَنَّهُ كَانَ يَقُولُ لِأَصْحَابِهِ: « عَلَيْكُمْ بِسِلَاحِ الْأَنْبِيَاءِ » فَقِيلَ: وَمَا سِلَاحُ الْأَنْبِيَاءِ؟ قَالَ: « الدُّعَاءُ ».

A number of our companions, from Ahmad Bin Muhammad, from Ibn Fazzal, from one of our companions,

(It has been narrated) from Al-Reza^{asws} having frequently said to his^{asws} companions: ‘It is upon you to be with a weapon of the Prophets^{as}’. So it was said, ‘What is a weapon of the Prophets^{as}?’ He^{asws} said: ‘The supplication’.¹³

6. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنْ عَبْدِ اللَّهِ بْنِ الْمُغِيرَةِ، عَنْ أَبِي سَعِيدٍ الْبَجَلِيِّ، قَالَ: قَالَ أَبُو عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ: « إِنَّ الدُّعَاءَ أَنْفَعُ مِنَ السِّنَانِ ».

Ali Bin Ibrahim, from his father, from Abdullah Bin Al Mugheira, from Abu Saeed Al Bajaly who said,

‘Abu Abdullah^{asws} said: ‘The supplication is more piercing than the spear-heads’.¹⁴

7. عَنْهُ، عَنْ أَبِيهِ، عَنْ ابْنِ أَبِي عُمَيْرٍ، عَنْ عَبْدِ اللَّهِ بْنِ سِنَانٍ: عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ، قَالَ: «الدُّعَاءُ أَنْفَذُ مِنَ السِّنَانِ الْحَدِيدِ».

From him, from his father, from Ibn Abu Umeyr, from Abdullah Bin Sinan,

(It has been narrated) from Abu Abdullah^{asws} having said: ‘The supplication is more piercing than the spear-heads of the iron’.¹⁵

3- بَابُ أَنَّ الدُّعَاءَ يَرُدُّ الْبَلَاءَ وَالْقَضَاءَ

Chapter 3 – The supplication can repel the affliction and the Ordainment

1. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنْ ابْنِ أَبِي عُمَيْرٍ، عَنْ حَمَّادِ بْنِ عَثْمَانَ، قَالَ: سَمِعْتُهُ يَقُولُ: «إِنَّ الدُّعَاءَ يَرُدُّ الْقَضَاءَ، يَنْقُضُهُ كَمَا يَنْقُضُ السَّلَكُ وَقَدْ أُبْرِمَ إِبْرَامًا».

Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Hammad Bin Usman who said,

‘I heard him^{asws} saying: ‘The supplication repels the Ordainment and breaks it just as the rope does, and although it has been twirled and twisted (strong)’.¹⁶

2. عَنْهُ، عَنْ أَبِيهِ، عَنْ ابْنِ أَبِي عُمَيْرٍ، عَنْ هِشَامِ بْنِ سَالِمٍ، عَنْ عُمَرَ بْنِ يَزِيدٍ، قَالَ: سَمِعْتُ أَبَا الْحَسَنِ عَلَيْهِ السَّلَامُ يَقُولُ: «إِنَّ الدُّعَاءَ يَرُدُّ مَا قَدْ قَدَرَ وَمَا لَمْ يَقْدَرْ» قُلْتُ: وَمَا قَدْ قَدَرَ عَرَفْتُهُ، فَمَا لَمْ يَقْدَرْ؟ قَالَ: «حَتَّى لَا يَكُونَ».

From him, from his father, from Ibn Abu Umeyr, from Hisham Bin Salim, from Umar Bin Yazeed who said,

‘I heard Abu Al-Hassan^{asws} saying: ‘The supplication repels what has been Pre-determined and what has not been Pre-determined’. I said, ‘And what has been Pre-determined, I recognise it, so what has not been Pre-determined?’ He^{asws} said: ‘Until it does not happen’.¹⁷

3. أَبُو عَلِيٍّ الشَّاعِرِيُّ، عَنْ مُحَمَّدِ بْنِ عَبْدِ الْجَبَّارِ، عَنْ صَفْوَانَ، عَنْ بَسْطَامِ الزِّيَّاتِ: عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ، قَالَ: «إِنَّ الدُّعَاءَ يَرُدُّ الْقَضَاءَ وَقَدْ نَزَلَ مِنَ السَّمَاءِ وَقَدْ أُبْرِمَ إِبْرَامًا».

Abu Ali Al Ashary, from Muhammad Bin Abdul Jabbar, from Safwan, from Bistam Al Zayyat,

(It has been narrated) from Abu Abdullah^{asws} having said: ‘A supplication repels the Pre-determined (matters) and although it has descended from the sky and has been strengthened with a strengthening’.¹⁸

4. مُحَمَّدُ بْنُ يَحْيَى، عَنْ أَحْمَدَ بْنِ مُحَمَّدَ بْنِ عِيسَى، عَنْ أَبِي هَمَّامٍ إِسْمَاعِيلَ بْنِ هَمَّامٍ: عَنْ الرُّضَا عَلَيْهِ السَّلَامُ، قَالَ: « قَالَ عَلِيُّ بْنُ الْحُسَيْنِ عَلَيْهِ السَّلَامُ: إِنَّ الدُّعَاءَ وَالْبَلَاءَ لِيَتَرَفَقَانِ إِلَى يَوْمِ الْقِيَامَةِ ؛ إِنَّ الدُّعَاءَ لَيُرْدُ الْبَلَاءَ وَقَدْ أَبْرَمَ إِبْرَاهِمًا ». ».

Muhammad Bin Yahya, from Muhammad Bin Isa, from Abu Hammam Ismail Bin Hammad,

(It has been narrated) from Al-Reza^{asws} having said: ‘Ali^{asws} Bin Al Husayn^{asws} said: ‘The supplication and the affliction would both be together up to the Day of Judgment. The supplication repels the affliction and although it has been strengthened with a strengthening’.¹⁹

5. عِدَّةٌ مِنْ أَصْحَابِنَا، عَنْ سَهْلِ بْنِ زِيَادٍ، عَنْ الْحَسَنِ بْنِ عَلِيٍّ الْوَشَّاءِ: عَنْ أَبِي الْحَسَنِ عَلَيْهِ السَّلَامُ، قَالَ: « كَانَ عَلِيُّ بْنُ الْحُسَيْنِ عَلَيْهِ السَّلَامُ يَقُولُ: الدُّعَاءُ يَدْفَعُ الْبَلَاءَ النَّازِلَ وَمَا لَمْ يَنْزِلْ ». ».

A number of our companions, from Sahl Bin Ziyad, from Al Hassan Bin Ali Al Washa,

(It has been narrated) from Abu Al-Hassan^{asws} having said: ‘Ali^{asws} Bin Al-Husayn^{asws} was saying: ‘The supplication repels the affliction, the descended one and what has not descended yet’.²⁰

6. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنْ حَمَّادِ بْنِ عِيسَى، عَنْ حَرِيزٍ، عَنْ زُرَّارَةَ: عَنْ أَبِي جَعْفَرٍ عَلَيْهِ السَّلَامُ، قَالَ: قَالَ لِي: « أَلَا أَدُلُّكَ عَلَى شَيْءٍ لَمْ يَسْتَنْ فِيهِ رَسُولُ اللَّهِ ﷺ ؟ » قُلْتُ: بَلَى، قَالَ: « الدُّعَاءُ يَرُدُّ الْقَضَاءَ وَقَدْ أَبْرَمَ إِبْرَاهِمًا » وَضَمَّ أَصَابِعَهُ.

Ali Bin Ibrahim, from his father, from Hammad Bin Isa, from Hareyz, from Zurara,

(It has been narrated) from Abu Ja'far^{asws} having said: ‘He^{asws} said to me: ‘Shall I^{asws} point you to something which Rasool-Allah^{azwj} did not make an exclusion in it?’ I said, ‘Yes’. He^{asws} said: ‘A supplication repels the Ordainment and although it has been strengthened with a strengthening’, and he^{asws} clasped his^{asws} fingers’ (to demonstrate it).²¹

7. الْحُسَيْنُ بْنُ مُحَمَّدٍ، عَنْ مُعَلَّى بْنِ مُحَمَّدٍ، عَنْ الْوَشَّاءِ، عَنْ عَبْدِ اللَّهِ بْنِ سَنَانَ، قَالَ: سَمِعْتُ أَبَا عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ يَقُولُ: « الدُّعَاءُ يَرُدُّ الْقَضَاءَ بَعْدَ مَا أَبْرَمَ إِبْرَاهِمًا، فَأَكْثَرَ مِنَ الدُّعَاءِ فَإِنَّهُ مِفْتَاحُ كُلِّ رَحْمَةٍ، وَنَجَاحُ كُلِّ حَاجَةٍ، وَلَئِنْ أُلِمَّ مَا عِنْدَ اللَّهِ — عَزَّ وَجَلَّ — إِلَّا بِالْدُّعَاءِ ؛ وَإِنَّهُ لَيْسَ بَابٌ يَكْثُرُ قَرَعُهُ إِلَّا يُوشِكُ أَنْ يَفْتَحَ لِصَاحِبِهِ ». ».

Al Husayn Bin Muhammad, from Moalla Bin Muhammad, from Al Washha, from Abdullah Bin Sinan who said,

‘I heard Abu Abdullah^{asws} saying: ‘A supplication repels the Ordained matter what has been strengthened with a strengthening, therefore frequent from the supplications for these are the keys to every Mercy and an achievement for every need, and whatever is with Allah^{azwj} cannot be attained except by the supplication; and there is no door which is frequently knocked upon except that it is imminent that it would be opened for its comer’.²²

8. مُحَمَّدُ بْنُ يَحْيَى، عَنْ أَحْمَدَ بْنِ مُحَمَّدَ بْنِ عِيسَى، عَنْ ابْنِ مَحْبُوبٍ، عَنْ أَبِي وَلَّادٍ، قَالَ: قَالَ أَبُو الْحَسَنِ مُوسَى عَلَيْهِ السَّلَامُ: «عَلَيْكُمْ بِالدُّعَاءِ؛ فَإِنَّ الدُّعَاءَ لِلَّهِ وَالطَّلِبَ إِلَى اللَّهِ يَرُدُّ الْبَلَاءَ وَقَدْ قُدِّرَ وَقُضِيَ وَلَمْ يَبْقَ إِلَّا إِمَاضَاؤُهُ، فَإِذَا دَعَى اللَّهُ — عَزَّ وَجَلَّ — وَسُئِلَ صَرَفَ الْبَلَاءَ صَرَفَهُ».

Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Ibn Mahboub, from Abu Wallad who said,

‘Abu Al-Hassan Musa^{asws} said: ‘Upon you is with the supplication, for the supplicating to Allah^{azwj} and seeking to Allah^{azwj} repels the affliction and although it has been Pre-determined and there does not remain except for its coming to pass. So when Allah^{azwj} Mighty and Majestic is supplicated (to) and asked (from), He^{azwj} Dismisses the affliction with a Dismissal’.²³

9. الْحُسَيْنُ بْنُ مُحَمَّدٍ رَفَعَهُ، عَنْ إِسْحَاقَ بْنِ عَمَّارٍ، قَالَ: قَالَ أَبُو عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ: «إِنَّ اللَّهَ — عَزَّ وَجَلَّ — لَيَدْفَعُ بِالدُّعَاءِ الْأَمْرَ الَّذِي عَلِمَهُ أَنْ يَدْعَى لَهُ فَيَسْتَجِيبُ، وَلَوْ لَمَّا وَفَّقَ الْعَبْدُ مِنْ ذَلِكَ الدُّعَاءِ، لَأَصَابَهُ مِنْهُ مَا يَحْتَسِبُ مِنْ جَدِيدِ الْأَرْضِ».

Al Husayn Bin Muhammad, raising it, from Is’haq Bin Ammar who said, ‘Abu Abdullah^{asws} said: ‘Allah^{azwj} Mighty and Majestic Repels due to the supplication, the matter which He^{azwj} Knows that it would be supplicated for, so He^{azwj} would Answer; and if the servant does not supplicate in accordance to that, he would be hit from it (the affliction) what would bend his face to the earth’ (to humiliate him).²⁴

4- بَابُ أَنَّ الدُّعَاءَ شِفَاءٌ مِنْ كُلِّ دَاءٍ

Chapter 4 – The supplication is a healing from every illness

1. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنْ ابْنِ أَبِي عُمَيْرٍ، عَنْ أَسْبَاطِ بْنِ سَالِمٍ، عَنْ عَلَاءِ بْنِ كَامِلٍ، قَالَ: قَالَ لِي أَبُو عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ: «عَلَيْكَ بِالدُّعَاءِ؛ فَإِنَّهُ شِفَاءٌ مِنْ كُلِّ دَاءٍ».

Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Asbaat Bin Saalim, from Ala’a Bin Kaamil who said,

‘Abu Abdullah^{asws} said to me: ‘It is upon you with the supplication, for it is a healing from every illness’.²⁵

5- بَابُ أَنَّ مَنْ دَعَا اسْتَجِيبَ لَهُ

Chapter 5 – The one who supplicates, it would be Answered for him

1. مُحَمَّدُ بْنُ يَحْيَى، عَنْ أَحْمَدَ بْنِ مُحَمَّدَ بْنِ عِيسَى، عَنْ الْحَسَنِ بْنِ عَلِيٍّ، عَنْ عَبْدِ اللَّهِ بْنِ مَيْمُونِ الْقَدَّاحِ: عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ، قَالَ: «الدُّعَاءُ كَهْفُ الْإِجَابَةِ، كَمَا أَنَّ السَّحَابَ كَهْفُ الْمَطَرِ».

Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin isa, from Al Hassan Bin Ali, from Abdullah Bin Maymoun Al Qaddah,

(It has been narrated) from Abu Abdullah^{asws} having said: ‘The supplication and pleading before Allah for help is the means of its acceptance just as clouds are means of rain’.²⁶

2. عِدَّةٌ مِنْ أَصْحَابِنَا، عَنْ سَهْلِ بْنِ زِيَادٍ، عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ الْأَشْعَرِيِّ، عَنْ ابْنِ الْقَدَّاحِ: عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ، قَالَ: « مَا أَبْرَزَ عَبْدٌ يَدَهُ إِلَى اللَّهِ الْعَزِيزِ الْجَبَّارِ إِلَّا اسْتَحْيَا اللَّهُ — عَزَّ وَجَلَّ — أَنْ يَرُدَّهَا صَفْرًا حَتَّى يَجْعَلَ فِيهَا مِنْ فَضْلِ رَحْمَتِهِ مَا يَشَاءُ، فَإِذَا دَعَا أَحَدُكُمْ فَلَا يَرُدُّ يَدَهُ حَتَّى يَمْسَحَ عَلَى وَجْهِهِ وَرَأْسِهِ ».

A number of our companions, from Sahl Bin Ziyad, from Ja'far Bin Muhammad Al Ashary, from Ibn Al Qaddah,

(It has been narrated) from Abu Abdullah^{asws} having said: ‘A servant would not bring out his hands to Allah^{azwj}, the Strong, the Compeller, except that Allah^{azwj} Mighty and Majestic would be too Embarrassed that He^{azwj} returns his hand empty until He^{azwj} Makes it to be in it from the Grace of His^{azwj} Mercy, whatever He^{azwj} so Desires to. So whenever one of you supplicates, so he should not return his hand until he has wiped it upon his face and his head’.²⁷

6- بَابُ الْإِلْهَامِ الدُّعَاءِ

Chapter 6 – Inspiration for the supplication

1. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنْ ابْنِ أَبِي عُمَيْرٍ، عَنْ هِشَامِ بْنِ سَالِمٍ، قَالَ: قَالَ أَبُو عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ: « هَلْ تَعْرِفُونَ طُولَ الْبَلَاءِ مِنْ قَصْرِهِ؟ » قُلْنَا: لَا، قَالَ: « إِذَا أُلْهِمَ أَحَدُكُمْ الدُّعَاءَ عِنْدَ الْبَلَاءِ، فَاعْلَمُوا أَنَّ الْبَلَاءَ قَصِيرٌ ».

Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Hisham Bin Salim who said,

‘Abu Abdullah^{asws} said: ‘Are you recognising the lengthening of the affliction from its shortening?’ We said, ‘No’. He^{asws} said: ‘Whenever one of you is inspired for the supplication during the affliction, so he should know that the affliction is short (term)’.²⁸

2. مُحَمَّدُ بْنُ يَحْيَى، عَنْ أَحْمَدَ بْنِ مُحَمَّدَ بْنِ عِيسَى، عَنْ ابْنِ مَجْبُوبٍ، عَنْ أَبِي وَلَادٍ، قَالَ: قَالَ أَبُو الْحَسَنِ مُوسَى عَلَيْهِ السَّلَامُ: « مَا مِنْ بَلَاءٍ يَنْزِلُ عَلَى عَبْدٍ مُؤْمِنٍ فَيُلْهِمُهُ اللَّهُ — عَزَّ وَجَلَّ — الدُّعَاءَ، إِلَّا كَانَ كَشْفُ ذَلِكَ الْبَلَاءِ وَشَيْكًا؛ وَمَا مِنْ بَلَاءٍ يَنْزِلُ عَلَى عَبْدٍ مُؤْمِنٍ فَيُمْسِكُ عَنِ الدُّعَاءِ، إِلَّا كَانَ ذَلِكَ الْبَلَاءُ طَوِيلًا، فَإِذَا نَزَلَ الْبَلَاءُ فَعَلَيْكُمْ بِالدُّعَاءِ وَالتَّضَرُّعِ إِلَى اللَّهِ عَزَّ وَجَلَّ ».

Muhamad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Ibn Mahboub, from Abu Wallad who said,

‘Abu Al-Hassan Musa^{asws} said: ‘There is none from an affliction descending upon a Momin servant, so Allah^{azwj} Mighty and Majestic Inspires him for the supplication, except that, that affliction would be Removed imminently; and there is none from an affliction descending upon a Momin

servant, so he withholds from the supplication, except that, that affliction would be prolonged. So whenever the affliction descends, it would be upon you with the supplication and the pleading to Allah^{azwj}.²⁹

7- بَابُ التَّقَدُّمِ فِي الدُّعَاءِ

Chapter 7 – The preceding in the supplication

1. مُحَمَّدٌ بْنُ يَحْيَى، عَنْ أَحْمَدَ بْنِ مُحَمَّدَ بْنِ عِيسَى، عَنْ عَلِيِّ بْنِ الْحَكَمِ، عَنْ هِشَامِ بْنِ سَالِمٍ: عَنْ أَبِي عَبْدِ اللَّهِ عليه السلام، قَالَ: «مَنْ تَقَدَّمَ فِي الدُّعَاءِ اسْتَجِيبَ لَهُ إِذَا نَزَلَ بِهِ الْبَلَاءُ، وَقِيلَ: صَوْتُ مَعْرُوفٍ، وَلَمْ يُحْجَبْ عَنِ السَّمَاءِ؛ وَمَنْ لَمْ يَتَقَدَّمْ فِي الدُّعَاءِ لَمْ يَسْتَجِبْ لَهُ إِذَا نَزَلَ بِهِ الْبَلَاءُ، وَقَالَتِ الْمَلَائِكَةُ: إِنَّ ذَا الصَّوْتِ لَنَعْرِفُهُ.»

Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Ali Bin Al Hakam, from Hisham Bin Salim,

(It has been narrated) from Abu Abdullah^{asws} having said: ‘The one who precedes regarding the supplication, it would be Answered for him when the affliction does descends with him, and the Angels would say, ‘A well-known voice not Veiled from the sky’; and the one who does not precede regarding the supplication, it would not be Answered for him when the affliction does descend with him, and the Angels would said, ‘That is a voice we do not recognise’.³⁰

2. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنْ حَمَّادِ بْنِ عِيسَى، عَنْ ابْنِ سِنَانٍ، عَنْ عُبَيْسَةَ: عَنْ أَبِي عَبْدِ اللَّهِ عليه السلام، قَالَ: «مَنْ تَخَوَّفَ بَلَاءً يُصِيبُهُ فَتَقَدَّمَ فِيهِ بِالدُّعَاءِ، لَمْ يَرَهُ اللَّهُ — عَزَّ وَجَلَّ — ذَلِكَ الْبَلَاءَ أَبَدًا.»

Ali Bin Ibrahim, from his father, from Hammad Bin Isa, from Ibn Sinan, from Anbasa,

(It has been narrated) from Abu Abdullah^{asws}: ‘The one who is fearful from an affliction hitting him, so he should precede regarding it with the supplication. Allah^{azwj} Mighty and Majestic would not Show him the affliction, ever!’³¹

3. عِدَّةٌ مِنْ أَصْحَابِنَا، عَنْ أَحْمَدَ بْنِ مُحَمَّدَ بْنِ خَالِدٍ، عَنْ إِسْمَاعِيلَ بْنِ مِهْرَانَ، عَنْ مَنصُورِ بْنِ يُونُسَ، عَنْ هَارُونَ بْنِ خَارِجَةَ: عَنْ أَبِي عَبْدِ اللَّهِ عليه السلام، قَالَ: «إِنَّ الدُّعَاءَ فِي الرَّخَاءِ يَسْتَخْرِجُ الْخَوَائِجَ فِي الْبَلَاءِ.»

A number of our companions, from Ahmad Bin Muhammad Bin Khalid, from Ismail Bin Mihran, from Mansour Bin Yunus, from Haroun Bin Kharija,

(It has been narrated) from Abu Abdullah^{asws} having said: ‘The supplication during the prosperity are instrumental for what one needs in the time of afflictions’.³²

4. عَنْهُ، عَنْ عُثْمَانَ بْنِ عِيسَى، عَنْ سَمَاعَةَ، قَالَ: قَالَ أَبُو عَبْدِ اللَّهِ عليه السلام: «مَنْ سَرَّهُ أَنْ يُسْتَجَابَ لَهُ فِي الشَّدَّةِ، فَلْيَكْثِرِ الدُّعَاءَ فِي الرَّخَاءِ.»

From him, from Usman Bin Isa, from Sama’at who said,

‘Abu Abdullah^{asws} said: ‘The one who is cheerful that it (supplication) should be Answered for him during the difficulties, so let him frequent the supplication during the prosperity’.³³

5. عَنْهُ، عَنْ أَبِيهِ، عَنْ عَبْدِ اللَّهِ بْنِ يَحْيَى، عَنْ رَجُلٍ، عَنْ عَبْدِ الْحَمِيدِ بْنِ عَوَاضٍ الطَّائِي، عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ: عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ، قَالَ: «كَانَ جَدِّي يَقُولُ: تَقَدَّمُوا فِي الدُّعَاءِ؛ فَإِنَّ الْعَبْدَ إِذَا كَانَ دُعَاءُ فَنَزَلَ بِهِ الْبَلَاءُ فِدَعَا، قِيلَ: صَوْتُ مَعْرُوفٍ؛ وَإِذَا لَمْ يَكُنْ دُعَاءُ فَنَزَلَ بِهِ بَلَاءٌ فِدَعَا، قِيلَ: أَيْنَ كُنْتَ قَبْلَ الْيَوْمِ؟».

From him, from his father, from Ubeydullah Bin Yahya, from a man, from Abdul Hameed Bin Gaww^{as} Al Tai’y, from Muhammad Bin Muslim,

(It has been narrated) from Abu Abdullah^{asws} having said: ‘My^{asws} grandfather^{asws} was saying: ‘Precede in the supplication, for the servant, when he was supplicating, and the affliction descends with him, so he supplicates, it is said (by the Angels), ‘A well-known voice’; and when he does not happen to supplicate, and the affliction descends with him, so he does supplicate, it is said (by the Angels), ‘Where were you before today?’’.³⁴

6. الْحُسَيْنُ بْنُ مُحَمَّدٍ، عَنْ مُعَلَّى بْنِ مُحَمَّدٍ، عَنِ الْوَشَّاءِ، عَنْ حَدَّثِهِ: عَنْ أَبِي الْحَسَنِ الْأَوَّلِ، عَنْ أَبِيهِ عَلَيْهِ السَّلَامُ، قَالَ: «كَانَ عَلِيُّ بْنُ الْحُسَيْنِ عَلَيْهِ السَّلَامُ يَقُولُ: الدُّعَاءُ بَعْدَ مَا يَنْزِلُ الْبَلَاءُ لَا يَنْتَفِعُ بِهِ».

Al Husayn Bin Muhammad, from Moalla Bin Muhammad, from Al Washha, from the one who narrated it,

(It has been narrated) from Abu Al Hassan^{asws} the 1st having said: ‘Ali^{asws} Bin Al-Husayn^{asws} was saying: ‘One cannot benefit from a supplication after the descent of the affliction’.³⁵

8- بَابُ الْيَقِينِ فِي الدُّعَاءِ

Chapter 8 – The conviction (regarding the Answering) in the supplication

1. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنْ ابْنِ أَبِي عُمَيْرٍ، عَنْ سُلَيْمِ الْفَرَّاءِ، عَنْ حَدَّثِهِ: عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ، قَالَ: «إِذَا دَعَوْتَ، فَظُنِّ أَنْ حَاجَتَكَ بِالْبَابِ».

Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Suleym Al Fara’a, from the one who narrated it,

(It has been narrated) from Abu Abdullah^{asws} having said: ‘When you supplicate, so think that (the fulfilment of) your need is at the door (imminent)’.³⁶

9- بَابُ الْإِقْبَالِ عَلَى الدُّعَاءِ

Chapter 9 – The devotion upon the supplication

1. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنْ ابْنِ أَبِي عُمَيْرٍ، عَنْ سَيْفِ بْنِ عَمِيرَةَ، عَنْ سُلَيْمَانَ بْنِ عَمْرٍو، قَالَ: سَمِعْتُ أَبَا عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ يَقُولُ: «إِنَّ اللَّهَ — عَزَّ وَجَلَّ — لَا يَسْتَجِيبُ دُعَاءَ بَظْهَرِ قَلْبٍ سَاهٍ، فَإِذَا دَعَوْتَ فَأَقْبِلْ بِقَلْبِكَ، ثُمَّ اسْتَقِنْ بِالْإِجَابَةِ».

Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Sayf Bin Ameyra, from Suleyman Bin Amro who said,

‘I heard Abu Abdullah^{asws} saying: ‘Allah^{azwj} Mighty and Majestic does not Answer a supplication manifested by an inattentive heart. So whenever you do supplicate, be attentive with your heart, then be convinced of it being Answered’.³⁷

2. عِدَّةٌ مِنْ أَصْحَابِنَا، عَنْ سَهْلِ بْنِ زِيَادٍ، عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ الْأَشْعَرِيِّ، عَنْ ابْنِ الْقَدَّاحِ: عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ، قَالَ: «قَالَ أَمِيرُ الْمُؤْمِنِينَ صَلَوَاتُ اللَّهِ عَلَيْهِ: لَا يَقْبَلُ اللَّهُ — عَزَّ وَجَلَّ — دُعَاءَ قَلْبٍ لَاهٍ، وَكَانَ عَلِيٌّ عَلَيْهِ السَّلَامُ يَقُولُ: إِذَا دَعَا أَحَدُكُمْ لِلْمَيِّتِ، فَلَا يَدْعُو لَهُ وَقَلْبُهُ لَاهٍ عَنْهُ، وَلَكِنْ لِيَجْتَهِدَ لَهُ فِي الدُّعَاءِ».

A number of our companions, from Sahl Bin Ziyad, from Ja'far Bin Muhammad Al Ashary, from Ibn Al Qaddah,

(It has been narrated) from Abu Abdullah^{asws} having said: ‘Amir Al-Momineen^{asws} said: ‘Allah^{azwj} Mighty and Majestic does not Accept a supplication of an unmindful heart’; and it was so that Ali^{asws} was saying: ‘Whenever one of you supplicates for the deceased, so he should no supplicate for him while his heart is unmindful from him, but let him strive for him in the supplication’.³⁸

3. مُحَمَّدُ بْنُ يَحْيَى، عَنْ أَحْمَدَ بْنِ مُحَمَّدَ بْنِ عِيسَى، عَنْ بَعْضِ أَصْحَابِهِ، عَنْ سَيْفِ بْنِ عَمِيرَةَ، عَنْ سُلَيْمِ الْفَرَّاءِ، عَنْ ذَكْرَةَ: عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ، قَالَ: «إِذَا دَعَوْتَ فَأَقْبِلْ بِقَلْبِكَ، وَظَنَّ حَاجَتَكَ بِالْبَابِ».

Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from one of his companions, from Sayf Bin Ameyra, from Suleym Al Farra'a, from the one who mentioned it,

(It has been narrated) from Abu Abdullah^{asws} having said: ‘Whenever you supplicate, so be attentive with your heart and thinking that (the fulfilment of) your need is at the door (imminent)’.³⁹

4. عِدَّةٌ مِنْ أَصْحَابِنَا، عَنْ أَحْمَدَ بْنِ مُحَمَّدَ بْنِ خَالِدٍ، عَنْ إِسْمَاعِيلَ بْنِ مِهْرَانَ، عَنْ سَيْفِ بْنِ عَمِيرَةَ، عَنْ ذَكْرَةَ: عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ، قَالَ: «إِنَّ اللَّهَ — عَزَّ وَجَلَّ — لَا يَسْتَجِيبُ دُعَاءَ بَظْهَرِ قَلْبٍ قَاسٍ».

A number of our companions, from Ahmad Bin Muhammad Bin Khalid, from Ismail Bin Mihran, from Sayf Bin Ameyra, from the one who mentioned it,

(It has been narrated) from Abu Abdullah^{asws} having said: ‘Allah^{azwj} Mighty and Majestic does not Answer a supplication manifested by a cruel heart’.⁴⁰

5. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنْ ابْنِ أَبِي عُمَيْرٍ، عَنْ هِشَامِ بْنِ الْحَكَمِ: عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ، قَالَ: «لَمَّا اسْتَسْقَى رَسُولُ اللَّهِ ﷺ وَسَقَى النَّاسَ حَتَّى قَالُوا: إِنَّهُ الْغُرْقُ، وَقَالَ رَسُولُ اللَّهِ ﷺ يَدُهُ وَرَدَّهَا: اللَّهُمَّ حَوَالَيْنَا، وَلَا عَلَيْنَا». قَالَ: «فَتَفَرَّقَ السَّحَابُ، فَقَالُوا: يَا رَسُولَ اللَّهِ، اسْتَسْقَيْتَ لَنَا فَلَمْ نُسَقِ، ثُمَّ اسْتَسْقَيْتَ لَنَا فَسُقِينَا؟ قَالَ: إِنِّي دَعَوْتُ وَلَيْسَ لِي فِي ذَلِكَ نِيَّةٌ، ثُمَّ دَعَوْتُ وَلِي فِي ذَلِكَ نِيَّةٌ».

Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Hisham Bin Al Hakam,

(It has been narrated) from Abu Abdullah^{asws} having said: ‘When Rasool-Allah^{saww} supplicated for the rain and the people were drenched to the extent that they said, ‘It’s drowning (us)’, and Rasool-Allah^{saww} said (gestured) by his^{saww} hand and returned it: ‘O Allah^{azwj}! Around us and not upon us!’

He^{asws} said: ‘So the clouds dispersed, and they said, ‘O Rasool-Allah^{saww}! You^{saww} supplicated for the rain for us but we were not quenched, then you^{saww} supplicated for the rain for us, so we were quenched’. He^{saww} said: ‘I^{saww} supplicated and there was no intention for me^{saww} during that, then I^{saww} supplicated, and for me^{saww} there was an intention regarding that’.⁴¹

10- بَابُ الْإِلْحَاحِ فِي الدُّعَاءِ وَالتَّلَبُّثِ

Chapter 10 – Insistence during the supplication and the awaiting (for the Answering)

1. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنْ ابْنِ أَبِي عُمَيْرٍ، عَنْ حُسَيْنِ بْنِ عَطِيَّةَ، عَنْ عَبْدِ الْعَزِيزِ الطَّوِيلِ، قَالَ: قَالَ أَبُو عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ: «إِنَّ الْعَبْدَ إِذَا دَعَا لَمْ يَزَلِ اللَّهُ — تَبَارَكَ وَتَعَالَى — فِي حَاجَتِهِ مَا لَمْ يَسْتَعْجَلْ».

مُحَمَّدُ بْنُ يَحْيَى، عَنْ أَحْمَدَ بْنِ مُحَمَّدَ بْنِ عِيسَى، عَنْ ابْنِ أَبِي عُمَيْرٍ، عَنْ حُسَيْنِ بْنِ عَطِيَّةَ، عَنْ عَبْدِ الْعَزِيزِ الطَّوِيلِ، عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ، مِثْلُهُ.

Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Husayn Bin Atiyya, from Abdul Aziz Al Taweel who said,

‘Abu Abdullah^{asws} said: ‘A servant (of Allah^{azwj}), when he supplicates, Allah^{azwj} Blessed and High does not Cease to be in (the fulfilment) of his need for as long as he does not haste (in getting it Answered)’.

Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Ibn Abu Umeyr, from Husayn Bin Atiyya, from Abdul Aziz Al Taweel, from Abu Abdullah^{asws} – similar to it’.⁴²

2. مُحَمَّدُ بْنُ يَحْيَى، عَنْ أَحْمَدَ بْنِ مُحَمَّدَ بْنِ عِيسَى، وَعَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ جَمِيعاً، عَنْ ابْنِ أَبِي عُمَيْرٍ، عَنْ هِشَامِ بْنِ سَالِمٍ وَحَفْصِ بْنِ الْبَخْتَرِيِّ وَغَيْرِهِمَا: عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ، قَالَ: «إِنَّ الْعَبْدَ إِذَا عَجَلَ فَقَامَ لِحَاجَتِهِ، يَقُولُ اللَّهُ تَبَارَكَ وَتَعَالَى: أَمَا يَعْلَمُ عَبْدِي أَنِّي أَنَا اللَّهُ الَّذِي أَقْضِي الْحَوَائِجَ؟».

Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa and Ali Bin Ibrahim, from his father, altogether from Ibn Abu Umeyr, from Hisham Bin Salim and Hafsa Bin Al Bakhtary and others,

(It has been narrated) from Abu Abdullah^{asws} having said: ‘A servant, when he makes haste (for its Answer), so he stands for his need, Allah^{azwj} Blessed and High is Saying: “Does My^{azwj} servant not know that I^{azwj} am Allah^{azwj} Who Fulfils the needs?”’.⁴³

3. مُحَمَّدُ بْنُ يَحْيَى، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ، عَنْ ابْنِ أَبِي عُمَيْرٍ، عَنْ سَيْفِ بْنِ عَمِيرَةَ، عَنْ مُحَمَّدِ بْنِ مَرْوَانَ، عَنْ الْوَلِيدِ بْنِ عَقَبَةَ الْهَجَرِيِّ، قَالَ: سَمِعْتُ أَبَا جَعْفَرٍ عَلَيْهِ السَّلَامُ يَقُولُ: « وَاللَّهِ، لَا يُلِحُّ عَبْدٌ مُؤْمِنٌ عَلَى اللَّهِ — عَزَّ وَجَلَّ — فِي حَاجَتِهِ إِلَّا قَضَاهَا لَهُ ».

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Ibn Abu Umeyr, from Sayf Bin Ameyra, from Muhammad Bin Marwan, from Al Waleed Bin Uqba Al Hajariy who said,

‘I heard Abu Ja’far^{asws} saying: ‘By Allah^{azwj}! A Momin servant will not insist upon Allah^{azwj} Mighty and Majestic regarding his needs except He^{azwj} would Fulfil it for him’.⁴⁴

4. عَنْهُ، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ عِيسَى، عَنْ الْحَجَّالِ، عَنْ حَنَّانٍ، عَنْ أَبِي الصَّبَّاحِ، عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ، قَالَ: « إِنَّ اللَّهَ — عَزَّ وَجَلَّ — كَرِهَ إِلْحَاحَ النَّاسِ بَعْضُهُمْ عَلَى بَعْضٍ فِي الْمَسْأَلَةِ، وَأَحَبُّ ذَلِكَ لِنَفْسِهِ، إِنَّ اللَّهَ — عَزَّ وَجَلَّ — يُحِبُّ أَنْ يُسْأَلَ وَيُطْلَبَ مَا عِنْدَهُ ».

From him, from Ahmad Bin Muhammad Bin Isa, from Al Hajjal, from Hassan, from Abu Al Sabbah,

(It has been narrated) from Abu Abdullah^{asws} having said: ‘Allah^{azwj} Mighty and Majestic Dislikes the people insisting before one another for help but He^{azwj} Loves that for Himself^{azwj} that He^{azwj} should be asked (from), and He^{azwj} be sought for what is with Him^{azwj}’.⁴⁵

5. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنْ ابْنِ أَبِي عُمَيْرٍ، عَنْ حُسَيْنِ الْأَحْمَسِيِّ، عَنْ رَجُلٍ، عَنْ أَبِي جَعْفَرٍ عَلَيْهِ السَّلَامُ، قَالَ: « لَا وَاللَّهِ، لَا يُلِحُّ عَبْدٌ عَلَى اللَّهِ — عَزَّ وَجَلَّ — إِلَّا اسْتَجَابَ لَهُ ».

Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Husayn Al Ahmasy, from a man,

(It has been narrated) from Abu Ja’far^{asws} having said: ‘No, by Allah^{azwj}! No servant (of Allah^{azwj}) would insist upon Allah^{azwj} Mighty and Majestic except Allah^{azwj} would Answer for him’.⁴⁶

6. عِدَّةٌ مِنْ أَصْحَابِنَا، عَنْ سَهْلِ بْنِ زِيَادٍ، عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ الْأَشْعَرِيِّ، عَنْ ابْنِ الْقَدَّاحِ: عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ، قَالَ: « قَالَ رَسُولُ اللَّهِ ﷺ: رَحِمَ اللَّهُ عَبْدًا طَلَبَ مِنْ اللَّهِ — عَزَّ وَجَلَّ — حَاجَةً فَالْحَقَّ فِي الدُّعَاءِ، اسْتَجِيبَ لَهُ أَوْ لَمْ يُسْتَجِبْ لَهُ، وَتَلَا هَذِهِ آيَةً: (وَأَدْعُوا رَبِّي عَسَىٰ أَلاَّ أَكُونَ بِدُعَاءِ رَبِّي شَقِيًّا) ».

A number of our companions, from Sahl Bin Ziyad, from Ja’far Bin Muhammad Al Ashary, from Ibn Al Qaddah,

(It has been narrated) from Abu Abdullah^{asws} having said: ‘Rasool-Allah^{saww} said: ‘May Allah^{azwj} be Merciful upon a servant who seeks a need

from Allah^{azwj} Mighty and Majestic, so he is insistent in the supplication, whether is it Answered for him or not Answered for him'; and he^{asws} recited this Verse [19: 48] And I will withdraw from you and what you call on besides Allah, and I will call upon my Lord, perhaps I shall not remain unblessed in calling upon my Lord'.⁴⁷

11- بَابُ تَسْمِيَةِ الْحَاجَةِ فِي الدُّعَاءِ

Chapter 11 – Specifying the need during the supplication

1. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنْ ابْنِ أَبِي عُمَيْرٍ، عَنْ أَبِي عَبْدِ اللَّهِ الْفَرَّاءِ: عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ، قَالَ: «إِنَّ اللَّهَ — تَبَارَكَ وَتَعَالَى — يَعْلَمُ مَا يُرِيدُ الْعَبْدُ إِذَا دَعَا، وَلَكِنَّهُ يُحِبُّ أَنْ تُبَيَّنَ إِلَيْهِ الْحَوَائِجُ، فَإِذَا دَعَا فَسَمِّ حَاجَتَكَ.»

Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Abu Abdullah Al Fara'a,

(It has been narrated) from Abu Abdullah^{asws} having said: 'Allah^{azwj} Blessed and High Knows what the servant wants when he supplicates to Him^{azwj}, but He^{azwj} Loves it that the need be transmitted to Him^{azwj}. Therefore, whenever you supplicate, so specify your need'.

وَفِي حَدِيثٍ آخَرَ، قَالَ: قَالَ: «إِنَّ اللَّهَ — عَزَّ وَجَلَّ — يَعْلَمُ حَاجَتَكَ وَمَا تُرِيدُ، وَلَكِنْ يُحِبُّ أَنْ تُبَيَّنَ إِلَيْهِ الْحَوَائِجُ.»

And in another Hadeeth, he^{asws} said: 'Allah^{azwj} Mighty and Majestic Knows your need and what you want, but He^{azwj} Loves it that the need be transmitted to Him^{azwj}'.⁴⁸

12- بَابُ إِخْفَاءِ الدُّعَاءِ

Chapter 12 – Concealment of the supplication

1. مُحَمَّدُ بْنُ يَحْيَى، عَنْ أَحْمَدَ بْنِ مُحَمَّدَ بْنِ عِيسَى، عَنْ أَبِي هَمَّامٍ إِسْمَاعِيلَ بْنِ هَمَّامٍ: عَنْ أَبِي الْحَسَنِ الرِّضَا عَلَيْهِ السَّلَامُ، قَالَ: «دَعْوَةُ الْعَبْدِ سِرًّا — دَعْوَةٌ وَاحِدَةٌ — تَعْدِلُ سَبْعِينَ دَعْوَةً عَلَانِيَةً.»

Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Abu Hammam Ismail Bin Hammam,

(It has been narrated) from Abu Al-Hassan Al-Reza^{asws} having said: 'One secretive supplication of the servant equates to seventy supplications publicly'.

وَفِي رِوَايَةٍ أُخْرَى: «دَعْوَةٌ تُخْفِيهَا أَفْضَلُ عِنْدَ اللَّهِ مِنْ سَبْعِينَ دَعْوَةً تُظْهِرُهَا.»

And in another report, (He^{asws} said): 'A concealed supplication is more superior in the Presence of Allah^{azwj} than seventy apparent supplications'.⁴⁹

13- بَابُ الْأَوْقَاتِ وَالْحَالَاتِ الَّتِي تُرْجَى فِيهَا الْجَابَةُ

Chapter 13 – The timings and the situation in which the Answer is hoped for

1. عِدَّةٌ مِنْ أَصْحَابِنَا، عَنْ أَحْمَدَ بْنِ مُحَمَّدَ بْنِ خَالِدٍ، عَنْ يَحْيَى بْنِ إِبْرَاهِيمَ بْنِ أَبِي الْبَلَادِ، عَنْ أَبِيهِ، عَنْ زَيْدِ الشَّحَّامِ، قَالَ: قَالَ أَبُو عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ: «اطْلُبُوا الدُّعَاءَ فِي أَرْبَعِ سَاعَاتٍ: عِنْدَ هُبُوبِ الرِّيحِ، وَزَوَالِ الظُّلُمِ، وَنَزُولِ الْقَطْرِ، وَأَوَّلِ قَطْرَةٍ مِنْ دَمِ الْقَتِيلِ الْمُؤْمِنِ؛ فَإِنَّ أَبْوَابَ السَّمَاءِ تَفْتَحُ عِنْدَ هَذِهِ الْأَشْيَاءِ».

A number of our companions, from Ahmad Bin Muhammad Bin Khalid, from Yahya Bin Ibrahim Bin Abu Al Balaad, from his father, from Zayd Al Shahaam who said,

‘Abu Abdullah^{asws} said: ‘Seek the supplication during four timings – during the gusts of the winds, and the decline of the shadows, and the descent of the (rain) drops, and the first drop of blood of the murdered Momin, for the doors of the sky are Opened during these things’.⁵⁰

2. عَنْهُ، عَنْ أَبِيهِ، وَغَيْرِهِ، عَنِ الْقَاسِمِ بْنِ عُرْوَةَ، عَنْ أَبِي الْعَبَّاسِ فَضْلِ الْبَقْبَاقِ، قَالَ: قَالَ أَبُو عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ: «يُسْتَجَابُ الدُّعَاءُ فِي أَرْبَعَةِ مَوَاطِنَ: فِي الْوَتْرِ، وَبَعْدَ الْفَجْرِ، وَبَعْدَ الظُّهْرِ، وَبَعْدَ الْمَغْرَبِ».

From him, from his father and someone else, from Al Qasim Bin Urwat, from Abu Al Abbas Fazl Al Baqbaaq who said,

‘Abu Abdullah^{asws} said: ‘A supplication is Answered in four places – during Al-Witr, and after Al-Fajr, and after Al-Zohr and after Al-Maghrib (Salāts)’.⁵¹

3. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنِ النَّوْفَلِيِّ، عَنِ السَّكُونِيِّ، عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ، قَالَ: «قَالَ أَمِيرُ الْمُؤْمِنِينَ عَلَيْهِ السَّلَامُ: اغْتَنِمُوا الدُّعَاءَ عِنْدَ أَرْبَعٍ: عِنْدَ قِرَاءَةِ الْقُرْآنِ، وَعِنْدَ الْأَذَانِ، وَعِنْدَ نَزُولِ الْغَيْثِ، وَعِنْدَ التَّقَاءِ الصَّفِّينَ لِلشَّهَادَةِ».

Ali Bin Ibrahim, from his father, from Al Nowfaly, from Al Sakuny,

(It has been narrated) from Abu Abdullah^{asws} having said: ‘Amir Al-Momineen^{asws} said: ‘Seize (the opportunity for) the supplication during four (timings) – during recitation of the Quran, and during the (recitation of) the Azaan, and during the descent of the rain, and during the meeting of the two rows (of armies), for the martyrdom’.⁵²

4. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنِ ابْنِ أَبِي عُمَيْرٍ، عَنْ جَمِيلِ بْنِ دَرَّاجٍ، عَنْ عَبْدِ اللَّهِ بْنِ عَطَاءٍ، عَنْ أَبِي جَعْفَرٍ عَلَيْهِ السَّلَامُ، قَالَ: «كَانَ أَبِي إِذَا كَانَتْ لَهُ إِلَى اللَّهِ حَاجَةٌ طَلَبَهَا فِي هَذِهِ السَّاعَةِ» يَعْنِي زَوَالَ الشَّمْسِ.

Ali Bin Ibrahim, from his father, from Ibn Abu Umer, from Jameel Bin Darraj, from Abdullah Bin Ata’a,

(It has been narrated) from Abu Ja’far^{asws} having said: ‘Whenever My^{asws} father^{asws} had a need to Allah^{azwj}, he^{asws} would seek it during this time, meaning the decline of the sun (at midday)’.⁵³

5. عَنْهُ، عَنْ أَبِيهِ، عَنْ حَمَّادِ بْنِ عِيسَى، عَنْ حُسَيْنِ بْنِ الْمُخْتَارِ، عَنْ أَبِي بَصِيرٍ: عَنْ أَبِي عَبْدِ اللَّهِ عليه السلام، قَالَ: «إِذَا رَقَّ أَحَدُكُمْ فَلْيَدْعُ؛ فَإِنَّ الْقَلْبَ لَا يَرِقُّ حَتَّى يَخْلُصَ».

From him, from his father, from Hammad Bin Isa, from Husayn Bin Al Mukhtar, from Abu Baseer,

(It has been narrated) from Abu Abdullah^{asws} having said: ‘Whenever one of you feels soft-hearted, so let him supplicate, for the heart does not soften until it is sincere’.⁵⁴

6. عِدَّةٌ مِنْ أَصْحَابِنَا، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ خَالِدٍ، عَنْ شَرِيفِ بْنِ سَابِقٍ، عَنِ الْفَضْلِ بْنِ أَبِي قُرَّةٍ: عَنْ أَبِي عَبْدِ اللَّهِ عليه السلام، قَالَ: «قَالَ رَسُولُ اللَّهِ ﷺ: خَيْرُ وَقْتٍ دَعَوْتُمْ اللَّهَ — عَزَّ وَجَلَّ — فِيهِ الْأَسْحَارُ، وَتَلَا هَذِهِ الْآيَةَ فِي قَوْلِ يَعْقُوبَ عليه السلام: (سَوْفَ أَسْتَغْفِرُ لَكُمْ رَبِّي) وَقَالَ: أَخْرَهُمْ إِلَى السَّحَرِ».

A number of our companions, from Ahmad Bin Muhammad Bin Khalid, from Shareef Bin Sabiq, from Al Fazl Bin Abu Qurra,

(It has been narrated) from Abu Abdullah^{asws} having said: ‘Rasool-Allah^{saww} said: ‘The best time for you to supplicate to Allah^{azwj} Mighty and Majestic in is the pre-dawn’, and he^{asws} recited this Verse regarding the words of Yaqoub^{as} [12: 98] He said: Soon I will ask for your Forgiveness from my Lord, and he^{asws} said: ‘He^{as} delayed them to the pre-dawn’.⁵⁵

7. الْحُسَيْنُ بْنُ مُحَمَّدٍ، عَنْ أَحْمَدَ بْنِ إِسْحَاقَ، عَنْ سَعْدَانَ بْنِ مُسْلِمٍ، عَنْ مُعَاوِيَةَ بْنِ عَمَّارٍ: عَنْ أَبِي عَبْدِ اللَّهِ عليه السلام، قَالَ: «كَانَ أَبِي إِذَا طَلَبَ الْحَاجَةَ طَلَبَهَا عِنْدَ زَوَالِ الشَّمْسِ، فَإِذَا أَرَادَ ذَلِكَ قَدَّمَ شَيْئًا فَتَصَدَّقَ بِهِ، وَشَمَّ شَيْئًا مِنْ طِيبٍ، وَرَاحَ إِلَى الْمَسْجِدِ، وَدَعَا فِي حَاجَتِهِ بِمَا شَاءَ اللَّهُ».

Al Husayn Bin Muhammad, from Ahmad Bin Is’haq, from Sa’dan Bin Muslim, from Muawiya Bin Ammar,

(It has been narrated) from Abu Abdullah^{asws} having said: ‘It was so that whenever my^{asws} father^{asws} sought the need, sought it during the decline of the sun (at midday). So whenever he^{asws} intended that, he^{asws} preceded it with something and gave it in charity with it, and smelt something from the perfume, and went to the Masjid and supplicated regarding his^{asws} need with whatever he^{asws} so desired to’.⁵⁶

8. عِدَّةٌ مِنْ أَصْحَابِنَا، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ خَالِدٍ، عَنْ عَلِيِّ بْنِ حَدِيدٍ رَفَعَهُ: إِلَى أَبِي عَبْدِ اللَّهِ عليه السلام، قَالَ: «إِذَا اقشَعَرَ جِلْدُكَ وَدَمَعَتْ عَيْنَاكَ، فَدُونَكَ دُونَكَ، فَقَدْ قُصِدَ قُصْدُكَ».

قَالَ: وَرَوَاهُ مُحَمَّدُ بْنُ إِسْمَاعِيلَ، عَنْ أَبِي إِسْمَاعِيلَ السَّرَّاجِ، عَنْ مُحَمَّدِ بْنِ أَبِي حَمَزَةَ، عَنْ سَعِيدٍ، مِثْلَهُ.

A number of our companions, from Ahmad Bin Muhammad Bin Khalid, from Ali Bin Hadeed,

(It has been narrated) raising it to Abu Abdullah^{asws} having said: ‘Whenever the hairs on you skin stand up and your eyes are filled with tears, so supplicate, your supplication, for your purpose is on its way (to be fulfilled)’.

He (the narrator) said, ‘And Muhammad Bin Ismail reported it from Abu Ismail Al Sarraj, from Muhammad Bin Abu Hamza, from Saeed – similar to it’.⁵⁷

9. عَنْهُ، عَنِ الْجَامُورَانِي، عَنِ الْحَسَنِ بْنِ عَلِيٍّ بْنِ أَبِي حَمَزَةَ، عَنْ صَنْدَلٍ، عَنْ أَبِي الصَّبَّاحِ الْكِنَانِيِّ: عَنْ أَبِي جَعْفَرٍ عَلَيْهِ السَّلَامُ، قَالَ: «إِنَّ اللَّهَ — عَزَّ وَجَلَّ — يُحِبُّ مَنْ عَادَهُ الْمُؤْمِنِينَ كُلَّ عَيْدٍ دَعَاءٍ، فَعَلَيْكُمْ بِالدُّعَاءِ فِي السَّحَرِ إِلَى طُلُوعِ الشَّمْسِ، فَإِنَّهَا سَاعَةٌ تَفْتَحُ فِيهَا أَبْوَابُ السَّمَاءِ، وَتُقَسَّمُ فِيهَا الْأَرْزَاقُ، وَتُقْضَى فِيهَا الْحَوَائِجُ الْعَظَامُ».

From him, from Al Jamourany, from Al Hassan Bin Ali Bin Abu Hamza, from Sandal, from Abu Al Sabbah,

(It has been narrated) from Abu Ja’far^{asws} having said: ‘Allah^{azwj} Mighty and Majestic Loves from the Momineen of His^{azwj} servant, every servant who supplicates. Therefore, it is upon you with the supplication during the pre-dawn up to the emergence of the sun, for it is a time in which the doors of the skies are Opened up and the sustenance are distributed, and in which the great needs are Fulfilled’.⁵⁸

10. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنْ ابْنِ أَبِي عَمِيرٍ، عَنْ عُمَرَ بْنِ أَدِينَةَ، قَالَ: سَمِعْتُ أَبَا عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ يَقُولُ: «إِنَّ فِي اللَّيْلِ لَسَاعَةً مَا يُوَافِقُهَا عَبْدٌ مُسْلِمٌ، ثُمَّ يُصَلِّي وَيَدْعُو اللَّهَ — عَزَّ وَجَلَّ — فِيهَا إِلَّا اسْتَجَابَ لَهُ فِي كُلِّ لَيْلَةٍ».

قُلْتُ: أَصْلَحَكَ اللَّهُ، وَأَيُّ سَاعَةٍ هِيَ مِنَ اللَّيْلِ؟

قَالَ: «إِذَا مَضَى نِصْفُ اللَّيْلِ وَهِيَ السُّدُسُ الْأَوَّلُ مِنْ أَوَّلِ النَّصْفِ».

Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Umar Bin Azina who said,

‘I heard Abu Abdullah^{asws} saying: ‘During the night there is a particular time in which no Muslim servant would be harmonious with it, then prays Salāt and supplicates to Allah^{azwj} Mighty and Majestic therein except that it would be Answered for him during every night’. I said, ‘May Allah^{azwj} Keep you^{asws} well! And which time it is from the night?’ He^{asws} said: ‘When half the night passes by, and it is the first sixth from the first half’.⁵⁹

14 - بَابُ الرِّغْبَةِ وَالرَّهْبَةِ وَالتَّضَرُّعِ وَالتَّبَتُّلِ وَالِابْتِهَالِ وَالِاسْتِعَاذَةِ وَالْمَسْأَلَةِ

Chapter 14 – The desire, and the awe, and the beseeching, and the devotion, and the invocation, and the seeking of Refuge, and the asking

1. عِدَّةٌ مِنْ أَصْحَابِنَا، عَنْ أَحْمَدَ بْنِ مُحَمَّدَ بْنِ خَالِدٍ، عَنْ إِسْمَاعِيلَ بْنِ مِهْرَانَ، عَنْ سَيْفِ بْنِ عَمِيرَةَ، عَنْ أَبِي إِسْحَاقَ: عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ، قَالَ: «الرِّغْبَةُ أَنْ تَسْتَقْبَلَ بِطُنٍ

كَفَيْكَ إِلَى السَّمَاءِ ؛ وَالرَّهْبَةُ أَنْ تَجْعَلَ ظَهَرَ كَفَيْكَ إِلَى السَّمَاءِ ؛ وَقَوْلُهُ: (وَتَبْتَلُ إِلَيْهِ تَبْتِيلًا) — قَالَ —: الدُّعَاءُ بِأَصْبَعٍ وَاحِدَةٍ تُشِيرُ بِهَا ؛ وَالتَّضَرُّعُ تُشِيرُ بِأَصْبَعَيْكَ وَتَحْرُكُهُمَا ؛ وَاللِّبْهَالُ رَفْعُ الْيَدَيْنِ وَتَمْدُهُمَا، وَذَلِكَ عِنْدَ الدَّمْعَةِ، ثُمَّ ادْعُ.»

A number of our companions, from Ahmad Bin Muhammad Bin Khalid, from Ismail Bin Mihran, from Sayf Bin Ameyra, from Abu Is'haq,

(It has been narrated) from Abu Abdullah^{asws} having said: 'The desire (الرَّغْبَةُ) is that you should face with the belly (front) of your palms towards the sky; and the awe (الرَّهْبَةُ) is that you make the back of your palms towards the sky'.

And (about) His^{azwj} Words [73: 8] and devote yourself to Him with your devotion, he^{asws} said: 'The supplication with one finger gesturing with it; and the beseeching (التَّضَرُّعُ) is gesturing with your index finger and moving it around; and the invocation (اللِّبْهَالُ) is raising of the hands and extending them, and that is during the tears, then supplicating'.⁶⁰

2. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنْ ابْنِ أَبِي عُمَيْرٍ، عَنْ أَبِي أَيُّوبَ، عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ، قَالَ: سَأَلْتُ أَبَا جَعْفَرٍ عَلَيْهِ السَّلَامُ عَنْ قَوْلِ اللَّهِ عَزَّ وَجَلَّ: (فَمَا اسْتَكَانُوا لِرَبِّهِمْ وَمَا يَتَضَرَّعُونَ) فَقَالَ: «الاسْتِكَانَةُ هُوَ الْخُضُوعُ ؛ وَالتَّضَرُّعُ هُوَ رَفْعُ الْيَدَيْنِ وَالتَّضَرُّعُ بِهِمَا.»

Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Abu Ayoub, from Muhammad Bin Muslim who said,

'I asked Abu Ja'far^{asws} about the Words of Allah^{azwj} Mighty and Majestic [23: 76] but they were not submissive to their Lord, nor were they humbling themselves. So he^{asws} said: 'The submission, it is the yielding, and the humbleness, it is the raising of the hands and the beseeching with them both'.⁶¹

3. مُحَمَّدُ بْنُ يَحْيَى، عَنْ أَحْمَدَ بْنِ مُحَمَّدَ بْنِ عِيسَى، عَنْ مُحَمَّدِ بْنِ خَالِدٍ وَالْحُسَيْنِ بْنِ سَعِيدٍ جَمِيعًا، عَنِ النَّضْرِ بْنِ سُوَيْدٍ، عَنْ يَحْيَى الْحَلْبِيِّ، عَنْ أَبِي خَالِدٍ، عَنْ مَرْوَكٍ بَيَّاعِ اللُّؤْلُؤِ، عَمَّنْ ذَكَرَهُ: عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ، قَالَ: ذَكَرَ الرَّغْبَةَ، وَأَبْرَزَ بَاطِنَ رَاحَتَيْهِ إِلَى السَّمَاءِ ؛ «وَهَكَذَا الرَّهْبَةُ» وَجَعَلَ ظَهَرَ كَفَيْهِ إِلَى السَّمَاءِ ؛ «وَهَكَذَا التَّضَرُّعُ» وَحَرَّكَ أَصَابِعَهُ يَمِينًا وَشِمَالًا ؛ «وَهَكَذَا التَّبَتُّلُ» وَيَرْفَعُ أَصَابِعَهُ مَرَّةً وَيَضَعُهَا مَرَّةً ؛ «وَهَكَذَا اللَّيْهَالُ» وَمَدَّ يَدَهُ تَلَقَّاءَ وَجْهِهِ إِلَى الْقِبْلَةِ، وَلَا يَتَهَلَّلُ حَتَّى تَجْرِيَ الدَّمْعَةُ.

Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Muhammad Bin Khalid and Al Husayn Bin Saeed, altogether from Al Nazar Bin Suweyd, from Yahya Al Halby, from Abu Khalid, from Marwak Baya'a Al Lulu, from the one who mentioned it,

(It has been narrated) from Abu Abdullah^{asws}, said, 'The desire (الرَّغْبَةُ) was mentioned and he^{asws} displayed the front of the two palms towards the sky;

(and said): ‘The awe (الرَّهْبَةُ) is like this’, and he^{asws} make the back of his^{asws} palm to be towards the sky; (and said): ‘And the beseeching (التَّضَرُّعُ) is like this’, and he^{asws} moved his^{asws} index finger to the right and the left; (and said): ‘The devotion (التَّبَتُّلُ) is like this’, and he^{asws} raised his^{asws} finger once and dropped it once; (and said): ‘The invocation (الابْتِهَالُ) is like this’, and he^{asws} extended his^{asws} hand and turned his^{asws} face towards the Qiblah, (and said): ‘And there is no invocation until the tears flow’.⁶²

4. عَدَّةٌ مِنْ أَصْحَابِنَا، عَنْ أَحْمَدَ بْنِ مُحَمَّدَ بْنِ خَالِدٍ، عَنْ أَبِيهِ، عَنْ فَضَالَةَ، عَنْ عَلَاءٍ، عَنْ مُحَمَّدَ بْنِ مُسْلِمٍ، قَالَ: سَمِعْتُ أَبَا عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ يَقُولُ: «مَرَّ بِي رَجُلٌ وَأَنَا أَدْعُو فِي صَلَاتِي بِيَسَارِي، فَقَالَ: يَا عَبْدَ اللَّهِ، بِيَمِينِكَ، فَقُلْتُ: يَا عَبْدَ اللَّهِ، إِنَّ لِلَّهِ — تَبَارَكَ وَتَعَالَى — حَقًّا عَلَى هَذِهِ كَحَقِّهِ عَلَى هَذِهِ».

وَقَالَ: «الرَّغْبَةُ تَبْسُطُ يَدَيْكَ وَتُظْهِرُ بَاطِنَهُمَا؛ وَالرَّهْبَةُ تَبْسُطُ يَدَيْكَ وَتُظْهِرُ ظَهْرَهُمَا؛ وَالتَّضَرُّعُ تُحَرِّكُ السَّبَابَةَ الْيُمْنَى يَمِينًا وَشِمَالًا؛ وَالتَّبَتُّلُ تُحَرِّكُ السَّبَابَةَ الْيُسْرَى تَرْفَعُهَا فِي السَّمَاءِ رِسْلًا وَتَضَعُهَا؛ وَالِابْتِهَالُ تَبْسُطُ يَدَكَ وَذِرَاعَكَ إِلَى السَّمَاءِ، وَالِابْتِهَالُ حِينَ تَرَى أَسْبَابَ الْبُكَاءِ».

A number of our companions, from Ahmad Bin Muhammad Bin Khalid, from his father, from Fazalat, from Al A’ala, from Muhammad Bin Muslim who said,

‘I heard Abu Abdullah^{asws} saying: ‘A man passed by me^{asws} and I^{asws} was supplicating in my^{asws} Salāt with my^{asws} left hand, so he said, ‘O Abu Abdullah^{asws}! (Do it) with your^{asws} right hand’. So I^{asws} said: ‘O servant of Allah^{azwj}! For Allah^{azwj} Blessed and High there is a Right upon this like His^{azwj} Right upon this’.

And he^{asws} said: ‘The desire (الرَّغْبَةُ) is that you extend your hand and display its front parts; and the awe (الرَّهْبَةُ) is that you extend your hand and displays its back parts; and the beseeching (التَّضَرُّعُ) is that you move the right index finger to the right and left; and the devotion (التَّبَتُّلُ) is that you move the left index finger raising it moderately and dropping it; and the invoking (الابْتِهَالُ) is that you extend your hand and your forearm towards the sky; and the invoking is where you see the causes for the wailing’.⁶³

5. عَنْهُ، عَنْ أَبِيهِ أَوْ غَيْرِهِ، عَنْ هَارُونَ بْنِ خَارِجَةَ، عَنْ أَبِي بَصِيرٍ، عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ، قَالَ: سَأَلْتُهُ عَنْ الدُّعَاءِ وَرَفْعِ الْيَدَيْنِ، فَقَالَ: «عَلَى أَرْبَعَةِ أَوْجُهٍ: أَمَّا التَّعَوُّذُ، فَتَسْتَقْبِلُ الْقِبْلَةَ بِبَاطِنِ كَفِّكَ؛ وَأَمَّا الدُّعَاءُ فِي الرِّزْقِ، فَتَبْسُطُ كَفِّكَ وَتَفْضِي بِبَاطِنِهِمَا إِلَى السَّمَاءِ؛ وَأَمَّا

التَّبَتُّلُ، فَيُأْمَأُ بِإِصْبَعِكَ السَّبَابَةَ ؛ وَأَمَّا الْإِبْتِهَالُ، فَرَفْعُ يَدَيْكَ تَجَاوِزَ بَيْهَمَا رَأْسِكَ ؛ وَدَعَاءُ التَّضَرُّعِ أَنْ تُحَرِّكَ إِصْبَعَكَ السَّبَابَةَ مِمَّا يَلِي وَجْهَكَ، وَهُوَ دَعَاءُ الْخِيفَةِ «.

From him, from his father or someone else, from Haroun Bin Kharija, from Abu Baseer,

(It has been narrated) from Abu Abdullah^{asws}, said, 'I asked him^{asws} about the supplication and raising of the hands, so he^{asws} said: 'It is upon four aspects – As for the seeking of Refuge, so face the Qiblah with the front of your palms; and as for the supplication regarding the sustenance, so extend your palms and display their backs towards the sky; and as for the devotion, so gesture with your index finger; and as for the invocation, so raise your hands to exceed your head by them; and the beseeching supplication is that you move your index finger from what follows your face, and it is a supplication of the fearful one'.⁶⁴

6. مُحَمَّدٌ بْنُ يَحْيَى، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ، عَنْ ابْنِ مَحْبُوبٍ، عَنْ أَبِي أَيُّوبَ عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ، قَالَ: سَأَلْتُ أَبَا جَعْفَرٍ عَلَيْهِ السَّلَامُ عَنْ قَوْلِ اللَّهِ عَزَّ وَجَلَّ: (فَمَا اسْتَكَاثُوا لِرَبِّهِمْ وَمَا يَتَضَرَّعُونَ) قَالَ: «الِاسْتِكَانَةُ هِيَ الْخُضُوعُ ؛ وَالتَّضَرُّعُ رَفْعُ الْيَدَيْنِ وَالتَّضَرُّعُ بِهِمَا «.

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from In Mahboub, from Abu Ayoub, from Muhammad Bin Muslim who said,

'I asked Abu Ja'far^{asws} about the Words of Allah^{azwj} Mighty and Majestic [23: 76] but they were not submissive to their Lord, nor were they humbling themselves. He^{asws} said: 'The submission, it is the yielding, and the humbling is the raising of the hands and the beseeching with them both'.⁶⁵

7. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنْ حَمَّادٍ، عَنْ حَرِيزٍ، عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ وَزُرَّارَةَ، قَالَا: قُلْنَا لِأَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ: كَيْفَ الْمَسْأَلَةُ إِلَى اللَّهِ تَبَارَكَ وَتَعَالَى؟ قَالَ: «تَبَسُّطُ كَفَيْكَ». قُلْنَا: كَيْفَ الِاسْتِعَاذَةُ؟ قَالَ: «تَفْضِي بِكَفَيْكَ ؛ وَالتَّبَتُّلُ الْإِمْاءُ بِالإِصْبَعِ ؛ وَالتَّضَرُّعُ تَحْرِيكُ الإِصْبَعِ ؛ وَالِإِبْتِهَالُ أَنْ تَمُدَّ يَدَيْكَ جَمِيعاً «.

Ali Bin Ibrahim, from his father, from Hammad, from Hareyz, from Muhammad Bin Muslim and Zurara who both said,

'We said to Abu Abdullah^{asws}, 'How is the asking to Allah^{azwj} Blessed and High (supposed to be)?' He^{asws} said: 'Extending your palms'. We said, 'How is the seeking of the Refuge (supposed to be)?' He^{asws} said: 'Displaying with your palms; and the devotion is the gesturing with the finger; and the beseeching is moving the finger; and the invoking is that you extend your hands together'.⁶⁶

15- بَابُ الْبُكَاءِ

Chapter 15 – The Weeping

1. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنْ ابْنِ أَبِي عَمِيرٍ، عَنْ مَنْصُورِ بْنِ يُونُسَ، عَنْ مُحَمَّدِ بْنِ مَرْوَانَ: عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ، قَالَ: «مَا مِنْ شَيْءٍ إِلَّا وَلَهُ كَيْلٌ وَوَزْنٌ إِلَّا الدُّمُوعُ ؛ فَإِنَّ

الْقَطْرَةُ تُطْفِئُ بَحَارًا مِنْ نَارٍ، فَإِذَا اغْرُورَقَتِ الْعَيْنُ بِمَائِهَا، لَمْ يَرَهَقْ وَجْهًا قَتْرٌ وَلَذَلَّةٌ، فَإِذَا فَاضَتْ حَرَمُهُ اللَّهُ عَلَى النَّارِ، وَلَوْ أَنَّ بَاكِيًا بَكَى فِي أُمَّةٍ لَرَحِمُوا.»

Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Mansour Bin Yunus, from Muhammad Bin Marwan,

(It has been narrated) from Abu Abdullah^{asws} having said: 'There is none from the things except that there is a measurement and a weight for it, except for the tears,

for the drop can extinguish an ocean of fire. So when the eyes are overflowing by its water, neither will its face wear out nor be disgraced. So when they overflow, Allah^{azwj} Prohibits it upon the Fire, and if a weeper were to weep in a community, it would be Shown Mercy'.⁶⁷

2. عِدَّةٌ مِنْ أَصْحَابِنَا، عَنْ سَهْلِ بْنِ زِيَادٍ، عَنْ ابْنِ فَضَّالٍ، عَنْ أَبِي حَمِيلَةَ وَمَنْصُورِ بْنِ يُونُسَ، عَنْ مُحَمَّدِ بْنِ مَرْوَانَ: عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ، قَالَ: « مَا مِنْ عَيْنٍ إِلَّا وَهِيَ بَاكِيةٌ يَوْمَ الْقِيَامَةِ إِلَّا عَيْنًا بَكَتْ مِنْ خَوْفِ اللَّهِ، وَمَا اغْرُورَقَتْ عَيْنٌ بِمَائِهَا مِنْ خَشْيَةِ اللَّهِ — عَزَّ وَجَلَّ — إِلَّا حَرَّمَ اللَّهُ — عَزَّ وَجَلَّ — سَائِرَ جَسَدِهِ عَلَى النَّارِ، وَلَافَاضَتْ عَلَى خَدِّهِ فَرَهَقَ ذَلِكَ الْوَجْهَ قَتْرٌ وَلَذَلَّةٌ، وَمَا مِنْ شَيْءٍ إِلَّا وَلَهُ كَيْلٌ وَوزنٌ إِلَّا الدَّمْعَةُ؛ فَإِنَّ اللَّهَ — عَزَّ وَجَلَّ — يُطْفِئُ بِالْيَسِيرِ مِنْهَا الْبَحَارَ مِنَ النَّارِ، فَلَوْ أَنَّ عَبْدًا بَكَى فِي أُمَّةٍ لَرَحِمَ اللَّهُ — عَزَّ وَجَلَّ — تِلْكَ الْأُمَّةَ بِبُكَاءِ ذَلِكَ الْعَبْدِ.»

A number of our companions, from Sahl Bin Ziyad, from Ibn Fazzal, from Abu Jameela and Mansour Bin Yunus, from Muhammad Bin Marwan,

(It has been narrated) from Abu Abdullah^{asws} having said: 'There is none from an eye except that it would be weeping on the Day of Judgment except for the eye which wept from fear of Allah^{azwj}; and there is no eye which overflows with its tears out of fear of Allah^{azwj} Mighty and Majestic except that Allah^{azwj} Mighty and Majestic would Prohibit the rest of his body upon the Fire; nor would it overflow upon his cheek, that face would neither wear out not be disgraced; and there is none from the things except for it is a measurement and a weight except for the tears, for Allah^{azwj} Mighty and Majestic would Extinguish oceans of Fire by a little of it. So if a servant were to weep in a community, Allah^{azwj} Mighty and Majestic would be Merciful to that community due to the weeping of that servant (from fear of Allah^{azwj})'.⁶⁸

3. عَنْهُ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي نَجْرَانَ، عَنْ مِثْنَى الْحَنَاطِ، عَنْ أَبِي حَمْزَةَ: عَنْ أَبِي جَعْفَرٍ عَلَيْهِ السَّلَامُ، قَالَ: « مَا مِنْ قَطْرَةٍ أَحَبَّ إِلَى اللَّهِ — عَزَّ وَجَلَّ — مِنْ قَطْرَةٍ دُمُوعٍ فِي سَوَادِ اللَّيْلِ مَخَافَةً مِنَ اللَّهِ، لَا يُرَادُ بِهَا غَيْرُهُ.»

From him, from Abdul Rahman Bin Abu Najran, from Musna Al Hannat, from Abu Hamza,

(It has been narrated) from Abu Ja'far^{asws} having said: 'There is none from a drop more Beloved to Allah^{azwj} Mighty and Majestic than a tear drop shed

in the darkness of the night fearing from Allah^{azwj}, not intending anything else by it'.⁶⁹

4. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنْ ابْنِ أَبِي عُمَيْرٍ، عَنْ مَنْصُورِ بْنِ يُونُسَ، عَنْ صَالِحِ بْنِ رَزِينَ وَمُحَمَّدِ بْنِ مَرْوَانَ وَغَيْرِهِمَا: عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ، قَالَ: «كُلُّ عَيْنٍ بَاكِيةٌ يَوْمَ الْقِيَامَةِ إِلَّا ثَلَاثَةً: عَيْنٌ غَضَّتْ عَنْ مُحَارِمِ اللَّهِ، وَعَيْنٌ سَهَرَتْ فِي طَاعَةِ اللَّهِ، وَعَيْنٌ بَكَتْ فِي جَوْفِ اللَّيْلِ مِنْ خَشْيَةِ اللَّهِ.»

Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Mansour Bin Yunus, from Salih Bin Razeyn and Muhammad Bin Marwan and other,

(It has been narrated) from Abu Abdullah^{asws} having said: 'Every eye will be weeping on the Day of Judgment except for three – an eye closed from the Prohibitions of Allah^{azwj}, and an eye kept open in obedience to Allah^{azwj}, and an eye which wept in the middle of the night from fear of Allah^{azwj}'.⁷⁰

5. ابْنُ أَبِي عُمَيْرٍ، عَنْ جَمِيلِ بْنِ دَرَّاجٍ وَدُرُسْتٍ، عَنْ مُحَمَّدِ بْنِ مَرْوَانَ، قَالَ: سَمِعْتُ أَبَا عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ يَقُولُ: «مَا مِنْ شَيْءٍ إِلَّا وَلَهُ كَيْلٌ وَوزنٌ إِلَّا الدَّمْعُ؛ فَإِنَّ الْقَطْرَةَ مِنْهَا تُطْفِئُ بَحَارًا مِنَ النَّارِ، فَإِذَا اغْرَوْرَقَتِ الْعَيْنُ بِمَائِهَا، لَمْ يَرَهُ قَتَرٌ وَلَا ذَلَّةٌ، فَإِذَا فَاضَتْ حَرَمَهُ اللَّهُ عَلَى النَّارِ، وَلَوْ أَنَّ بَاكِيًا بَكَى فِي أُمَّةٍ، لَرَحِمُوا.»

Ibn Abu Umeyr, from Jameel Bin Darraj and Dorost, from Muhammad Bin Marwan who said,

'I heard Abu Abdullah^{asws} saying: 'There is none from the things except that from it is a measurement and a weight except for the tears, for a drop of it can extinguish oceans of fire. So whenever the eyes overflow with its water, its face will neither wear out from be disgraced. So when they overflow, Allah^{azwj} Prohibits it upon the Fire, and if a weeper in a community was to weep, Allah^{azwj} would be Merciful upon it (the whole community)'.⁷¹

6. ابْنُ أَبِي عُمَيْرٍ، عَنْ رَجُلٍ مِنْ أَصْحَابِهِ، قَالَ: قَالَ أَبُو عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ: «أَوْحَى اللَّهُ — عَزَّ وَجَلَّ — إِلَى مُوسَى عَلَيْهِ السَّلَامُ: أَنْ عِبَادِي لَمْ يَتَقَرَّبُوا إِلَيَّ بِشَيْءٍ أَحَبَّ إِلَيَّ مِنْ ثَلَاثِ خِصَالٍ. قَالَ مُوسَى: يَا رَبِّ، وَمَا هُنَّ؟

قَالَ: يَا مُوسَى: الزُّهْدُ فِي الدُّنْيَا، وَالْوَرَعُ عَنِ الْمَعَاصِي، وَالْبُكَاءُ مِنْ خَشْيَتِي.

قَالَ مُوسَى: يَا رَبِّ، فَمَا لِمَنْ صَنَعَ ذَا؟

فَأَوْحَى اللَّهُ — عَزَّ وَجَلَّ — إِلَيْهِ: يَا مُوسَى أَمَّا الزَّاهِدُونَ فِي الدُّنْيَا فَنَفِي الْجَنَّةِ، وَأَمَّا الْبُكَاءُ مِنْ خَشْيَتِي فَنَفِي الرَّفِيعِ الْأَعْلَى لِيُشَارِكُهُمْ أَحَدٌ، وَأَمَّا الْوَرَعُونَ عَنْ مَعَاصِي فَإِنِّي أَفْتَشُ النَّاسَ وَلَأَفْتَشُهُمْ.»

Ibn Abu Umeyr, from a man from our companions who said,

'Abu Abdullah^{asws} said: 'Allah^{azwj} Mighty and Majestic Revealed unto Musa^{as}: "My^{azwj} servants would not (be able to) come closer to Me^{azwj} with anything more Beloved to Me^{azwj} than three characteristics". Musa^{as} said: 'And

what are these?’ He^{azwj} Said: “O Musa^{as}! (These are) the asceticism (avoiding indulgence) in the world, and the piety from the disobedience, and the weeping from My^{azwj} fear”.

Musa^{as}! O Lord^{azwj}! So what is for the one who does that?’ So Allah^{azwj} Mighty and Majestic Revealed unto him^{as}: “O Musa^{as}! As for the ascetic ones in the world, so they would be in the Paradise; and as for ones weeping from My^{azwj} fear, so they would be in the lofty positions, no one would be participating with them; and as for the ones pious from My^{azwj} disobedience, so I^{azwj} will be Examining the people and would not be Examining them”⁷².

7. عَدَّةٌ مِنْ أَصْحَابِنَا، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ، عَنْ عَثْمَانَ بْنِ عِيسَى، عَنْ إِسْحَاقَ بْنِ عَمَّارٍ، قَالَ: قُلْتُ لِأَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ: أَكُونُ أَدْعُو فَأَشْتَهِي الْبُكَاءَ وَلَا يَجِئْنِي، وَرَبَّمَا ذَكَرْتُ بَعْضُ مَنْ مَاتَ مِنْ أَهْلِي فَأَرَقُّ وَأَبْكِي، فَهَلْ يَجُوزُ ذَلِكَ؟

A number of our companions, from Ahmad Bin Muhammad, from Usman Bin Isa, from Is’haq Bin Ammar who said,

‘I said to Abu Abdullah^{asws}, ‘I tend to supplicate and am desirous for the weeping, be it does not come to me, and sometimes I remember someone from my family who had died, so I cannot sleep and I weep. So is that allowed for me?’ So he^{asws} said:

‘Yes. When you remember them and cannot sleep and weep, so supplicate to Your^{azwj} Lord^{azwj} Blessed and High’⁷³.

8. مُحَمَّدُ بْنُ يَحْيَى، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ عِيسَى، عَنْ الْحَسَنِ بْنِ مَحْبُوبٍ، عَنْ عَنبَسَةَ الْعَابِدِ، قَالَ: قَالَ أَبُو عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ: «إِنْ لَمْ يَكُنْ بِكَ بُكَاءٌ فَتَبَاكَ».

Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Al Hassan Bin Mahboub, from Anbasa Al Aabid who said,

‘Abu Abdullah^{asws} said: ‘If you cannot be with the weeping, so pretend (try) to weep’⁷⁴.

9. عَنْهُ، عَنْ ابْنِ فَضَّالٍ، عَنْ يُونُسَ بْنِ يَعْقُوبَ، عَنْ سَعِيدِ بْنِ يَسَارٍ يَبَاغِ السَّابِرِيِّ، قَالَ: قُلْتُ لِأَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ: إِنِّي أَتَبَاكِي فِي الدُّعَاءِ وَلَيْسَ لِي بُكَاءٌ؟ قَالَ: «نَعَمْ، وَلَوْ مِثْلَ رَأْسِ الذُّبَابِ».

From him, from Ibn Fazzal, from Yunus Bin Yaqoub, from Saeed Bin Yasaar Baya’a Al Sabiry who said,

‘I said to Abu Abdullah^{asws}, ‘Can I pretend (try) to cry during the supplication and there is no weeping for me’. He^{asws} said: ‘Yes, and even if it (the tear drop) is like the head of the fly’⁷⁵.

10. عَنْهُ، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ، عَنْ عَلِيِّ بْنِ الْحَكَمِ، عَنْ عَلِيِّ بْنِ أَبِي حَمَزَةَ، قَالَ: قَالَ أَبُو عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ: «إِنْ خَفَتَ أَمْرًا يَكُونُ، أَوْ حَاجَةً تَرِيدُهَا، فَأَبْدَأْ بِاللَّهِ، وَمَجِدْهُ، وَأَتْنِ عَلَيْهِ كَمَا هُوَ أَهْلُهُ، وَصَلِّ عَلَى النَّبِيِّ ﷺ وَسَلِّ حَاجَتَكَ، وَتَبَاكَ وَلَوْ مِثْلَ رَأْسِ الذُّبَابِ؛ إِنْ أَبِي عَلَيْهِ السَّلَامُ كَانَ يَقُولُ: إِنْ أَقْرَبَ مَا يَكُونُ الْعَبْدُ مِنَ الرَّبِّ — عَزَّ وَجَلَّ — وَهُوَ سَاجِدٌ بِكَ».

From him, from Ahmad Bin Muhammad, from Ali Bin Al Hakam, from Ali Bin Abu Hamza who said,

‘Abu Abdullah^{asws} said to Abu Baseer, ‘If you fear a matter taking place or a need which you require, so begin with Allah^{azwj} and Glorify Him^{azwj} and Extol upon Him^{azwj} just as He^{azwj} is Rightful of it, and send Blessings upon the Prophet^{saww} and ask your need, and try to cry and even if it (the teardrop) is like the head of the fly. The Prophet^{saww} was saying: ‘The closest of what the servant can be from the Lord^{azwj} Mighty and Majestic is when performing Sajdah and while he is weeping’.⁷⁶

11. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنْ عَبْدِ اللَّهِ بْنِ الْمُغِيرَةِ، عَنْ إِسْمَاعِيلَ الْجَلِّيِّ: عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ، قَالَ: «إِنْ لَمْ يَجْنِكِ الْبُكَاءُ فَتَبَاكَ، فَإِنْ خَرَجَ مِنْكَ مِثْلُ رَأْسِ الذُّبَابِ، فَبَخَّ بَخًى».

Ali Bin Ibrahim, from his father, from Abdullah Bin al Mugheira, from Ismail Al Bajaly,

(It has been narrated) from Abu Abdullah^{asws} having said: ‘It the weeping does not come to you, and if there comes out from you (a tear drop) like the head of the fly, so congratulations, congratulations!’⁷⁷

16- بَابُ الثَّنَاءِ قَبْلَ الدُّعَاءِ

Chapter 16 – The Laudation before the supplication

1. أَبُو عَلِيٍّ الْأَشْعَرِيُّ، عَنْ مُحَمَّدِ بْنِ عَبْدِ الْجَبَّارِ، عَنْ صَفْوَانَ بْنِ يَحْيَى، عَنْ الْحَارِثِ بْنِ الْمُغِيرَةِ، قَالَ: سَمِعْتُ أَبَا عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ يَقُولُ: «إِيَّاكُمْ إِذَا أَرَادَ أَحَدُكُمْ أَنْ يَسْأَلَ مِنْ رَبِّهِ شَيْئًا مِنْ حَوَائِجِ الدُّنْيَا وَالْآخِرَةِ حَتَّى يَبْدَأَ بِالثَّنَاءِ عَلَى اللَّهِ — عَزَّ وَجَلَّ — وَالْمَدْحِ لَهُ، وَالصَّلَاةِ عَلَى النَّبِيِّ ﷺ، ثُمَّ يَسْأَلَ اللَّهَ حَوَائِجَهُ».

Abu Ali Al Ashary, from Muhammad Bin Abdul Jabbar, from Safwan Bin Yahya, from Al Haris Bin Al Mugheira who said,

‘I heard Abu Abdullah^{asws} saying: ‘You should all beware when one of you wants to ask from his Lord^{azwj} anything from the needs of the world and the Hereafter (he should not do so) until he begins with the Laudation upon Allah^{azwj} Mighty and Majestic and the eulogising to Him^{azwj} and the Blessings upon the Prophet^{azwj}. Then he should ask Allah^{azwj} for his need’.⁷⁸

2. مُحَمَّدُ بْنُ يَحْيَى، عَنْ أَحْمَدَ بْنِ مُحَمَّدَ بْنِ عِيسَى، عَنْ ابْنِ فَضَّالٍ، عَنْ ابْنِ بُكَيْرٍ، عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ، قَالَ: قَالَ أَبُو عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ: «إِنْ فِي كِتَابِ أَمِيرِ الْمُؤْمِنِينَ صَلَوَاتُ اللَّهِ عَلَيْهِ: أَنْ الْمَدْحَةَ قَبْلَ الْمَسْأَلَةِ، فَإِذَا دَعَوْتَ اللَّهَ — عَزَّ وَجَلَّ — فَمَجِّدْهُ».

قُلْتُ: كَيْفَ أَمَجِّدُهُ؟

قَالَ: «تَقُولُ: يَا مَنْ هُوَ أَقْرَبُ إِلَيَّ مِنْ حَبْلِ الْوَرِيدِ، يَا فَعَالًا لِمَا يُرِيدُ، يَا مَنْ يَحُولُ بَيْنَ الْمَرْءِ وَقَلْبِهِ، يَا مَنْ هُوَ بِالْمَنْظَرِ الْأَعْلَى، يَا مَنْ لَيْسَ كَمِثْلِهِ شَيْءٌ».

Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Ibn Fazzal, from Ibn Bukeyr, from Muhammad Bin Muslim who said,

‘Abu Abdullah^{asws} said: ‘In the Book of Amir Al-Momineen^{asws}, the eulogising is before the asking. Therefore, whenever you supplicate to Allah^{azwj} Mighty and Majestic, so Glorify Him^{azwj}’. I said, ‘How shall I Glorify Him^{azwj}?’ He^{asws} said:

‘O the One Who is closer to me than the jugular vein! O the One Who Does whatever He^{azwj} Wants to! O the One Who Turns around between the man and his heart! O the One Who is in the Exalted viewpoint! O the One Who, there is nothing like Him^{azwj}!’⁷⁹

3. عِدَّةٌ مِنْ أَصْحَابِنَا، عَنْ أَحْمَدَ بْنِ مُحَمَّدَ بْنِ خَالِدٍ، عَنْ أَبِيهِ، عَنْ ابْنِ سِنَانٍ، عَنْ مُعَاوِيَةَ بْنِ عَمَّارٍ: عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ، قَالَ: «إِنَّمَا هِيَ: الْمَدْحَةُ، ثُمَّ الثَّنَاءُ، ثُمَّ الْإِقْرَارُ بِالذَّنْبِ، ثُمَّ الْمَسْأَلَةُ؛ إِنَّهُ وَاللَّهِ مَا خَرَجَ عَبْدٌ مِنْ ذَنْبٍ إِلَّا بِالْإِقْرَارِ».

A number of our companions, from Ahmad Bin Muhammad Bin Khalid, from his father, from Ibn Sinan, from Muawiya Bin Ammar,

(It has been narrated) from Abu Abdullah^{asws} having said: ‘But rather, it is the eulogising, then the laudation, then the acknowledgement with the sins, then the asking. It is so, by Allah^{azwj}, a servant will not come out from a sin except by the acknowledgement’.⁸⁰

4. وَعَنْهُ، عَنْ ابْنِ فَضَّالٍ، عَنْ ثَعْلَبَةَ، عَنْ مُعَاوِيَةَ بْنِ عَمَّارٍ: عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ، مِثْلَهُ إِلَّا أَنَّهُ قَالَ: «ثُمَّ الثَّنَاءُ، ثُمَّ الْاعْتِرَافُ بِالذَّنْبِ».

And from him, from Ibn Fazzal, from Sa'alba, from Muawiya Bin Ammar,

(It has been narrated) from Abu Abdullah^{asws}, similar to it except that he^{asws} said: ‘Then the laudation, then the acknowledgement of the sin’.⁸¹

5. الْحُسَيْنُ بْنُ مُحَمَّدٍ، عَنْ مُعَلَّى بْنِ مُحَمَّدٍ، عَنْ الْحَسَنِ بْنِ عَلِيٍّ، عَنْ حَمَّادِ بْنِ عَثْمَانَ، عَنْ الْحَارِثِ بْنِ الْمُغِيرَةِ، قَالَ: قَالَ أَبُو عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ: «إِذَا أَرَدْتَ أَنْ تَدْعُوَ فَمَجِّدِ اللَّهَ — عَزَّ وَجَلَّ — وَاحْمَدِهِ وَسَبِّحْهُ وَهَلِّلْهُ وَأَتِّنْ عَلَيْهِ، وَصَلِّ عَلَى مُحَمَّدٍ النَّبِيِّ وَآلِهِ، ثُمَّ سَلْ تُعْطَ».

Al Husayn Bin Muhammad, from Moala Bin Muhammad, from Al Hassan Bin Ali, from Hammad Bin usman, from Al Haris Bin Al Mugheira who said,

‘Abu Abdullah^{asws} said: ‘Whenever you intend to supplicate, so Glorify Allah^{azwj} Mighty and Majestic and Praise Him^{azwj}, and Glorify Him^{azwj}, and Extol Him^{azwj}, and Laud upon Him^{azwj}, and send Blessings upon Muhammad^{saww} the Prophet^{saww} and his^{saww} Progeny^{asws}, then ask, you would be Given’.⁸²

6. أَبُو عَلِيٍّ الْأَشْعَرِيُّ، عَنْ مُحَمَّدَ بْنِ عَبْدِ الْجَبَّارِ، عَنْ صَفْوَانَ، عَنْ عِيصِ بْنِ الْقَاسِمِ، قَالَ: قَالَ أَبُو عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ: «إِذَا طَلَبَ أَحَدُكُمْ الْحَاجَةَ فَلْيُثْنِ عَلَى رَبِّهِ وَلْيَمْدَحْهُ؛ فَإِنَّ الرَّجُلَ إِذَا طَلَبَ الْحَاجَةَ مِنَ السُّلْطَانِ هَيَّأَ لَهُ مِنَ الْكَلَامِ أَحْسَنَ مَا يَقْدِرُ عَلَيْهِ، فَإِذَا طَلَبْتَ الْحَاجَةَ فَمَجِّدُوا اللَّهَ الْعَزِيزَ الْجَبَّارَ وَامْدَحُوهُ وَأَتِّنُوا عَلَيْهِ، تَقُولُ: يَا أَجُودَ مَنْ أَعْطَى، وَيَا خَيْرَ

مَنْ سَأَلَ، يَا أَرْحَمَ مَنْ اسْتَرْحِمَ، يَا أَحَدًا يَا صَمَدًا، يَا مَنْ لَمْ يَلِدْ وَلَمْ يُولَدْ، وَلَمْ يَكُنْ لَهُ كُفُوًا
أَحَدٌ، يَا مَنْ لَمْ يَتَّخِذْ صَاحِبَةً وَلَا وَلَدًا، يَا مَنْ يَفْعَلُ مَا يَشَاءُ، وَيَحْكُمُ مَا يُرِيدُ، وَيَقْضِي مَا
أَحَبَّ، يَا مَنْ يَحُولُ بَيْنَ الْمَرْءِ وَقَلْبِهِ، يَا مَنْ هُوَ بِالْمَنْظَرِ الْأَعْلَى، يَا مَنْ لَيْسَ كَمِثْلِهِ شَيْءٌ،
يَا سَمِيعُ يَا بَصِيرُ.

وَأَكْثَرَ مِنْ أَسْمَاءِ اللَّهِ عَزَّ وَجَلَّ؛ فَإِنَّ أَسْمَاءَ اللَّهِ كَثِيرَةً، وَصَلِّ عَلَى مُحَمَّدٍ وَآلِهِ، وَقُلْ:
اللَّهُمَّ أَوْسِعْ عَلَيَّ مِنْ رِزْقِكَ الْحَلَالِ مَا أَكْفُ بِهِ وَجْهِي، وَأُوْدِّي بِهِ عَنْ أَمَانَتِي، وَأَصِلْ بِهِ
رَحِمِي، وَيَكُونُ عَوْنًا لِي فِي الْحَجِّ وَالْعُمْرَةِ».
وَقَالَ: «إِنَّ رَجُلًا دَخَلَ الْمَسْجِدَ، فَصَلَّى رَكَعَتَيْنِ، ثُمَّ سَأَلَ اللَّهَ عَزَّ وَجَلَّ، فَقَالَ رَسُولُ
اللَّهِ ﷺ: عَجَلَ الْعَبْدُ رَبَّهُ، وَجَاءَ آخِرُ، فَصَلَّى رَكَعَتَيْنِ، ثُمَّ أَثْنَى عَلَى اللَّهِ عَزَّ وَجَلَّ، وَصَلَّى
عَلَى النَّبِيِّ وَآلِهِ، فَقَالَ رَسُولُ اللَّهِ ﷺ: سَلْ تُعْطَ.»

Abu Ali Al Ashary, from Muhammad Bin Abdul Jabbar, from Safwan, from Ays Bin Al Qasim who said,

‘Abu Abdullah^{asws} said: ‘Whenever one of you seek the need, so let him Laud upon His^{azwj} Lord^{azwj}, and let him Praise Him^{azwj}, for whenever the man seeks the need from a ruling authority, he prepares the speech for him as best as he is able to.

So whenever you seek the need, so Glorify Allah^{azwj}, the Mighty, the Compeller, and Praise Him^{azwj}, and Laud upon Him^{azwj}. You should be saying,

‘O the most Benevolent of the ones who give, and O the best of the ones asked from, O the most Merciful of the one who are merciful, O the One, O Last, O the One Who does not beget nor is begotten and there is no one a match for Him^{azwj}, O the One who neither took a female companion nor a son, O the One who Does whatever He^{azwj} so Desires to and Decides whatever He^{azwj} so Wants to and Ordains whatever He^{azwj} Loves, O the One who Turns around between the man and his heart, O the One Who is at the Exalted viewpoint, O the One Who there is none like Him^{azwj}, O the Hearer, O the Seer!’.

And frequent from the Names of Allah^{azwj} Mighty and Majestic, for the Names of Allah^{azwj} are a lot, and send Blessings upon Muhammad^{saww} and his^{saww} Progeny^{asws} and say, ‘O Allah^{azwj}! Expand upon me, from Your^{azwj} Grace, the Permissible, what I can suffice with, and can pay back from my entrustments, and help my relatives with it, and it can happen to be a assistance for me regarding the Hajj and the Umrah’.

And he^{asws} said: ‘A man entered the Masjid, so he prayed two Cycles of Salāt, then asked Allah^{azwj} Mighty and Majestic. So Rasool-Allah^{saww} said: ‘The servant was hasty with his Lord^{azwj}’. And another man came over, so he prayed two Cycles of Salāt, then Lauded upon Allah^{azwj} Mighty and Majestic, and sent Blessings upon the Prophet^{saww} and his^{saww} Progeny^{asws}. So Rasool-Allah^{saww} said: ‘Ask, you will be Given’’.⁸³

7. مُحَمَّدُ بْنُ يَحْيَى، عَنْ أَحْمَدَ بْنِ مُحَمَّدَ بْنِ عِيسَى، عَنْ عَلِيِّ بْنِ الْحَكَمِ، عَنْ أَبِي كَهْمَسٍ، قَالَ: سَمِعْتُ أَبَا عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ يَقُولُ: « دَخَلَ رَجُلٌ الْمَسْجِدَ، فَابْتَدَأَ قَبْلَ الثَّنَاءِ عَلَى اللَّهِ وَالصَّلَاةِ عَلَى النَّبِيِّ ﷺ، فَقَالَ رَسُولُ اللَّهِ ﷺ: عَاجِلَ الْعَبْدِ رَبَّهُ؛ ثُمَّ دَخَلَ آخِرُ، فَصَلَّى وَأَتَى عَلَى اللَّهِ عَزَّ وَجَلَّ، وَصَلَّى عَلَى رَسُولِ اللَّهِ ﷺ، فَقَالَ رَسُولُ اللَّهِ ﷺ: سَلْ تُعْطَهُ. »

ثُمَّ قَالَ: « إِنْ فِي كِتَابِ عَلِيٍّ عَلَيْهِ السَّلَامُ: أَنْ الثَّنَاءَ عَلَى اللَّهِ وَالصَّلَاةَ عَلَى رَسُولِهِ قَبْلَ الْمَسْأَلَةِ، وَأَنْ أَحَدَكُمْ لِيَأْتِيَ الرَّجُلَ يَطْلُبُ الْحَاجَةَ، فَيُحِبُّ أَنْ يَقُولَ لَهُ خَيْرًا قَبْلَ أَنْ يَسْأَلَهُ حَاجَتَهُ. »

Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Ali Bin Al Hakam, from Abu Kahmasy who said,

‘I heard Abu Abdullah^{asws} saying: ‘A man entered the Masjid, so he began (asking) before the laudation upon Allah^{azwj} and the Blessings upon the Prophet^{saww}. So Rasool-Allah^{saww} said: ‘The servant hastened with his Lord^{azwj}’. Then another one entered, so he prayed Salāt and lauded upon Allah^{azwj} Mighty and Majestic, and sent Blessings upon Rasool-Allah^{saww}. So Rasool-Allah^{saww} said: ‘Ask, you would be Given’.

Then he^{asws} said: ‘In the Book of Ali^{asws} is the laudation upon Allah^{azwj} and the Salāt upon His^{azwj} Rasool^{saww} before the asking, and if one of you goes over to the man seeking the need, so he would love it if you were to be saying to him good (words) before you ask him for the need’.⁸⁴

8. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنْ عُمَانَ بْنِ عِيسَى، عَنْ عَمْرِو حَدَّثَهُ: عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ، قَالَ: قُلْتُ: آيَتَانِ فِي كِتَابِ اللَّهِ — عَزَّ وَجَلَّ — أَطْلُبُهُمَا، فَلَا أَحَدُهُمَا؟ قَالَ: « وَمَا هُمَا؟ ».

قُلْتُ: قَوْلُ اللَّهِ عَزَّ وَجَلَّ: (ادْعُونِي أَسْتَجِبْ لَكُمْ) فَدَعُوهُ وَلَانَرَى إِجَابَةً قَالَ: « أَفْتَرَى اللَّهَ — عَزَّ وَجَلَّ — أَخْلَفَ وَعَدَهُ؟ » قُلْتُ: لَا، قَالَ: « فَمِمَّ ذَلِكَ؟ » قُلْتُ: لَا أَدْرِي، قَالَ: « لَكِنِّي أُخْبِرُكَ، مَنْ أَطَاعَ اللَّهَ — عَزَّ وَجَلَّ — فِيمَا أَمَرَهُ، ثُمَّ دَعَاهُ مِنْ جِهَةِ الدُّعَاءِ، أَجَابَهُ. ».

قُلْتُ: وَمَا جِهَةُ الدُّعَاءِ؟ قَالَ: « تَبْدَأُ فَتُحَمِّدُ اللَّهَ، وَتَذْكُرُ نِعْمَهُ عِنْدَكَ، ثُمَّ تَشْكُرُهُ، ثُمَّ تُصَلِّي عَلَى النَّبِيِّ ﷺ، ثُمَّ تَذْكُرُ ذُنُوبَكَ، فَتَقْرُبُهَا، ثُمَّ تَسْتَعِيدُ مِنْهَا، فَهَذَا جِهَةُ الدُّعَاءِ. ».

ثُمَّ قَالَ: « وَمَا الْآيَةُ الْأُخْرَى؟ » قُلْتُ: قَوْلُ اللَّهِ عَزَّ وَجَلَّ: (وَمَا أَنْفَقْتُمْ مِنْ شَيْءٍ فَهُوَ يُخْلِفُهُ وَهُوَ خَيْرُ الرَّازِقِينَ) وَإِنِّي أَنْفِقُ وَلَأَرَى خَلْفًا.

قَالَ: « أَفَتَرَى اللَّهَ — عَزَّ وَجَلَّ — أَخْلَفَ وَعْدَهُ؟ » قُلْتُ: لَا، قَالَ: « فَمِمَّ ذَلِكَ؟ » قُلْتُ: لَا أَدْرِي، قَالَ: « لَوْ أَنَّ أَحَدَكُمْ اكْتَسَبَ الْمَالَ مِنْ حِلِّهِ، وَأَنْفَقَهُ فِي حِلِّهِ، لَمْ يَنْفَقْ دِرْهَمًا إِلَّا أَخْلَفَ عَلَيْهِ ».

Ali Bin Ibrahim, from his father, from Usman Bin Isa, from the one who narrated it,

(It has been narrated) from Abu Abdullah^{asws}, said, 'I said, 'There are two Verses in the Book of Allah^{azwj} Mighty and Majestic, I sought them but could not find (understand) them'. He^{asws} said: 'And what are they?' I said, 'The Words of Allah^{azwj} Mighty and Majestic [40: 60] Call upon Me, I will Answer you. So we are supplicating to Him^{azwj} and do not see an Answer'. He^{asws} said: 'Do you see Allah^{azwj} Mighty and Majestic Breaking His^{azwj} Promise?' I said, 'No'.

He^{asws} said: 'So where is that (view of yours) from?' I said, 'I do not know'. He^{asws} said: 'But I^{asws} will inform you. The one who obeys Allah^{azwj} Mighty and Majestic in whatever He^{azwj} has Commanded him, then supplicates to him from the aspect of the supplication, He^{azwj} would Answer him'. I said, 'And what is the aspect of the supplication?' He^{asws} said: 'You should begin by Praising Allah^{azwj} and mention His^{azwj} Bounties with you, then thank Him^{azwj}, then send Blessings upon the Prophet^{saww}, then mention your sins and acknowledge with these, then seek Refuge from these. So this is the aspect of the supplication'.

Then he^{asws} said: 'And what is the other Verse?' I said, 'The Words of Allah^{azwj} Mighty and Majestic [34: 39] and whatever thing you spend, He Replaces it, and He is the best of Sustainers, and I spend and I do not see a replacement'. He^{asws} said: 'Do you see Allah^{azwj} Mighty and Majestic Breaking His^{azwj} Promise?' I said, 'No'. He^{asws} said: 'So where is that (view of yours) from?' I said, 'I do not know'.

He^{asws} said: 'If one of you earns the wealth from His^{azwj} Permissible Means and spends in His^{azwj} Permissible ways, he would not spend a Dirham except that He^{azwj} would Replace it upon him'.⁸⁵

9. عَدَّةٌ مِنْ أَصْحَابِنَا، عَنْ سَهْلِ بْنِ زِيَادٍ، عَنْ عَلِيِّ بْنِ أَصْبَاطٍ، عَمَّنْ ذَكَرَهُ: عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ، قَالَ: « مَنْ سَرَّهُ أَنْ يُسْتَجَابَ لَهُ دَعْوَتُهُ، فَلْيُطَبِّ مَكْسَبَهُ ».

A number of our companions, from Sahl Bin Ziyad, from Ali Bin Asbat, from the one who mentioned it,

(It has been narrated) from Abu Abdullah^{asws} having said: 'The one who wants his supplication be Answered for him, so let him purify his earnings'.⁸⁶

17- بَابُ الْاجْتِمَاعِ فِي الدُّعَاءِ

Chapter 17 – The gathering (of people) during the supplication

1. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنْ عَلِيِّ بْنِ مَعْبُدٍ، عَنْ عَبْدِ اللَّهِ بْنِ عَبْدِ اللَّهِ الْوَاسِطِيِّ، عَنْ دُرُسْتِ بْنِ أَبِي مَنْصُورٍ، عَنْ أَبِي خَالِدٍ، قَالَ: قَالَ أَبُو عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ: « مَا مِنْ رَهْطٍ

أَرْبَعِينَ رَجُلًا اجْتَمَعُوا فَدَعَوْا اللَّهَ — عَزَّ وَجَلَّ — فِي أَمْرٍ إِلَّا اسْتَجَابَ اللَّهُ لَهُمْ، فَإِنْ لَمْ يَكُونُوا أَرْبَعِينَ، فَأَرْبَعَةٌ يَدْعُونَ اللَّهَ — عَزَّ وَجَلَّ — عَشْرَ مَرَّاتٍ إِلَّا اسْتَجَابَ اللَّهُ لَهُمْ، فَإِنْ لَمْ يَكُونُوا أَرْبَعَةً، فَوَاحِدٌ يَدْعُو اللَّهَ أَرْبَعِينَ مَرَّةً، فَيَسْتَجِيبُ اللَّهُ الْعَزِيزُ الْجَبَّارُ لَهُ. »

Ali Bin Ibrahim, from his father, from Ali Bin Ma'bad, from Ubeydullah Bin Abdullah Al Wasity, from Dorost Bin Abu Mansour, from Abu Khalid who said,

‘Abu Abdullah^{asws} said: ‘There is none from a group of forty men gathering, supplicating to Allah^{azwj} Mighty and Majestic regarding a (particular) matter, except that Allah^{azwj} would Answer for them. So if there do not happen to be forty men, so (a group of) four supplicating to Allah^{azwj} Mighty and Majestic ten times, except that Allah^{azwj} would Answer for them. So if there do not happen to be four, so one individual supplicating to Allah^{azwj} forty times, so Allah^{azwj} the Mighty, the Compeller would Answer for him’.⁸⁷

2. عِدَّةٌ مِنْ أَصْحَابِنَا، عَنْ أَحْمَدَ بْنِ مُحَمَّدَ بْنِ خَالِدٍ، عَنْ مُحَمَّدَ بْنِ عَلِيٍّ، عَنْ يُونُسَ بْنِ يَعْقُوبَ، عَنْ عَبْدِ الْأَعْلَى: عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ، قَالَ: « مَا اجْتَمَعَ أَرْبَعَةٌ رَهْطٌ قَطُّ عَلَى أَمْرٍ وَاحِدٍ، فَدَعَوْا اللَّهَ، إِلَّا تَفَرَّقُوا عَنْ إِجَابَةِ ». »

A number of our companions, from Ahmad Bin Muhammad Bin Khalid, from Muhammad Bin Ali, from Yunus Bin Yaqoub, from Abdul A'ala,

(It has been narrated) from Abu Abdullah^{asws} having said: ‘There would not gather a group of four upon one matter, so they are supplicating to Allah^{azwj}, except they would be dispersing upon an Answer’.⁸⁸

3. عَنْهُ، عَنْ الْحَجَّالِ، عَنْ ثَعْلَبَةَ، عَنْ عَلِيِّ بْنِ عَقْبَةَ، عَنْ رَجُلٍ: عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ، قَالَ: « كَانَ أَبِي عَلَيْهِ السَّلَامُ إِذَا حَزَنَهُ أَمْرٌ جَمَعَ النِّسَاءَ وَالصِّبْيَانَ، ثُمَّ دَعَا وَأَمَّنُوا ». »

From him, from Al Hajjal, from Sa'alba, from Ali Bin Uqba, from a man, (It has been narrated) from Abu Abdullah^{asws} having said: ‘It was so that whenever a matter grieved my^{asws} father^{asws}, he^{asws} would gather the womenfolk and the children, then supplicate, and they would be saying Ameen’.⁸⁹

4. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنْ النَّوْفَلِيِّ، عَنْ السَّكُونِيِّ: عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ، قَالَ: « الدَّاعِي وَالْمُؤْمِنُ فِي الْأَجْرِ شَرِيكَانِ ». »

Ali Bin Ibrahim, from his father, from Al Nowfaly, from Al Sakuny, (It has been narrated) from Abu Abdullah^{asws} having said: ‘The supplicatory and the one saying ‘Ameen’ are both participants in the Recompense’.⁹⁰

18 - بَابُ الْعُمُومِ فِي الدَّعَاءِ

Chapter 18 – The Inclusiveness in the supplication

1. عِدَّةٌ مِنْ أَصْحَابِنَا، عَنْ سَهْلِ بْنِ زِيَادٍ، عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ الْأَشْعَرِيِّ، عَنْ ابْنِ الْقَدَّاحِ: عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ، قَالَ: « قَالَ رَسُولُ اللَّهِ ﷺ: إِذَا دَعَا أَحَدُكُمْ فَلْيَعْمَ، فَإِنَّهُ أَوْجِبُ لِلدُّعَاءِ ».

A number of our companions, from Sahl Bin Ziyad, from Ja'far Bin Muhammad Al Ashary, from Ibn Al Qaddah,

(It has been narrated) from Abu Abdullah^{asws} having said: 'Rasool-Allah^{saww} said: 'Whenever one of you supplicates, so he should maintain inclusiveness, for it would Obligate (an Answer) for the supplication'.⁹¹

19- بَابُ مَنْ أَبْطَأَتْ عَلَيْهِ الْإِجَابَةُ

Chapter 19 – The one upon whom the Answering is delayed

1. مُحَمَّدُ بْنُ يَحْيَى، عَنْ أَحْمَدَ بْنِ مُحَمَّدَ بْنِ عَيْسَى، عَنْ أَحْمَدَ بْنِ مُحَمَّدَ بْنِ أَبِي نَصْرِ، قَالَ: قُلْتُ لِأَبِي الْحَسَنِ عَلَيْهِ السَّلَامُ: جُعِلْتُ فِدَاكَ، إِنِّي قَدْ سَأَلْتُ اللَّهَ حَاجَةً مُنْذُ كَذَا وَكَذَا سَنَةً، وَقَدْ دَخَلَ قَلْبِي مِنْ إِبْطَائِهَا شَيْءٌ؟

فَقَالَ: « يَا أَحْمَدُ، إِيَّاكَ وَالشَّيْطَانَ أَنْ يَكُونَ لَهُ عَلَيْكَ سَبِيلٌ حَتَّى يَقْنَطَكَ، إِنَّ أَبَا جَعْفَرٍ — صَلَوَاتُ اللَّهِ عَلَيْهِ — كَانَ يَقُولُ: إِنَّ الْمُؤْمِنَ يَسْأَلُ اللَّهَ — عَزَّ وَجَلَّ — حَاجَةً، فَيُؤَخَّرُ عَنْهُ تَعْجِيلَ إِبَابَتِهِ حُبًّا لَصَوْتِهِ وَاسْتِمَاعِ نَحْيِهِ ».

ثُمَّ قَالَ: « وَاللَّهِ، مَا أَخَّرَ اللَّهُ — عَزَّ وَجَلَّ — عَنِ الْمُؤْمِنِينَ مَا يَطْلُبُونَ مِنْ هَذِهِ الدُّنْيَا خَيْرٌ لَهُمْ مِمَّا عَجَّلَ لَهُمْ فِيهَا، وَأَيُّ شَيْءٍ الدُّنْيَا؟! إِنَّ أَبَا جَعْفَرٍ عَلَيْهِ السَّلَامُ كَانَ يَقُولُ: يَنْبَغِي لِلْمُؤْمِنِ أَنْ يَكُونَ دُعَاؤُهُ فِي الرَّخَاءِ نَحْوًا مِنْ دُعَائِهِ فِي الشَّدَّةِ، لَيْسَ إِذَا أُعْطِيَ فَرَّ؛ فَلَا تَمَلِّ الدُّعَاءَ، فَإِنَّهُ مِنَ اللَّهِ — عَزَّ وَجَلَّ — بِمَكَانٍ، وَعَلَيْكَ بِالصَّبْرِ وَطَلْبِ الْحَلَالِ وَصَلَةِ الرَّحِمِ، وَإِيَّاكَ وَمُكَاشَفَةِ النَّاسِ؛ فَإِنَّا — أَهْلُ الْبَيْتِ — نَصِلُ مَنْ قَطَعْنَا، وَنَحْسِنُ إِلَى مَنْ أَسَاءَ إِلَيْنَا، فَنَرَى وَاللَّهِ فِي ذَلِكَ الْعَاقِبَةَ الْحَسَنَةَ، إِنَّ صَاحِبَ النِّعْمَةِ فِي الدُّنْيَا إِذَا سَأَلَ فَأُعْطِيَ، طَلَبَ غَيْرَ الَّذِي سَأَلَ، وَصَغُرَتِ النِّعْمَةُ فِي عَيْنِهِ، فَلَا يَشْبَعُ مِنْ شَيْءٍ، وَإِذَا كَثُرَتِ النِّعْمُ كَانَ الْمُسْلِمُ مِنْ ذَلِكَ عَلَى خَطَرٍ؛ لِلْحَقُوقِ الَّتِي تَجِبُ عَلَيْهِ، وَمَا يُخَافُ مِنَ الْفِتْنَةِ فِيهَا. أَخْبِرْنِي عَنْكَ، لَوْ أَنِّي قُلْتُ لَكَ قَوْلًا، أَكُنْتَ تَتَّقُ بِهِ مِنِّي؟ ».

فَقُلْتُ لَهُ: جُعِلْتُ فِدَاكَ، إِذَا لَمْ أَتَّقُ بِقَوْلِكَ، فَبِمَنْ أَتَّقُ وَأَنْتَ حُجَّةُ اللَّهِ عَلَى خَلْقِهِ؟ قَالَ: « فَكُنْ بِاللَّهِ أَوْتَقَ؛ فَإِنَّكَ عَلَى مَوْعِدٍ مِنَ اللَّهِ، أَلَيْسَ اللَّهُ — عَزَّ وَجَلَّ — يَقُولُ: (وَإِذَا سَأَلَكَ عِبَادِي عَنِّي فَإِنِّي قَرِيبٌ أُجِيبُ دَعْوَةَ الدَّاعِ إِذَا دَعَانِ) وَقَالَ: (لَا تَقْنَطُوا مِنْ رَحْمَةِ اللَّهِ) وَقَالَ: (وَاللَّهُ يَعِدُكُمْ مَغْفِرَةً مِنْهُ وَفَضْلًا)؟ فَكُنْ بِاللَّهِ — عَزَّ وَجَلَّ — أَوْتَقَ مِنْكَ بَغَيْرِهِ، وَلَاتَجْعَلُوا فِي أَنْفُسِكُمْ إِلَّا خَيْرًا؛ فَإِنَّهُ مَغْفُورٌ لَكُمْ ».

Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Ahmad Bin Muhammad Bin Abu Nasr who said,

‘I said to Abu Abdullah^{asws}, ‘May I be sacrificed for you^{asws}! I had asked Allah^{azwj} of a need since such and such a year and there has entered into my heart something from its delay’. So he^{asws} said: ‘O Ahmad! Beware of the Satan^{la} for there to be a way for him^{la} upon you until he^{la} despairs you.

Abu Ja’far^{asws} was saying: ‘A Momin asks Allah^{azwj} Mighty and Majestic for a need, so He^{azwj} Delays it from him the hastening of its Answer, out of Love for his voice and Listening to his wailings’.

Then he^{asws} said: ‘By Allah^{azwj}! Whatever Allah^{azwj} Mighty and Majestic Delays from the Momineen what they are seeking from this world is better for them from what is hastened for them in it. And which thing is the world? Abu Ja’far^{asws} was saying: ‘It is befitting for the Momin that his supplications during the prosperity should be approximately the same as his supplications during the difficulties. It should not be that when he is Given, so he gets bored and does not incline for the supplication, for it has a place (status) with Allah^{azwj} Mighty and Majestic. And upon you is with the patience and seeking the Permissible, and helping the relatives.

And beware of conflicts with the people, for we^{asws} the People^{asws} of the Household maintain relationships with the ones who cut us^{asws} off, and we do good to the ones who offend us^{asws}, for we^{asws} see, by Allah^{azwj}, the good end-result in that.

The owner of the Bounties (rich) in the world, when he asks, so he is Given, he seeks other than which he asked for, and he belittles the Bounties in his eyes, so he is not satisfied from anything. And when the Bounties were numerous upon a Muslim he would be in danger from that for (violating) the rights which are Obligated upon him and he would fear from the strife with regards to it.

Inform me^{asws} about yourself. If I^{asws} were to say certain words to you would you trust in it from me^{asws}?’ So I said to him^{asws}, ‘May I be sacrificed for you^{asws}! If I^{asws} do not trust in your^{asws} words, so in whose (words) would I trust, and you^{asws} are the Proof of Allah^{azwj} upon His^{azwj} creatures!’ He^{asws} said: ‘So become more trusting in Allah^{azwj} upon a Promise from Allah^{azwj}. Isn’t Allah^{azwj} Mighty and Majestic Saying [2: 186] And when My servants ask you concerning Me, then surely I am very near; I Answer the supplication of the suppliant when he supplicates.

And He^{azwj} Said [39: 53] do not despair of the Mercy of Allah. And He^{azwj} Said [2: 268] and Allah Promises you Forgiveness from Himself and Grace. Therefore, become more trusting in Allah^{azwj} Mighty and Majestic from yourself than in others, and do not make within yourself anything except for goodness, for He^{azwj} would be Forgiving you’.⁹²

2. عَنْهُ، عَنْ أَحْمَدَ، عَنْ عَلِيِّ بْنِ الْحَكَمِ، عَنْ مَنْصُورِ الصِّقْلِ، قَالَ: قُلْتُ لِأَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ: رَبِّمَا دَعَا الرَّجُلُ بِالْدُّعَاءِ، فَاسْتَجِيبَ لَهُ، ثُمَّ أُخِرَ ذَلِكَ إِلَى حِينَ؟ قَالَ: فَقَالَ: «نَعَمْ»

..«

قُلْتُ: وَلِمَ ذَاكَ، لِيَزِدَادَ مِنَ الدُّعَاءِ؟ قَالَ: «نَعَمْ».

From him, from Ahmad, from Ali Bin Al Hakam, from Mansour Al Sayqal who said,

‘I said to Abu Abdullah^{asws}, ‘Sometimes the man supplicates with the supplication, so it is Answered for him. Then it is delayed for a while’. So he^{asws} said: ‘Yes’. I said,

‘And why would that be so, in order for him to increase from the supplications?’ He^{asws} said: ‘Yes’.⁹³

3. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنْ ابْنِ أَبِي عُمَيْرٍ، عَنْ إِسْحَاقَ بْنِ أَبِي هِلَالٍ الْمَدَائِنِيِّ، عَنْ حَدِيدٍ: عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ، قَالَ: «إِنَّ الْعَبْدَ لَيَدْعُو، فَيَقُولُ اللَّهُ — عَزَّ وَجَلَّ — لِلْمَلَائِكَةِ: قَدْ اسْتَجَبْتُ لَهُ، وَلَكِنْ أَحْسُوهُ بِحَاجَتِهِ؛ فَإِنِّي أُحِبُّ أَنْ أَسْمَعَ صَوْتَهُ؛ وَإِنَّ الْعَبْدَ لَيَدْعُو، فَيَقُولُ اللَّهُ تَبَارَكَ وَتَعَالَى: عَجَلُوا لَهُ حَاجَتَهُ؛ فَإِنِّي أَبْغُضُ صَوْتَهُ».

Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Is’haq Bin Abu Hilal Al Madainy, from Hadeed,

(It has been narrated) from Abu Abdullah^{asws} having said: ‘The servant is supplicating, so Allah^{azwj} Mighty and Majestic is Saying to the two Angels: “I^{azwj} have Answered for him, but withhold his need, for I^{azwj} Love to Hear his voice”; and the servant is supplicating, so Allah^{azwj} Blessed and High is Saying: “Hasten his need for him, for I^{azwj} Hate Hearing his voice”’.⁹⁴

4. ابْنُ أَبِي عُمَيْرٍ، عَنْ سُلَيْمَانَ صَاحِبِ السَّابِرِيِّ، عَنْ إِسْحَاقَ بْنِ عَمَّارٍ، قَالَ: قُلْتُ لِأَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ: يُسْتَجَابُ لِلرَّجُلِ الدُّعَاءُ، ثُمَّ يُوَخَّرُ؟ قَالَ: «نَعَمْ، عَشْرِينَ سَنَةً».

Ibn Abu Umeyr, from Suleyman Sahib Al Sabiry, from Is’haq Bin Ammar who said,

‘I said to Abu Abdullah^{asws} having said: ‘The supplication gets Answered for the man, then it gets delayed?’ He^{asws} said: ‘Yes, (it could be delayed for) twenty years’.⁹⁵

5. ابْنُ أَبِي عُمَيْرٍ، عَنْ هِشَامِ بْنِ سَالِمٍ: عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ، قَالَ: «كَانَ بَيْنَ قَوْلِ اللَّهِ عَزَّ وَجَلَّ: (قَدْ أُجِيبَتْ دَعْوَتُكُمَا) وَبَيْنَ أَخَذِ فِرْعَوْنَ أَرْبَعُونَ عَامًا».

Ibn Abu Umeyr, from Hisham Bin Salim,

(It has been narrated) from Abu Abdullah^{asws} having said: ‘It was so between the Words of Allah^{azwj} Mighty and Majestic [10: 89] I have Accepted the supplication of both of you (Musa^{asws} and Haroun^{as}), and between the Seizing of the Pharaoh^{la}, (a duration of) forty years’.⁹⁶

6. ابْنُ أَبِي عُمَيْرٍ، عَنْ إِبْرَاهِيمَ بْنِ عَبْدِ الْحَمِيدِ، عَنْ أَبِي بَصِيرٍ، قَالَ: سَمِعْتُ أَبَا عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ يَقُولُ: «إِنَّ الْمُؤْمِنَ لَيَدْعُو، فَيُؤَخَّرُ إِجَابَتُهُ إِلَى يَوْمِ الْجُمُعَةِ».

Ibn Abu Umeyr, from Ibrahim Bin Abdul Hameed, from Abu Baseer who said,

‘I heard Abu Abdullah^{asws} saying: ‘A Momin supplicates, so its Answer gets delayed up to the day of Friday’.⁹⁷

7. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنْ عَبْدِ اللَّهِ بْنِ الْمُغِيرَةِ، عَنْ غَيْرِ وَاحِدٍ مِنْ أَصْحَابِنَا، قَالَ: قَالَ أَبُو عَبْدِ اللَّهِ عليه السلام: «إِنَّ الْعَبْدَ الْوَلِيَّ لِلَّهِ يَدْعُو اللَّهَ — عَزَّ وَجَلَّ — فِي الْأَمْرِ يَنْبُوهُ، فَيَقُولُ لِلْمَلِكِ الْمُوَكَّلِ بِهِ: أَقْضِ لِعَبْدِي حَاجَتَهُ وَلَا تَعْجَلْهَا، فَإِنِّي أَشْتَهِي أَنْ أَسْمَعَ نِدَاءَهُ وَصَوْتَهُ؛ وَإِنَّ الْعَبْدَ الْعَدُوَّ لِلَّهِ لَيَدْعُو اللَّهَ — عَزَّ وَجَلَّ — فِي الْأَمْرِ يَنْبُوهُ، فَيُقَالُ لِلْمَلِكِ الْمُوَكَّلِ بِهِ: أَقْضِ حَاجَتَهُ وَعَجِّلْهَا، فَإِنِّي أَكْرَهُ أَنْ أَسْمَعَ نِدَاءَهُ وَصَوْتَهُ». قَالَ: «فَيَقُولُ النَّاسُ: مَا أُعْطِيَ هَذَا إِلَّا لِكِرَامَتِهِ، وَلَمَنْعَ هَذَا إِلَّا لِهَوَانِهِ».

Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Abdullah Bin Al Mugheira, from someone else, from our companions who said,

‘Abu Abdullah^{asws} said: ‘The servant who is a friend of Allah^{azwj} would be supplicating to Allah^{azwj} Mighty and Majestic regarding the matter delegated to Him^{azwj}, so He^{azwj} would be Saying to the Angel Allocated with him: “Fulfil for My^{azwj} servant, his need, but do not hasten it, for I^{azwj} Desire to Hear his calls and his voice”; and the servant who is an enemy of Allah^{azwj} would be supplicating to Allah^{azwj} Mighty and Majestic regarding the matter delegated to Him^{azwj}, so He^{azwj} would be Saying to the Angel Allocated with him: “Fulfil for My^{azwj} servant his need and hasten it, for I^{azwj} Dislike to Hear his call and his voice”.

He^{asws} said: ‘So the people would (instead) be saying, ‘This one has not been Given except due to his prestige, and this one has not been Prevented except due to his indignity’.⁹⁸

8. مُحَمَّدُ بْنُ يَحْيَى، عَنْ أَحْمَدَ بْنِ مُحَمَّدَ بْنِ عِيسَى، عَنْ ابْنِ مَحْبُوبٍ، عَنْ هِشَامِ بْنِ سَالِمٍ، عَنْ أَبِي بَصِيرٍ: عَنْ أَبِي عَبْدِ اللَّهِ عليه السلام، قَالَ: «لَا يَزَالُ الْمُؤْمِنُ بِخَيْرٍ وَرَجَاءٍ؛ رَحْمَةً مِنَ اللَّهِ — عَزَّ وَجَلَّ — مَا لَمْ يَسْتَعْجَلْ فَيَقْنَطْ وَيَتْرَكَ الدُّعَاءَ». قُلْتُ لَهُ: كَيْفَ يَسْتَعْجَلُ؟ قَالَ: «يَقُولُ: قَدْ دَعَوْتُ مِنْذُ كَذَا وَكَذَا وَمَا أَرَى الْإِجَابَةَ».

Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Ibn Mahboub, from Hisham Bin Salim, from Abu Baseer,

(It has been narrated) from Abu Abdullah^{asws} having said: ‘The Momin does not cease to be with goodness and hoping for the Mercy of Allah^{azwj} Mighty and Majestic for as long as he does not haste, so he would end up despairing and neglect the supplication’. I said to him^{asws}, ‘How would he make haste?’ He^{asws} said: ‘He would be saying, ‘I have been supplicating since such and such (a time) and I do not see the Answer’.⁹⁹

9. الْحُسَيْنُ بْنُ مُحَمَّدٍ، عَنْ أَحْمَدَ بْنِ إِسْحَاقَ، عَنْ سَعْدَانَ بْنِ مُسْلِمٍ، عَنْ إِسْحَاقَ بْنِ عَمَّارٍ: عَنْ أَبِي عَبْدِ اللَّهِ عليه السلام، قَالَ: «إِنَّ الْمُؤْمِنَ لَيَدْعُو اللَّهَ — عَزَّ وَجَلَّ — فِي حَاجَتِهِ، فَيَقُولُ اللَّهُ عَزَّ وَجَلَّ: أَخْرُوا إِجَابَتَهُ؛ شَوْقًا إِلَى صَوْتِهِ وَدُعَائِهِ، فَإِذَا كَانَ يَوْمُ الْقِيَامَةِ، قَالَ اللَّهُ عَزَّ وَجَلَّ: عَبْدِي دَعَوْتَنِي، فَأَخْرْتُ إِجَابَتَكَ، وَثَوَابَكَ كَذَا وَكَذَا، وَدَعَوْتَنِي فِي كَذَا وَكَذَا،

فَأَحْرَتْ إِبَابَتَكَ، وَثَوَابَكَ كَذَا وَكَذَا قَالَ: «فَيَتَمَنَّى الْمُؤْمِنُ أَنَّهُ لَمْ يَسْتَجِبْ لَهُ دَعْوَةٌ فِي الدُّنْيَا مِمَّا يَرَى مِنْ حُسْنِ الثَّوَابِ».

Al Husayn Bin Muhammad, from Ahmad Bin Is'haq, from Sa'dan Bin Muslim, from Is'haq Bin Ammar,

(It has been narrated) from Abu Abdullah^{asws} having said: 'The Momin supplicates to Allah^{azwj} Mighty and Majestic regarding his need, so Allah^{azwj} Mighty and Majestic is Saying: "Delay its Answer", out of Desire to his voice and his supplication. So when it will be the Day of Judgment, Allah^{azwj} Mighty and Majestic would Say: "My^{azwj} servant! You supplicated to Me^{azwj} but I^{azwj} Delayed its Answer, and your Rewards are such and such, and you supplication to Me^{azwj} regarding such and such, but I^{azwj} Delayed Answering you and your Rewards are such and such".

He^{asws} said: 'So the Momin would wish that no supplication of his had been Answered in the world due to what he sees from the excellent Rewards'.¹⁰⁰

20- بَابُ الصَّلَاةِ عَلَى النَّبِيِّ مُحَمَّدٍ وَأَهْلِ بَيْتِهِ عَلَيْهِمُ السَّلَامُ

Chapter 20 – The Salawāt (Blessings) upon the Prophet Muhammad^{saww} and the People^{asws} of his^{saww} Household

1. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنْ ابْنِ أَبِي عُمَيْرٍ، عَنْ هِشَامِ بْنِ سَالِمٍ: عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ، قَالَ: «لَا يَزَالُ الدُّعَاءُ مُحْجُوبًا حَتَّى يُصَلَّى عَلَى مُحَمَّدٍ وَآلِ مُحَمَّدٍ».

Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Hisham Bin Salim,

(It has been narrated) from Abu Abdullah^{asws} having said: 'A supplication remains barred until he (the one who is supplicating) sends Salawāt upon Muhammad^{saww} and the Progeny^{asws} of Muhammad^{saww}'.¹⁰¹

2. عَنْهُ، عَنْ أَبِيهِ، عَنِ النَّوْفَلِيِّ، عَنِ السَّكُونِيِّ: عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ، قَالَ: «مَنْ دَعَا وَلَمْ يَذْكُرِ النَّبِيَّ ﷺ رَفَرَفَ الدُّعَاءُ عَلَى رَأْسِهِ، فَإِذَا ذَكَرَ النَّبِيَّ ﷺ رَفَعَ الدُّعَاءُ».

From him, from his father, from Al Nowfaly, from Al Sakuny,

(It has been narrated) from Abu Abdullah^{asws} having said: 'The one who supplicates without mentioning the Prophetsaw (Salawāt) the supplication hovers over his head. So when he does mention the Prophet^{saww}, the supplication is raised (to the sky)'.¹⁰²

3. أَبُو عَلِيٍّ الْأَشْعَرِيُّ، عَنْ مُحَمَّدِ بْنِ عَبْدِ الْجَبَّارِ، عَنْ صَفْوَانَ، عَنْ أَبِي أُسَامَةَ زَيْدِ الشَّحَّامِ، عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ: عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ: «أَنَّ رَجُلًا أَتَى النَّبِيَّ ﷺ، فَقَالَ: يَا رَسُولَ اللَّهِ ﷺ، إِنِّي أَجْعَلُ لَكَ ثَلَاثَ صَلَوَاتِي، لِأَبْلِ أَجْعَلَ لَكَ نِصْفَ صَلَوَاتِي، لِأَبْلِ أَجْعَلُهَا كُلَّهَا لَكَ، فَقَالَ رَسُولُ اللَّهِ ﷺ: إِذَنْ تُكْفَى مَوْثِقَةُ الدُّنْيَا وَالْآخِرَةِ».

Abu Ali Al Ashary, from Muhammad Bin Abdul Jabbar, from Safwan, from Abu Asama Zayd Al Shahham, from Muhammad Bin Muslim,

(It has been narrated) from Abu Abdullah^{asws}: ‘A man came over to the Prophet^{saww} and he said, ‘O Rasool-Allah^{saww}! I make my Salawāt to be for you^{saww} a third (of the time I supplicate), no, but I make my Salawāt to be for you^{saww} half of the time; no, but I make all of it to be for you^{saww}’. So Rasool-Allah^{saww} said: ‘Then you have sufficient provisions for the world and the Hereafter’’.¹⁰³

4. مُحَمَّدُ بْنُ يَحْيَى، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ، عَنْ عَلِيِّ بْنِ الْحَكَمِ، عَنْ سَيْفٍ، عَنْ أَبِي أُسَامَةَ، عَنْ أَبِي بَصِيرٍ، قَالَ: سَأَلْتُ أَبَا عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ: « مَا مَعْنَى « أَجْعَلُ صَلَوَاتِي كُلَّهَا لَكَ؟ » فَقَالَ: « يُقَدِّمُهُ بَيْنَ يَدَيَّ كُلِّ حَاجَةٍ، فَلَا يَسْأَلُ اللَّهَ — عَزَّ وَجَلَّ — شَيْئًا حَتَّى يَدَّ بِالنَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، فَيُصَلِّيَ عَلَيْهِ، ثُمَّ يَسْأَلُ اللَّهَ حَوَائِجَهُ ». »

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Ali Bin Al Hakam, from Sayf, from Abu Asama, from Abu Baseer who said,

‘I asked Abu Abdullah^{asws}, ‘What is the meaning (of the words), ‘I make my Salawāt, all of these to be for you^{saww}’. So he^{asws} said: ‘He preceded it in front of every need (asked for). So he does not ask Allah^{azwj} Mighty and Majestic for anything until he begins with the Prophet^{saww}. So he sends Salawāt upon him^{saww}, then he asks Allah^{azwj} for his needs’.¹⁰⁴

5. عِدَّةٌ مِنْ أَصْحَابِنَا، عَنْ سَهْلِ بْنِ زِيَادٍ، عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ الْأَشْعَرِيِّ، عَنْ ابْنِ الْقَدَّاحِ: عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ، قَالَ: « قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: « لَتَجْعَلُونِي كَقَدَحِ الرَّكَّابِ ؛ فَإِنَّ الرَّكَّابَ يَمْلَأُ قَدَحَهُ، فَيَشْرَبُهُ إِذَا شَاءَ، اجْعَلُونِي فِي أَوَّلِ الدُّعَاءِ، وَفِي آخِرِهِ، وَفِي وَسْطِهِ ». »

A number of our companions, from Sahl Bin Ziyad, from Ja'far Bin Muhammad Al Ashary, from Ibn Al Qaddah,

(It has been narrated) from Abu Abdullah^{asws} having said: ‘Rasool-Allah^{saww} said: ‘Do not make me^{saww} to be like the water container of the rider, so the rider fills his water container and he drinks it whenever he so desires to. Make me^{saww} to be at the beginning of the supplication and at the end of it, and in the middle of it’.¹⁰⁵

6. عِدَّةٌ مِنْ أَصْحَابِنَا، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ خَالِدٍ، عَنْ إِسْمَاعِيلَ بْنِ مِهْرَانَ، عَنْ الْحَسَنِ بْنِ عَلِيٍّ بْنِ أَبِي حَمْزَةَ، عَنْ أَبِيهِ وَحُسَيْنِ بْنِ أَبِي الْعَلَاءِ، عَنْ أَبِي بَصِيرٍ: عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ، قَالَ: « إِذَا ذُكِرَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَأَكْثَرُوا الصَّلَاةَ عَلَيْهِ ؛ فَإِنَّهُ مِنْ صَلَّيَ عَلَى النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ صَلَاةً وَاحِدَةً، صَلَّى اللَّهُ عَلَيْهِ أَلْفَ صَلَاةٍ فِي أَلْفِ صَفٍّ مِنَ الْمَلَائِكَةِ، وَلَمْ يَبْقَ شَيْءٌ مِمَّا خَلَقَهُ اللَّهُ إِلَّا صَلَّى عَلَى الْعَبْدِ ؛ لَصَلَاةِ اللَّهِ عَلَيْهِ وَصَلَاةِ مَلَائِكَتِهِ، فَمَنْ لَمْ يَرْغَبْ فِي هَذَا، فَهُوَ جَاهِلٌ مَغْرُورٌ، قَدْ بَرَّئَ اللَّهُ مِنْهُ وَرَسُولُهُ وَأَهْلُ بَيْتِهِ ». »

A number of our companions, from Ahmad Bin Muhammad Bin Khalid, from Ismail Bin Mihran, from Al Hassan Bin Ali Bin Abu Hamza, from his father, and Husayn Bin Abu Al A'ala, from Abu Baseer,

(It has been narrated) from Abu Abdullah^{asws} having said: ‘Whenever the Prophet^{saww} is mentioned, so frequent the Salawāt upon him, for the one who sends Salawāt upon the Prophet^{saww}, one Salawāt, Allah^{azwj} would Send a

thousand Salawāts upon him in a thousand rows of the Angels, and there would not remain anything from what Allah^{azwj} Created except it would send Salawāt upon the servant for the Salawāt of Allah^{azwj} and the Salawāt of His^{azwj} Angels upon him. Therefore, the one who does not desire regarding this, so he is ignorant, deceived. Allah^{azwj} has Disavowed from him, and (so has) His^{azwj} Rasool^{saww}, and the People^{asws} of his^{saww} Household'.¹⁰⁶

7. عِدَّةٌ مِنْ أَصْحَابِنَا، عَنْ سَهْلِ بْنِ زِيَادٍ، عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ الْأَشْعَرِيِّ، عَنْ ابْنِ الْقَدَاحِ: عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ، قَالَ: « قَالَ رَسُولُ اللَّهِ ﷺ: مَنْ صَلَّى عَلَيَّ، صَلَّى اللَّهُ عَلَيْهِ وَمَلَائِكَتُهُ؛ فَمَنْ شَاءَ فَلْيَقُلْ، وَمَنْ شَاءَ فَلْيَكْثِرْ. »

A number of our companions, from Sahl Bin Ziyad, from Ja'far Bin Muhammad Al Ashary, from Ibn al Qaddah,

(It has been narrated) from Abu Abdullah^{asws} having said: 'Rasool-Allah^{saww} said: 'The one who sends Salawāt upon me^{saww}, Allah^{azwj} and His^{azwj} Angels would Send Salawāt upon him, and the one who so desires to let him be scarce (with it), and the one who so desires let him be frequent (with it)'.¹⁰⁷

8. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنْ ابْنِ أَبِي عُمَيْرٍ، عَنْ عَبْدِ اللَّهِ بْنِ سِنَانٍ: عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ، قَالَ: « قَالَ رَسُولُ اللَّهِ ﷺ: الصَّلَاةُ عَلَيَّ وَعَلَى أَهْلِ بَيْتِي تَذْهَبُ بِالْإِنْفَاقِ. »

Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Abdullah Bin Sinan,

(It has been narrated) from Abu Abdullah^{asws} having said: 'Rasool-Allah^{saww} said: 'The Salawāt upon me^{asws} and upon the People^{asws} of my^{saww} Household removes the hypocrisy'.¹⁰⁸

9. أَبُو عَلِيٍّ الْأَشْعَرِيُّ، عَنْ مُحَمَّدِ بْنِ حَسَّانٍ، عَنْ أَبِي عِمْرَانَ الْأَزْدِيِّ، عَنْ عَبْدِ اللَّهِ بْنِ الْحَكَمِ، عَنْ مُعَاوِيَةَ بْنِ عَمَّارٍ: عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ، قَالَ: « مَنْ قَالَ: « يَا رَبِّ، صَلِّ عَلَى مُحَمَّدٍ وَآلِ مُحَمَّدٍ » مِائَةَ مَرَّةٍ، قُضِيَتْ لَهُ مِائَةُ حَاجَةٍ: ثَلَاثُونَ لِلدُّنْيَا. »

Abu Ali Al Ashary, from Muhammad Bin Hassan, from Abu Imran Al Azady, from Abdullah Bin Al Hakam, from Muawiya Bin Ammar,

(It has been narrated) from Abu Abdullah^{asws} having said: 'The one who says, 'O Lord^{azwj}! Send Salawāt upon Muhammad^{saww} and the Progeny^{asws} of Muhammad^{saww}, one hundred times, so a hundred needs would be Fulfilled for him – thirty for the world and the remainder for the Hereafter'.¹⁰⁹

10. مُحَمَّدُ بْنُ يَحْيَى، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ، عَنْ عَلِيِّ بْنِ الْحَكَمِ وَعَبْدِ الرَّحْمَنِ بْنِ أَبِي نَجْرَانَ جَمِيعًا، عَنْ صَفْوَانَ الْجَمَّالِ: عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ، قَالَ: « كُلُّ دُعَاءٍ يُدْعَى اللَّهُ — عَزَّ وَجَلَّ — بِهِ مَحْجُوبٌ عَنِ السَّمَاءِ حَتَّى يُصَلَّى عَلَى مُحَمَّدٍ وَآلِ مُحَمَّدٍ. »

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Ali Bin Al Hakam, and Abdul Rahman Bin Abu Najran, altogether from Safwan Al Jammal,

(It has been narrated) from Abu Abdullah^{asws} having said: 'Every supplication supplicated to Allah^{azwj} Mighty and Majestic with is Barred from

the sky until he (the one who is supplicating) sends Salawāt upon Muhammad^{saww} and the Progeny^{asws} of Muhammad^{saww}.¹¹⁰

11. عَنْهُ، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ، عَنْ عَلِيِّ بْنِ الْحَكَمِ، عَنْ سَيْفِ بْنِ عَمِيرَةَ، عَنْ أَبِي بَكْرِ الْحَضْرَمِيِّ: قَالَ: حَدَّثَنِي مَنْ سَمِعَ أَبَا عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ يَقُولُ: «جَاءَ رَجُلٌ إِلَى رَسُولِ اللَّهِ ﷺ، فَقَالَ: أَجْعَلْ نِصْفَ صَلَوَاتِي لَكَ؟ قَالَ: نَعَمْ، ثُمَّ قَالَ: أَجْعَلْ صَلَوَاتِي كُلَّهَا لَكَ؟ قَالَ: نَعَمْ، فَلَمَّا مَضَى، قَالَ رَسُولُ اللَّهِ ﷺ: كُفِيَ هَمَّ الدُّنْيَا وَالْآخِرَةِ.»

From him, from Ahmad Bin Muhammad, from Ali Bin Al Hakam, from Sayf Bin Ameyra, from Abu Bakr Al Hazramy who said,

‘(It was) narrated to me by the one who heard Abu Abdullah^{asws} saying: ‘A man came over to Rasool-Allah^{saww} and he said, ‘Can I make my Salawāt to be for you^{saww}, half (the time I supplicate)?’. He^{saww} said: ‘Yes’. Then he said, ‘Can I make my Salawāt to be for you^{saww}, all of it (all the time)?’ He^{saww} said: ‘Yes’. So when he went away,

Rasool-Allah^{saww} said: ‘He has sufficed from the worries of the world and the Hereafter’.¹¹¹

12. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنْ ابْنِ أَبِي عُمَيْرٍ، عَنْ مُرَازِمٍ، قَالَ: قَالَ أَبُو عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ: «إِنَّ رَجُلًا أَتَى رَسُولَ اللَّهِ ﷺ، فَقَالَ: يَا رَسُولَ اللَّهِ، إِنِّي جَعَلْتُ ثُلُثَ صَلَوَاتِي لَكَ، فَقَالَ لَهُ: خَيْرًا، فَقَالَ: يَا رَسُولَ اللَّهِ، إِنِّي جَعَلْتُ نِصْفَ صَلَوَاتِي لَكَ، فَقَالَ لَهُ: ذَاكَ أَفْضَلُ، فَقَالَ: إِنِّي جَعَلْتُ كُلَّ صَلَوَاتِي لَكَ، فَقَالَ: إِذَنْ يَكْفِيكَ اللَّهُ — عَزَّ وَجَلَّ — مَا أَهَمَّكَ مِنْ أَمْرِ دُنْيَاكَ وَآخِرَتِكَ.»

فَقَالَ لَهُ رَجُلٌ: أَصْلَحَكَ اللَّهُ، كَيْفَ يَجْعَلُ صَلَاتَهُ لَهُ؟ فَقَالَ أَبُو عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ: «لَا يَسْأَلُ اللَّهُ — عَزَّ وَجَلَّ — شَيْئًا إِلَّا بَدَأَ بِالصَّلَاةِ عَلَى مُحَمَّدٍ وَآلِهِ.»

Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Murazim who said,

‘Abu Abdullah^{asws} said: ‘A man came over to Rasool-Allah^{saww} and he said, ‘O Rasool-Allah^{saww}! I make my Salawāt to be for you^{saww} a third (of the time I supplicate)’. So he^{saww} said to him: ‘Good’. So he said, ‘O Rasool-Allah^{saww}! I make my Salawāt to be for you^{saww} half (of the time I supplicate)’. So he^{saww} said to him: ‘That is better’. So he said, ‘I make my Salawāt to be for you^{saww}, every (time I supplicate)’. So he^{saww} said: ‘Then Allah^{azwj} Mighty and Majestic would Suffice you from whatever worries you from the matters of your world and your Hereafter’.

So a man said to him^{asws}, ‘May Allah^{azwj} Keep you^{asws} well! How would he make his Salawāt to be for him^{saww}?’ So Abu Abdullah^{asws} said: ‘He would not ask Allah^{azwj} Mighty and Majestic for anything except he would begin with his Salawāt upon Muhammad^{saww} and his^{saww} Progeny^{asws}’.¹¹²

13. ابْنُ أَبِي عُمَيْرٍ، عَنْ عَبْدِ اللَّهِ بْنِ سِنَانَ، عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ، قَالَ: سَمِعْتُهُ يَقُولُ: «قَالَ رَسُولُ اللَّهِ ﷺ: ارْفَعُوا أَصْوَاتَكُمْ بِالصَّلَاةِ عَلَيَّ؛ فَإِنَّهَا تَذْهَبُ بِالنَّفَاقِ.»

Ibn Abu Umeyr, from Abdullah Bin Sinan,

(It has been narrated) from Abu Abdullah^{asws}, said, 'I heard him^{asws} saying: 'Rasool-Allah^{saww} said: 'You should be raising your voices with the Salawāt upon me^{saww}, for it would remove the hypocrisy'.¹¹³

14. مُحَمَّدٌ بْنُ يَحْيَى، عَنْ أَحْمَدَ بْنِ مُحَمَّدَ بْنِ عِيسَى، عَنْ يَعْقُوبَ بْنِ عَبْدِ اللَّهِ، عَنْ إِسْحَاقَ بْنِ فَرُوحَ مَوْلَى آلِ طَلْحَةَ، قَالَ: قَالَ أَبُو عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ: «يَا إِسْحَاقُ بْنُ فَرُوحَ، مَنْ صَلَّى عَلَى مُحَمَّدٍ وَآلِ مُحَمَّدٍ عَشْرًا، صَلَّى اللَّهُ عَلَيْهِ وَمَلَائِكَتُهُ مِائَةَ مَرَّةٍ؛ وَمَنْ صَلَّى عَلَى مُحَمَّدٍ وَآلِ مُحَمَّدٍ مِائَةَ مَرَّةٍ، صَلَّى اللَّهُ عَلَيْهِ وَمَلَائِكَتُهُ أَلْفًا، أَمَا تَسْمَعُ قَوْلَ اللَّهِ عَزَّ وَجَلَّ: (هُوَ الَّذِي يُصَلِّيْ عَلَيْكُمْ وَمَلَائِكَتُهُ لِيُخْرِجَكُم مِّنَ الظُّلُمَاتِ إِلَى النُّورِ وَكَانَ بِالْمُؤْمِنِينَ رَحِيمًا)» ؟ .

Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Yaqoub Bin Abdullah, from Is'haq Bin Faroukh, a slave of the family of Talha who said,

'Abu Abdullah^{asws} said: 'O Is'haq Bin Faroukh! The one who sends Salawāt upon Muhammad^{saww} and the Progeny^{asws} of Muhammad^{saww} ten (times), Allah^{azwj} and His^{azwj} Angels would Send Salawāt upon him one hundred times; and the one who sends Salawāt upon Muhammad^{saww} and the Progeny^{asws} of Muhammad^{saww} one hundred times, Allah^{azwj} and His^{azwj} Angels would Send Salawāt upon him a thousand times. Have you not heard the Words of Allah^{azwj} Mighty and Majestic [33: 43] He it is Who sends His Blessings upon you, and (so do) His Angels, that He may Take you out from utter darkness into the Light; and He is Merciful to the Believers'.¹¹⁴

15. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنْ ابْنِ أَبِي عَمِيرٍ، عَنْ أَبِي أَيُّوبَ، عَنْ مُحَمَّدَ بْنِ مُسْلِمٍ، عَنْ أَحَدِهِمَا عَلَيْهِ السَّلَامُ، قَالَ: «مَا فِي الْمِيزَانِ شَيْءٌ أَثْقَلَ مِنَ الصَّلَاةِ عَلَى مُحَمَّدٍ وَآلِ مُحَمَّدٍ، وَإِنَّ الرَّجُلَ لَتَوْضِعَ أَعْمَالُهُ فِي الْمِيزَانِ، فَتَمِيلُ بِهِ، فَيُخْرِجُ اللَّهُ عَلَيْهِ الصَّلَاةَ، فَيَضَعُهَا فِي مِيزَانِهِ، فَيَرْجَحُ بِهِ» .

Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Abu Ayoub, from Muhammad Bin Muslim,

(It has been narrated) from one of the two (5th or 6th Imam^{asws} having said: 'There would not be anything in the Scale (on the Day of Judgment) heavier than the Salawāt upon Muhammad^{saww} and the Progeny^{asws} of Muhammad, and that the man, his deeds would be placed in the Scale and it would tilt by it (due to the load of the sins). So the Salawāt would come out upon him and it would be placed in his Scale, so it would be outbalanced it (his sins)'.¹¹⁵

16. عَلِيُّ بْنُ مُحَمَّدٍ، عَنْ ابْنِ جُمُهورٍ، عَنْ أَبِيهِ، عَنْ رَجَالِهِ، قَالَ: قَالَ أَبُو عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ: «مَنْ كَانَتْ لَهُ إِلَى اللَّهِ — عَزَّ وَجَلَّ — حَاجَةٌ، فَلْيَبْدَأْ بِالصَّلَاةِ عَلَى مُحَمَّدٍ وَآلِهِ، ثُمَّ يَسْأَلْ حَاجَتَهُ، ثُمَّ يَخْتِمُ بِالصَّلَاةِ عَلَى مُحَمَّدٍ وَآلِ مُحَمَّدٍ؛ فَإِنَّ اللَّهَ — عَزَّ وَجَلَّ — أَكْرَمُ مَنْ أَنْ يَقْبَلَ الطَّرْفَيْنِ وَيَدْعَ الْوَسْطَ، إِذَا كَانَتِ الصَّلَاةُ عَلَى مُحَمَّدٍ وَآلِ مُحَمَّدٍ لَاتَحْجَبُ عَنْهُ» .

Ali Bin Muhammad, from Ibn Jamhour, from his father, from his man who said,

‘Abu Abdullah^{asws} said: ‘The one who has a need for him to Allah^{azwj} Mighty and Majestic, so let him begin with the Salawāt upon Muhammad^{saww} and his^{saww} Progeny^{asws}, then he should ask his need, then he should end with the Salawāt upon Muhammad^{saww} and the Progeny^{asws} of Muhammad^{saww}, for Allah^{azwj} is more Benevolent than that He^{azwj} would Accept the two ends and Leave the middle. Whenever there was a Salawāt upon Muhammad^{saww} and the Progeny^{asws} of Muhammad, it would never be Blocked from him’.¹¹⁶

17. عِدَّةٌ مِنْ أَصْحَابِنَا، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ، عَنْ مُحَسِّنِ بْنِ أَحْمَدَ، عَنْ أَبَانَ الْأَحْمَرِ، عَنْ عَبْدِ السَّلَامِ بْنِ نَعِيمٍ، قَالَ: قُلْتُ لِأَبِي عَبْدِ اللَّهِ عليه السلام: إِنِّي دَخَلْتُ الْبَيْتَ، وَلَمْ يَحْضُرْنِي شَيْءٌ مِنَ الدُّعَاءِ إِلَّا الصَّلَاةُ عَلَى مُحَمَّدٍ وَآلِ مُحَمَّدٍ؟ فَقَالَ: «أَمَا إِنَّهُ لَمْ يَخْرُجْ أَحَدٌ بِأَفْضَلِ مِمَّا خَرَجْتَ بِهِ».

A number of our companions, from Ahmad Bin Muhammad, from Muhassin Bin Ahmad, from Aban Al Ahmar, from Abdul Salam Bin Nuaym who said,

‘I said to Abu Abdullah^{asws}, ‘I entered the House (Kabah) and nothing presented to me from the supplication except for the Salawāt upon Muhammad^{saww} and the Progeny^{asws} of Muhammad^{saww}’. So he^{asws} said: ‘But it is (something) which no one has come out with anything more superior than what you came out with’.¹¹⁷

18. عَلِيُّ بْنُ مُحَمَّدٍ، عَنْ أَحْمَدَ بْنِ الْحُسَيْنِ، عَنْ عَلِيِّ بْنِ الرِّيَّانِ، عَنْ عُبَيْدِ اللَّهِ بْنِ عَبْدِ اللَّهِ الدَّهْقَانِ، قَالَ: دَخَلْتُ عَلَى أَبِي الْحَسَنِ الرُّضَا عليه السلام، فَقَالَ لِي: «مَا مَعْنَى قَوْلِهِ: (وَذَكَرَ اسْمَ رَبِّهِ فَصَلَّى)؟».

قُلْتُ: كُلَّمَا ذَكَرَ اسْمَ رَبِّهِ، قَامَ فَصَلَّى.
فَقَالَ لِي: «لَقَدْ كَلَّفَ اللَّهُ — عَزَّ وَجَلَّ — هَذَا شَطَطًا».
فَقُلْتُ: جُعِلَتْ فِدَاكَ، فَكَيْفَ هُوَ؟
فَقَالَ: «كُلَّمَا ذَكَرَ اسْمَ رَبِّهِ، صَلَّى عَلَى مُحَمَّدٍ وَآلِهِ».

Ali Bin Muhammad, from Ahmad Bin Al Husayn, from Ali Bin Al Rayyan, from Ubeydullah Bin Abdullah Al Dihqan who said,

‘I went over to Abu Al-Hassan Al-Reza^{asws}, so he^{asws} said to me: ‘What is the meaning of His^{azwj} Words [87: 15] And mentions the name of his Lord and prays (فَصَلَّى)?’ I said, ‘Every time he mentioned the Name of his Lord^{azwj}, he prays Salāt’. So he^{asws} said to me: ‘So Allah^{azwj} Mighty and Majestic has Encumbered him with an enormous burden’. So I said, ‘May I be sacrificed for you^{asws}! So how is it?’ So he^{asws} said: ‘Every time he mentions the Name of his Lord^{azwj}, he sends Salawāt upon Muhammad^{saww} and his^{saww} Progeny^{asws}’.¹¹⁸

19. عَنْهُ، عَنْ مُحَمَّدٍ بْنِ عَلِيٍّ، عَنْ مُفَضَّلِ بْنِ صَالِحِ الْأَسَدِيِّ، عَنْ مُحَمَّدِ بْنِ هَارُونَ: عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ، قَالَ: «إِذَا صَلَّى أَحَدُكُمْ، وَلَمْ يَذْكُرِ النَّبِيَّ وَآلَهُ عَلَيْهِ السَّلَامُ فِي صَلَاتِهِ، يُسَلِّكُ بِصَلَاتِهِ غَيْرَ سَبِيلِ الْجَنَّةِ. وَقَالَ رَسُولُ اللَّهِ ﷺ: مَنْ ذَكَرْتُ عَنْدهُ، فَلَمْ يُصَلِّ عَلَيَّ، دَخَلَ النَّارَ؛ فَأَبْعَدَهُ اللَّهُ وَقَالَ ﷺ: وَمَنْ ذَكَرْتُ عَنْدهُ، فَنَسِيَ الصَّلَاةَ عَلَيَّ، خُطِئَ بِهِ طَرِيقَ الْجَنَّةِ».

From him, from Muhammad Bin Ali, from Mufazzal Bin Salih Al Asady, from Muhammad Bin Haroun,

(It has been narrated) from Abu Abdullah^{asws} having said: 'Whenever one of you prays Salāt and does not mention the Prophet^{saww} and his^{saww} Progeny^{asws} in his Salāt, he would travel with his Salāt to other than the way of the Paradise'.

And Rasool-Allah^{saww} said: 'The one in whose presence I^{saww} am mentined, so he does not send Salawāt upon me^{saww}, would enter the Fire - for Allah^{azwj} would Distance him'.

And he^{saww} said: 'And the one in whose presence I^{saww} am mentioned, so he forgets the Salawāt upon me^{saww}, he would err on the way to the Paradise'.¹¹⁹

20. أَبُو عَلِيٍّ الْأَشْعَرِيُّ، عَنْ الْحَسَنِ بْنِ عَلِيٍّ، عَنْ عُبَيْسِ بْنِ هِشَامٍ، عَنْ ثَابِتٍ، عَنْ أَبِي بَصِيرٍ: عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ، قَالَ: «قَالَ رَسُولُ اللَّهِ ﷺ: مَنْ ذَكَرْتُ عَنْدهُ، فَنَسِيَ أَنْ يُصَلِّيَ عَلَيَّ، خَطَأَ اللَّهُ بِهِ طَرِيقَ الْجَنَّةِ».

Abu Ali Al Ashary, from Al Husayn Bin Ali, from Ubays Bin Hisham, from Sabit, from Abu Baseer,

(It has been narrated) from Abu Abdullah^{asws} having said: 'Rasool-Allah^{saww} said: 'The one in whose presence I^{saww} am mentioned, so he forgets that he should be sending Salawāt upon me^{saww}, Allah^{azwj} would Cause him to err on the road to the Paradise'.¹²⁰

21. عِدَّةٌ مِنْ أَصْحَابِنَا، عَنْ سَهْلِ بْنِ زِيَادٍ، عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ، عَنْ ابْنِ الْقَدَاحِ: عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ، قَالَ: «سَمِعَ أَبِي رَجُلًا مُتَعَلِّقًا بِالْبَيْتِ وَهُوَ يَقُولُ: اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ، فَقَالَ لَهُ أَبِي عَلَيْهِ السَّلَامُ: يَا عَبْدَ اللَّهِ، لَا تَبْتَرِهَا، لَا تَظْلِمُنَا حَقًّا، قُلْ: اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَأَهْلِ بَيْتِهِ».

A number of our companions, from Sahl Bin Ziyad, from Ja'far Bin Muhammad, from Ibn Al Qadah,

(It has been narrated) from Abu Abdullah^{asws} having said: 'My^{asws} father^{asws} overheard a man attaching to the House (Kaaba) and he was saying, 'O Allah^{azwj}! Send Salawāt upon Muhammad^{saww}'.

So my^{asws} father^{asws} said to me: 'O servant of Allah^{azwj}! Do not amputate it! Do not be unjust to us^{asws} of our^{asws} rights! Say,

'O Allah^{azwj}! Send Salawāt upon Muhammad^{saww} and the People^{asws} of his^{saww} Household'.¹²¹

21- بَابُ مَا يَجِبُ مِنْ ذِكْرِ اللَّهِ عَزَّ وَجَلَّ فِي كُلِّ مَجْلِسٍ

Chapter 21 – What is Obligated from the Mention of Allah^{azwj} Mighty and Majestic in every gathering

1. عِدَّةٌ مِنْ أَصْحَابِنَا، عَنْ أَحْمَدَ بْنِ مُحَمَّدَ بْنِ خَالِدٍ، عَنْ أَبِيهِ، عَنْ خَلْفِ بْنِ حَمَّادٍ، عَنْ رَبِيعِ بْنِ عَبْدِ اللَّهِ بْنِ الْجَارُودِ الْهَذَلِيِّ، عَنْ الْفَضِيلِ بْنِ يَسَارٍ، قَالَ: قَالَ أَبُو عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ: « مَا مِنْ مَجْلِسٍ يَجْتَمِعُ فِيهِ أَتْرَارٌ وَفُجَّارٌ، فَيَقُومُونَ عَلَى غَيْرِ ذِكْرِ اللَّهِ — عَزَّ وَجَلَّ — إِلَّا كَانَ حَسْرَةً عَلَيْهِمْ يَوْمَ الْقِيَامَةِ ».

A number of our companions, from Ahmad Bin Muhammad Bin Khalid, from his father, from Khalaf Bin Hammad, from Rabi'e Bin Abdullah Bin Al Jaroud Al Huzliyy, from Al Fuzayl Bin Yasaar who said,

'Abu Abdullah^{asws} said: 'There is none from a gathering in which the righteous and the immoral gather and they are persisting upon the Mention of other than Allah^{azwj} Mighty and Majestic, except that it would be a regret upon them on the Day of Judgment'.¹²²

2. حَمِيدُ بْنُ زِيَادٍ، عَنِ الْحَسَنِ بْنِ مُحَمَّدِ بْنِ سَمَاعَةَ، عَنْ وَهَيْبِ بْنِ حَفْصٍ، عَنْ أَبِي بَصِيرٍ: عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ، قَالَ: « مَا اجْتَمَعَ فِي مَجْلِسٍ قَوْمٌ لَمْ يَذْكُرُوا اللَّهَ — عَزَّ وَجَلَّ — وَلَمْ يَذْكُرُونَا، إِلَّا كَانَ ذَلِكَ الْمَجْلِسُ حَسْرَةً عَلَيْهِمْ يَوْمَ الْقِيَامَةِ ».

ثُمَّ قَالَ: « قَالَ أَبُو جَعْفَرٍ عَلَيْهِ السَّلَامُ: إِنْ ذَكَّرْنَا مِنْ ذِكْرِ اللَّهِ، وَذَكَّرَ عَدُوَّنَا مِنْ ذِكْرِ الشَّيْطَانِ

«.

Humejd Bin Ziyad, from Al Hassan Bin Muhammad Bin Sama'at, from Wuheyb Bin Hafs, from Abu Baseer,

(It has been narrated) from Abu Abdullah^{asws} having said: 'No group will gather in a gathering not mentioning Allah^{azwj} Mighty and Majestic and not mentioning us^{asws} except that gathering would be a regret upon them on the Day of Judgment'.

Then he (the narrator) said, 'Abu Ja'far^{asws} said: 'Our^{asws} mention is from the Mention of Allah^{azwj}, and the mention of our^{asws} enemies is from the mention of Satan^{la}'.¹²³

3. وَبِإِسْنَادِهِ، قَالَ: « قَالَ أَبُو جَعْفَرٍ عَلَيْهِ السَّلَامُ: مَنْ أَرَادَ أَنْ يَكْتَالَ بِالْمَكِّيَالِ الْأَوْفَى فَلْيَقُلْ إِذَا أَرَادَ أَنْ يَقُومَ مِنْ مَجْلِسِهِ: (سُبْحَانَ رَبِّكَ رَبِّ الْعِزَّةِ عَمَّا يَصِفُونَ وَسَلَامٌ عَلَى الْمُرْسَلِينَ وَالْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ) ».

And by his chain, said,

'Abu Ja'far^{asws} said: 'The one who intends that he be Rewarded in a perfect measure (maximum Reward), so let him say whenever he intends to arise from his gathering, '[37: 180] Glory be to your Lord, the Lord of Honour, from what they are describing[37: 181] And peace be on the Rasools [37: 182] And the Praise is due to Allah, the Lord of the Worlds'.¹²⁴

4. مُحَمَّدُ بْنُ يَحْيَى، عَنْ أَحْمَدَ بْنِ مُحَمَّدَ بْنِ عِيسَى، عَنْ ابْنِ مَحْبُوبٍ، عَنْ عَبْدِ اللَّهِ بْنِ سَنَانَ، عَنْ أَبِي حَمْزَةَ الثَّمَالِيِّ: عَنْ أَبِي جَعْفَرٍ عَلَيْهِ السَّلَامُ، قَالَ: «مَكْتُوبٌ فِي التَّوْرَةِ الَّتِي لَمْ تُغَيَّرْ: أَنَّ مُوسَى عَلَيْهِ السَّلَامُ سَأَلَ رَبَّهُ، فَقَالَ: يَا رَبِّ، أَقْرَبُ أَنْتَ مِنِّي فَأُنَادِيكَ؟ فَأَوْحَى اللَّهُ — عَزَّ وَجَلَّ — إِلَيْهِ: يَا مُوسَى، أَنَا جَلِيسٌ مِنْ ذِكْرِنِي، فَقَالَ مُوسَى: فَمَنْ فِي سِتْرِكَ يَوْمَ لَأَسْتَرُ إِلَّا سِتْرُكَ؟ قَالَ: الَّذِينَ يَذْكُرُونَنِي فَأَذْكُرُهُمْ، وَيَتَحَابُّونَ فِي فَأُحِبُّهُمْ، فَأُولَئِكَ الَّذِينَ إِذَا أَرَدْتُ أَنْ أُصِيبَ أَهْلَ الْأَرْضِ بِسُوءٍ، ذَكَرْتَهُمْ، فَدَفَعْتُ عَنْهُمْ بِهِمْ».

Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Ibn Mahboub, from Abdullah Bin Sinan, from Abu Hamza Al Sumaly,

(It has been narrated) from Abu Ja'far^{asws} having said: 'It is Written in the Torah which has not been altered, that Musa^{as} asked his^{as} Lord^{azwj} saying: 'O Lord^{azwj}! Are You^{azwj} close to me^{as} so I^{as} should whisper to You^{azwj}, or are You^{azwj} Distant, so I^{as} should call out (loudly) to You^{azwj}?' So Allah^{azwj} Mighty and Majestic Revealed unto him^{as}: "O Musa^{as}! I^{azwj} a Companion of the one who Mentions Me^{azwj}".

So Musa^{as} said: 'So who would be in Your^{azwj} Veil on the Day in which there will be no veil except for Your^{azwj} Veil?' So He^{azwj} Said: "Those who are mentioning Me^{azwj} So I^{azwj} am Mentioning them, and the ones who are loving (others) regarding Me^{azwj}, So I^{azwj} Love them. Therefore, they are those, whenever I^{azwj} want to Hit the people of the earth with an evil, I^{azwj} Remember them, so I^{azwj} Repel it from them, due to them'.¹²⁵

5. أَبُو عَلِيٍّ الْأَشْعَرِيُّ، عَنْ مُحَمَّدَ بْنِ عَبْدِ الْجَبَّارِ، عَنْ صَفْوَانَ بْنِ يَحْيَى، عَنْ حُسَيْنِ بْنِ زَيْدٍ: عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ، قَالَ: «قَالَ رَسُولُ اللَّهِ ﷺ: مَا مِنْ قَوْمٍ اجْتَمَعُوا فِي مَجْلِسٍ، فَلَمْ يَذْكُرُوا اسْمَ اللَّهِ عَزَّ وَجَلَّ وَلَمْ يُصَلُّوا عَلَى نَبِيِّهِمْ، إِلَّا كَانَ ذَلِكَ الْمَجْلِسُ حَسْرَةً وَوَبَالًا عَلَيْهِمْ».

Abu Ali Al Ashary, from Muhammad Bin Abdul Jabbar, from Safwan Bin Yahya, from Husayn Bin Zayd,

(It has been narrated) from Abu Abdullah^{asws} having said: 'Rasool-Allah^{saww} said: 'There is none from a group gathering in a gather, so they are not mentioning the Name of Allah^{azwj} Mighty and Majestic and are not sending Salawāt upon their Prophet^{as}, except that gathering would be a regret and an evil result upon them'.¹²⁶

6. عِدَّةٌ مِنْ أَصْحَابِنَا، عَنْ سَهْلِ بْنِ زِيَادٍ، عَنْ ابْنِ مَحْبُوبٍ، عَنْ ابْنِ رِثَابٍ عَنِ الْحَلَبِيِّ: عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ، قَالَ: «لَا بَأْسَ بِذِكْرِ اللَّهِ وَأَنْتَ تَبُولُ؛ فَإِنَّ ذِكْرَ اللَّهِ — عَزَّ وَجَلَّ — حَسَنٌ عَلَى كُلِّ حَالٍ؛ فَلَا تَسَامُ مِنْ ذِكْرِ اللَّهِ».

A number of our companions, from Sahl Bin Ziyad, from Ibn Mahboub, from Ibn Raib, from Al Halby,

(It has been narrated) from Abu Abdullah^{asws} having said: 'There is no problem with the Mentioning of Allah^{azwj} while you are urinating, for the

Mention of Allah^{azwj} Mighty and Majestic is good upon every state. Therefore, do not hesitate from the Mentioning of Allah^{azwj}.¹²⁷

7. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنِ النَّوْفَلِيِّ، عَنِ السَّكُونِيِّ: عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ، قَالَ: «أَوْحَى اللَّهُ — عَزَّ وَجَلَّ — إِلَى مُوسَى عَلَيْهِ السَّلَامُ: يَا مُوسَى عَلَيْهِ السَّلَامُ، لَا تَفْرَحْ بِكَثْرَةِ الْمَالِ، وَلَا تَدْعُ ذِكْرِي عَلَى كُلِّ حَالٍ؛ فَإِنَّ كَثْرَةَ الْمَالِ تُنْسِي الذُّنُوبَ، وَإِنْ تَرَكَ ذِكْرِي يُقْسِي الْقُلُوبَ».

Ali Bin Ibrahim, from his father, from Al Nowfaly, from Al Sakuny,

(It has been narrated) from Abu Abdullah^{asws} having said: ‘Allah^{azwj} Mighty and Majestic Revealed unto Musa^{as}: “O Musa^{as}! Do not be happy with the abundance of the wealth, nor leave My^{azwj} mention upon every state, for the abundant wealth would make you^{as} to forget the sins and that the neglect of My^{azwj} Mention would harden the hearts’.¹²⁸

8. مُحَمَّدُ بْنُ يَحْيَى، عَنْ أَحْمَدَ بْنِ مُحَمَّدَ بْنِ عِيسَى، عَنْ ابْنِ مَحْبُوبٍ، عَنْ عَبْدِ اللَّهِ بْنِ سِنَانٍ، عَنْ أَبِي حَمْزَةَ: عَنْ أَبِي جَعْفَرٍ عَلَيْهِ السَّلَامُ، قَالَ: «مَكْتُوبٌ فِي التَّوْرَةِ الَّتِي لَمْ تُغَيَّرْ: أَنَّ مُوسَى سَأَلَ رَبَّهُ، فَقَالَ: إِلَهِي، إِنَّهُ يَأْتِي عَلَيَّ مَجَالِسٌ أُعْزُّكَ وَأُجَلِّكَ أَنْ أَذْكُرَكَ فِيهَا؟ فَقَالَ: يَا مُوسَى، إِنْ ذَكَرْتَنِي حَسَنًا عَلَى كُلِّ حَالٍ».

Muhammad Bin yahya, from Ahmad Bin Muhammad Bin Isa, from Ibn Mahboub, from Abdullah Bin Sinan, from Abu Hamza,

(It has been narrated) from Abu Ja’far^{asws} having said: ‘It is Written in the Torah - which has not been altered - that Musa^{as} asked his^{as} Lord^{azwj} saying: ‘My^{as} God! A situation comes upon me^{as} such that it would not be honourable and majestic for You^{azwj} that I^{as} should mention You^{azwj} therein’. So he^{as} said: ‘O Musa^{as}! My^{azwj} Mention is good upon every state’.¹²⁹

9. عِدَّةٌ مِنْ أَصْحَابِنَا، عَنْ أَحْمَدَ بْنِ مُحَمَّدَ بْنِ خَالِدٍ، عَنْ ابْنِ فَضَّالٍ، عَنْ بَعْضِ أَصْحَابِهِ، عَمَّنْ ذَكَرَهُ: عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ، قَالَ: «قَالَ اللَّهُ — عَزَّ وَجَلَّ — لِمُوسَى: أَكْثَرَ ذِكْرِي بِاللَّيْلِ وَالنَّهَارِ، وَكُنْ عِنْدَ ذِكْرِي خَاشِعًا، وَعِنْدَ بَلَائِي صَابِرًا، وَاطْمَئِنَّ عِنْدَ ذِكْرِي، وَاعْبُدْنِي، وَلَا تُشْرِكْ بِي شَيْئًا، إِلَيَّ الْمَصِيرُ؛ يَا مُوسَى، اجْعَلْنِي ذُخْرَكَ، وَضَعْ عِنْدِي كَنْزَكَ مِنَ الْبَاقِيَاتِ الصَّالِحَاتِ».

A number of our companions, from Ahmad Bin Muhammad Bin Khalid, from Ibn Fazzal, from one of his companions, from the one who mentioned it,

(It has been narrated) from Abu Abdullah^{asws} having said: ‘Allah^{azwj} Mighty and Majestic Said to Musa^{as}: “Mention Me^{azwj} frequently by the night and the day and become fearful during My^{azwj} Mention, and observe patience during My^{azwj} afflictions, and rest assured during My^{azwj} Mention, and worship Me^{azwj} and do not associate anything with Me^{azwj}. O Musa^{as}! Make Me^{azwj} as your^{as} Enshrinement and place your^{as} treasures with Me^{azwj} from the lasting righteous deeds’.¹³⁰

10. وَيَسْنَدُهُ: عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ، قَالَ: « قَالَ اللَّهُ — عَزَّ وَجَلَّ — لِمُوسَى: اجْعَلْ لِسَانَكَ مِنْ وَرَاءَ قَلْبِكَ تَسْلَمَ، وَأَكْثِرْ ذِكْرِي بِاللَّيْلِ وَالنَّهَارِ، وَلَاتَتَّبِعِ الْخَطِيئَةَ فِي مَعْدِنِهَا فَتَنْدَمَ ؛ فَإِنَّ الْخَطِيئَةَ مَوْعِدُ أَهْلِ النَّارِ ».

And by his chain, from Abu Abdullah^{asws} having said: ‘Allah^{azwj} Mighty and Majestic Said to Musa^{as}: “Make your^{as} tongue to be behind your heart, you^{as} will be safe, and frequent My^{azwj} Mention by the night and the day, and do not follow the sin in its quarry for you^{as} will regret, for the sin is a provision for the people of the Fire’.¹³¹

وَيَسْنَدُهُ قَالَ: فِيمَا نَاجَى اللَّهَ بِهِ مُوسَى عَلَيْهِ السَّلَامُ قَالَ يَا مُوسَى لَا تَنْسِنِي عَلَى كُلِّ حَالٍ فَإِنَّ نِسْيَانِي يُمِيتُ الْقَلْبَ.

And by his chain,

‘He^{asws} said: ‘Among what Allah^{azwj} Whispered to Musa^{as} with was that He^{azwj} Said: “O Musa^{as}! Do not forget Me^{azwj} upon every state, for forgetting Me^{azwj} would cause the heart to die’.¹³²

12. عَنْهُ، عَنْ ابْنِ فَضَّالٍ، عَنْ غَالِبِ بْنِ عُثْمَانَ، عَنْ بَشِيرِ الدَّهَّانِ: عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ، قَالَ: « قَالَ اللَّهُ عَزَّ وَجَلَّ: يَا ابْنَ آدَمَ، اذْكُرْنِي فِي مَلَأٍ ؛ اذْكُرْكَ فِي مَلَأٍ خَيْرٌ مِنْ مَلَأٍ ».

From him, from Ibn Fazzal, from Ghalib Bin Usman, from Bashir Al Dahhan,

(It has been narrated) from Abu Abdullah^{asws} having said: ‘Allah^{azwj} Mighty and Majestic Said: “O son of Adam^{as}! Mention Me^{azwj} in a gathering, I^{azwj} shall Mention you in a gathering better than your gathering’.¹³³

13. مُحَمَّدٌ بْنُ يَحْيَى، عَنْ أَحْمَدَ بْنِ مُحَمَّدَ بْنِ عِيسَى، عَنْ ابْنِ مَجْبُوبٍ، عَنْ ذَكَرَهُ: عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ، قَالَ: « قَالَ اللَّهُ عَزَّ وَجَلَّ: مَنْ ذَكَرَنِي فِي مَلَأٍ مِنَ النَّاسِ، ذَكَرْتُهُ فِي مَلَأٍ مِنَ الْمَلَائِكَةِ ».

Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Ibn Mahboub, from the one who mentioned it,

(It has been narrated) from Abu Abdullah^{asws} having said: ‘Allah^{azwj} Mighty and Majestic Said: “The one who mentions Me^{azwj} in a gathering of the people, I^{azwj} shall Mention him in a gathering of the Angels’.¹³⁴

22- بَابُ ذِكْرِ اللَّهِ عَزَّ وَجَلَّ كَثِيرًا

Chapter 22 – Abundant mention of Allah^{azwj} Mighty and Majestic

1. عِدَّةٌ مِنْ أَصْحَابِنَا، عَنْ سَهْلِ بْنِ زِيَادٍ، عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ الْأَشْعَرِيِّ، عَنْ ابْنِ الْقَدَّاحِ: عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ، قَالَ: « مَا مِنْ شَيْءٍ إِلَّا وَلَهُ حَدٌّ يَنْتَهِي إِلَيْهِ إِلَّا الذِّكْرُ، فَلَيْسَ لَهُ حَدٌّ يَنْتَهِي إِلَيْهِ، فَفَرَضَ اللَّهُ — عَزَّ وَجَلَّ — الْفَرَائِضَ، فَمَنْ آدَاهُنَّ فَهُوَ حَدُّهُنَّ ؛ وَشَهْرُ رَمَضَانَ،

فَمَنْ صَامَهُ فَهُوَ حَدُّهُ ؛ وَالْحَجَّ، فَمَنْ حَجَّ فَهُوَ حَدُّهُ، إِلَّا الذِّكْرَ ؛ فَإِنَّ اللَّهَ — عَزَّ وَجَلَّ — لَمْ يَرْضَ مِنْهُ بِالْقَلِيلِ، وَلَمْ يَجْعَلْ لَهُ حَدًّا يَنْتَهِي إِلَيْهِ « ثُمَّ تَلَا: (يَا أَيُّهَا الَّذِينَ آمَنُوا اذْكُرُوا اللَّهَ ذِكْرًا كَثِيرًا وَسَبِّحُوهُ بُكْرَةً وَأَصِيلًا) فَقَالَ: « لَمْ يَجْعَلِ اللَّهُ — عَزَّ وَجَلَّ — لَهُ حَدًّا يَنْتَهِي إِلَيْهِ ».

قَالَ: « وَكَانَ أَبِي عَلَيْهِ السَّلَامُ كَثِيرَ الذِّكْرِ، لَقَدْ كُنْتُ أَمْشِي مَعَهُ وَإِنَّهُ لِيَذْكُرُ اللَّهَ، وَآكُلُ مَعَهُ الطَّعَامَ وَإِنَّهُ لِيَذْكُرُ اللَّهَ، وَلَقَدْ كَانَ يُحَدِّثُ الْقَوْمَ وَمَا يَشْغَلُهُ ذَلِكَ عَنْ ذِكْرِ اللَّهِ، وَكُنْتُ أَرَى لِسَانَهُ لَازِقًا بِحَنَكِهِ يَقُولُ: لَا إِلَهَ إِلَّا اللَّهُ، وَكَانَ يَجْمَعُنَا فَيَأْمُرُنَا بِالذِّكْرِ حَتَّى تَطْلُعَ الشَّمْسُ، وَيَأْمُرُ بِالْقِرَاءَةِ مَنْ كَانَ يَقْرَأُ مِنَّا، وَمَنْ كَانَ لَا يَقْرَأُ مِنَّا أَمَرَهُ بِالذِّكْرِ. وَالْبَيْتُ الَّذِي يَقْرَأُ فِيهِ الْقُرْآنَ، وَيَذْكُرُ اللَّهَ — عَزَّ وَجَلَّ — فِيهِ، تَكْثُرُ بَرَكَتُهُ، وَتَحْضُرُهُ الْمَلَائِكَةُ، وَتَهْجُرُهُ الشَّيَاطِينُ، وَيُضِيءُ لِأَهْلِ السَّمَاءِ، كَمَا يُضِيءُ الْكَوْكَبُ الدَّرِيُّ لِأَهْلِ الْأَرْضِ ؛ وَالْبَيْتُ الَّذِي لَا يَقْرَأُ فِيهِ الْقُرْآنَ، وَلَا يَذْكُرُ اللَّهَ فِيهِ، تَقَلُّ بَرَكَتُهُ، وَتَهْجُرُهُ الْمَلَائِكَةُ، وَتَحْضُرُهُ الشَّيَاطِينُ. وَقَدْ قَالَ رَسُولُ اللَّهِ ﷺ: أَلَا أُخْبِرُكُمْ بِخَيْرِ أَعْمَالِكُمْ لَكُمْ، أَرْفَعَهَا فِي دَرَجَاتِكُمْ وَأَرْكَأَهَا عِنْدَ مَلِكِكُمْ، وَخَيْرَ لَكُمْ مِنَ الدِّينَارِ وَالدِّرْهَمِ، وَخَيْرَ لَكُمْ مِنْ أَنْ تَلْقَوْا عَدُوَّكُمْ فَتَقْتُلُوهُمْ وَيَقْتُلُوكُمْ؟ فَقَالُوا: بَلَى، قَالَ: ذَكَرُ اللَّهِ — عَزَّ وَجَلَّ — كَثِيرًا ».

ثُمَّ قَالَ: « جَاءَ رَجُلٌ إِلَى النَّبِيِّ ﷺ، فَقَالَ: مَنْ خَيْرُ أَهْلِ الْمَسْجِدِ؟ فَقَالَ: أَكْثَرُهُمْ لِلَّهِ ذِكْرًا، وَقَالَ رَسُولُ اللَّهِ ﷺ: مَنْ أُعْطِيَ لِسَانًا ذَاكِرًا، فَقَدْ أُعْطِيَ خَيْرَ الدُّنْيَا وَالْآخِرَةِ، وَقَالَ فِي قَوْلِهِ تَعَالَى: (وَلَا تَمْنُنْ تَسْتَكْثِرُ) قَالَ: لَا تَسْتَكْثِرُ مَا عَمِلْتَ مِنْ خَيْرٍ لِلَّهِ ».

A number of our companions, from Sahl Bin Ziyad, from Ja'far Bin Muhammad Al Ashary, from Ibn Al Qadah,

(It has been narrated) from Abu Abdullah^{asws} having said: 'There is none from the things except that there is an ultimate point to it except for the Zikr (Mention of Allah^{azwj}) for there is no limit for it one can end up to. Allah^{azwj} Mighty and Majestic Imposed the Obligation, so the one who fulfils these, so it would be its limit (reached), and the Month of Ramazan, so the one who Fasts it, so it would be its limit (reached), and the Hajj, so the one performs Hajj, so it would be its limit (reached), except for the Zikr (Mention of Allah^{azwj}), for Allah^{azwj} Mighty and Majestic is not Pleased from it with the little but did not Make a limit for it either for one to end up to it'.

Then he^{asws} recited this Verse [33: 41] O you who believe! Mention Allah, with a frequent Mentioning [33: 42] And Glorify Him morning and evening, and he^{asws} said: 'Allah^{azwj} Mighty and Majestic did not Make a limit for it for one to end up to it. And it was so that my^{asws} father^{asws} used to do a lot of Zikr (Mention of Allah^{azwj}). I^{asws} had walked with him^{asws} and he^{asws} was doing Zikr (mentioning) Allah^{azwj} and was eating food along with it while he^{asws} was doing Zikr (mentioning) Allah^{azwj}. And he^{asws} used to narrate to the people and that would not pre-occupy him^{asws} from doing Zikr of Allah^{azwj}.

And I^{asws} used to see his^{asws} tongue move in his^{asws} jaws saying: ‘There is no god except Allah^{azwj}’, and he^{asws} used to gather us and order us with the Zikr until the emergence of the sun, and he^{asws} would order with the recitation the ones from us who could read, and the ones of us who could not read, he^{asws} would order him with the Zikr.

And the house in which the Quran is recited and Allah^{azwj} Mighty and Majestic is mentioned therein would be with abundant Blessings, and the Angels would attend it,

and the Satansla would flee, and it would shine to the inhabitants of the sky just like the brilliant star does for the inhabitants of the earth. And the house in which the Quran is not recited, nor is Allah^{azwj} Mentioned therein would be of little Blessings and the Angels would flee from it and the Satansla would attend it.

And Rasool-Allah^{saww} has said: ‘Shall I^{saww} inform you with the best of your deeds which would be raising for you in your levels be the most purifying in the Presence of your King^{azwj}, and better for you all than the Dinar and the Dirham, and better for you than your meeting your enemies (in battle), so you would be killing them and they would be killing you?’ So they said, ‘Yes’. So he^{saww} said: ‘Abundant Zikr of Allah^{azwj} Mighty and Majestic’.

Then he^{asws} said: ‘A man came over to the Prophet^{saww} and he said, ‘Who are the best ones from the people of the Masjid?’ So he^{saww} said: ‘The ones who most frequent the Zikr of Allah^{azwj}’.

And Rasool-Allah^{saww} said: ‘The one who has been Given a oft-mentioning tongue, so he has been Given the goodness of the world and the Hereafter’.

And he (the narrator) said, ‘Regarding the Words of the Exalted [74: 6] And bestow not favours that you may receive again with increase, he^{asws} said: ‘Do not (consider) as a lot, what you have done from the good works for the Sake of Allah^{azwj}’.¹³⁵

2. حَمِيدُ بْنُ زِيَادٍ، عَنْ ابْنِ سَمَاعَةَ، عَنْ وَهَيْبِ بْنِ حَفْصٍ، عَنْ أَبِي بَصِيرٍ: عَنْ أَبِي عَبْدِ اللَّهِ عَائِلًا، قَالَ: « شِيعَتُنَا الَّذِينَ إِذَا خَلَوْا ذَكَرُوا اللَّهَ كَثِيرًا ».

Humeyd Bin Ziyad, from Ibn Sama’at, from Wuheyb Bin Hafs, from Abu Baseer,

(It has been narrated) from Abu Abdullah^{asws} having said: ‘Our^{asws} Shias are those who when they are alone, they are doing Zikr of (mentioning) Allah^{azwj} a lot’.¹³⁶

3. الْحُسَيْنُ بْنُ مُحَمَّدٍ، عَنْ مُعَلَّى بْنِ مُحَمَّدٍ؛ وَعِدَّةٌ مِنْ أَصْحَابِنَا، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ جَمِيعًا، عَنْ الْحَسَنِ بْنِ عَلِيٍّ الْوَشَّاءِ، عَنْ دَاوُدَ بْنِ سَرْحَانَ: عَنْ أَبِي عَبْدِ اللَّهِ عَائِلًا، قَالَ: « قَالَ رَسُولُ اللَّهِ ﷺ: مَنْ أَكْثَرَ ذَكَرَ اللَّهَ — عَزَّ وَجَلَّ — أَحَبَّهُ اللَّهُ، وَمَنْ ذَكَرَ اللَّهَ كَثِيرًا كَتَبَتْ لَهُ بَرَاءَتَانِ: بَرَاءَةٌ مِنَ النَّارِ، وَبَرَاءَةٌ مِنَ النِّفَاقِ ».

Al Husayn Bin Muhammad, from Moala Bin Muhammad, and a number of our companions, from Ahmad Bin Muhammad, altogether from Al Hassan Bin Ali Al Washha, from Dawood Bin Sirhan,

(It has been narrated) from Abu Abdullah^{asws} having said: ‘Rasool-Allah^{saww} said: ‘The one who frequently mentions (Zikr) of Allah^{azwj} Mighty

and Majestic, Allah^{azwj} would Love him, and the one who frequently mentions (Zikr) Allah^{azwj}, two requittals are Written for him – a requital from the Fire and a requital from the hypocrisy'.¹³⁷

4. مُحَمَّدٌ بْنُ يَحْيَى، عَنْ أَحْمَدَ بْنِ مُحَمَّدَ بْنِ عِيسَى، عَنْ عَلِيِّ بْنِ الْحَكَمِ، عَنْ سَيْفِ بْنِ عَمِيرَةَ، عَنْ بَكْرِ بْنِ أَبِي بَكْرٍ، عَنْ زُرَّارَةَ بْنِ أَعْيَنَ: عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ، قَالَ: «تَسْبِيحُ فَاطِمَةَ الزَّهْرَاءِ عَلَيْهِ السَّلَامُ مِنَ الذِّكْرِ الْكَثِيرِ، الَّذِي قَالَ اللَّهُ عَزَّ وَجَلَّ: (ادْكُرُوا اللَّهَ ذِكْرًا كَثِيرًا)».

عَنْهُ، عَنْ عَلِيِّ بْنِ الْحَكَمِ، عَنْ سَيْفِ بْنِ عَمِيرَةَ، عَنْ أَبِي أُسَامَةَ زَيْدِ الشَّحَّامِ وَمَنْصُورِ بْنِ حَازِمٍ وَسَعِيدِ الْأَعْرَجِ، عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ، مِثْلُهُ.

Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Ali Bin Al Hakam, from Sayf Bin Ameyra, from Bakr Bin Abu Bakr, from Zurara Bin Ayn,

(It has been narrated) from Abu Abdullah^{asws} having said: 'The Glorification (Tasbeeh) of Fatima Al-Zahra^{asws} is from the 'Abundant Zikr' which Allah^{azwj} Mighty and Majestic Speaks of [33: 41] Mention Allah, with a frequent Mentioning'.

From him, from Ali Bin Al Hakam, from Sayf Bin Ameyra, from Abu Asama Zayd Al Shahaam and Mansour Bin Hazim, and Saeed Al A'raj,

(It has been narrated) from Abu Abdullah^{asws} – similar to it.¹³⁸

5. الْحُسَيْنُ بْنُ مُحَمَّدٍ، عَنْ مُعَلَّى بْنِ مُحَمَّدٍ، عَنْ الْوَشَّاءِ، عَنْ دَاوُدَ الْحَمَّارِ: عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ، قَالَ: «مَنْ أَكْثَرَ ذِكْرَ اللَّهِ — عَزَّ وَجَلَّ — أَظَلَّهُ اللَّهُ فِي جَنَّتِهِ».

Al Husayn Bin Muhammad, from Moala Bin Muhammad, from Al Washha, from Dawood Al Hammar,

(It has been narrated) from Abu Abdullah^{asws} having said: 'The one who frequents the Zikr (Mention) of Allah^{azwj} Mighty and Majestic, Allah^{azwj} would Shade him in His^{azwj} Paradise'.¹³⁹

Notes

- 1 Al-Kafi V 2 – The Book Of Supplication CH 1 H 1
- 2 Al-Kafi V 2 – The Book Of Supplication CH 1 H 2
- 3 Al-Kafi V 2 – The Book Of Supplication CH 1 H 3
- 4 Al-Kafi V 2 – The Book Of Supplication CH 1 H 4
- 5 Al-Kafi V 2 – The Book Of Supplication CH 1 H 5
- 6 Al-Kafi V 2 – The Book Of Supplication CH 1 H 6
- 7 Al-Kafi V 2 – The Book Of Supplication CH 1 H 7
- 8 Al-Kafi V 2 – The Book Of Supplication CH 1 H 8
- 9 Al-Kafi V 2 – The Book Of Supplication CH 2 H 1
- 10 Al-Kafi V 2 – The Book Of Supplication CH 2 H 2
- 11 Al-Kafi V 2 – The Book Of Supplication CH 2 H 3
- 12 Al-Kafi V 2 – The Book Of Supplication CH 2 H 4
- 13 Al-Kafi V 2 – The Book Of Supplication CH 2 H 5
- 14 Al-Kafi V 2 – The Book Of Supplication CH 2 H 6
- 15 Al-Kafi V 2 – The Book Of Supplication CH 2 H 7
- 16 Al-Kafi V 2 – The Book Of Supplication CH 3 H 1
- 17 Al-Kafi V 2 – The Book Of Supplication CH 3 H 2
- 18 Al-Kafi V 2 – The Book Of Supplication CH 3 H 3
- 19 Al-Kafi V 2 – The Book Of Supplication CH 3 H 4
- 20 Al-Kafi V 2 – The Book Of Supplication CH 3 H 5
- 21 Al-Kafi V 2 – The Book Of Supplication CH 3 H 6
- 22 Al-Kafi V 2 – The Book Of Supplication CH 3 H 7
- 23 Al-Kafi V 2 – The Book Of Supplication CH 3 H 8
- 24 Al-Kafi V 2 – The Book Of Supplication CH 3 H 9
- 25 Al-Kafi V 2 – The Book Of Supplication CH 4 H 1
- 26 Al-Kafi V 2 – The Book Of Supplication CH 5 H 1
- 27 Al-Kafi V 2 – The Book Of Supplication CH 5 H 2
- 28 Al-Kafi V 2 – The Book Of Supplication CH 6 H 1
- 29 Al-Kafi V 2 – The Book Of Supplication CH 6 H 2
- 30 Al-Kafi V 2 – The Book Of Supplication CH 7 H 1
- 31 Al-Kafi V 2 – The Book Of Supplication CH 7 H 2
- 32 Al-Kafi V 2 – The Book Of Supplication CH 7 H 3
- 33 Al-Kafi V 2 – The Book Of Supplication CH 7 H 4
- 34 Al-Kafi V 2 – The Book Of Supplication CH 7 H 5
- 35 Al-Kafi V 2 – The Book Of Supplication CH 7 H 6
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كِتَابُ الدُّعَاءِ

THE BOOK OF SUPPLICATION (2)

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ، وَصَلَّى اللَّهُ عَلَى سَيِّدِنَا مُحَمَّدٍ وَآلِهِ الطَّاهِرِينَ، وَسَلَّمُ تَسْلِيمًا.

In the Name of Allah^{azwj} the Beneficent, the Merciful. The Praise is for Allah^{azwj} Lord^{azwj} of the Worlds, and Blessing be upon our Chief Muhammad^{saww} and his^{saww} Purified Progeny^{asws}, and greetings with abundant greetings.

23- بَابُ أَنْ الصَّاعِقَةَ لَا تُصِيبُ ذَاكِرًا

Chapter 23 – The thunderbolt would not strike a Zakir (Oft-mentioner) of Allah^{azwj}

1. مُحَمَّدُ بْنُ يَحْيَى، عَنْ أَحْمَدَ بْنِ مُحَمَّدَ بْنِ عِيسَى، عَنْ مُحَمَّدِ بْنِ إِسْمَاعِيلَ، عَنْ مُحَمَّدِ بْنِ الْفُضَيْلِ، عَنْ أَبِي الصَّبَّاحِ الْكِنَانِيِّ: عَنْ أَبِي عَبْدِ اللَّهِ عليه السلام، قَالَ: «يَمُوتُ الْمُؤْمِنُ بِكُلِّ مَيِّتَةٍ إِلَّا الصَّاعِقَةَ، لِاتَّخَذَهُ وَهُوَ يَذْكُرُ اللَّهَ عَزَّ وَجَلَّ».

Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Muhammad Bin Ismail, from Muhammad Bin Al Fuzayl, from Abu Al Sabbah Al Kinany,

(It has been narrated) from Abu Abdullah^{asws} having said: ‘A Momin could die with every (type of) death except the thunderbolt would not seize him while he is mentioning (doing Zikr of) Allah^{azwj} Mighty and Majestic’.¹

2. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنْ ابْنِ أَبِي عَمِيرٍ، عَنْ ابْنِ أُذَيْنَةَ، عَنْ بَرِيدِ بْنِ مُعَاوِيَةَ الْعَجَلِيِّ، قَالَ: قَالَ أَبُو عَبْدِ اللَّهِ عليه السلام: «إِنَّ الصَّوَاعِقَ لَا تُصِيبُ ذَاكِرًا» قَالَ: قُلْتُ: وَمَا الذَّاكِرُ؟ قَالَ: «مَنْ قَرَأَ مِائَةَ آيَةٍ».

Ali Bin Ibrahi, from his father, from Ibn Abu Umeyr, from Ibn Azina, from Bureyd Bin Muawiya Bin Ijaly who said,

‘Abu Abdullah^{asws} said: ‘The thunderbolts will not hit a Zakir (mentioner of Allah^{azwj})’. I said, ‘And what is the Zakir?’ He^{asws} said: ‘The one who recites one hundred Verses’.²

3. حُمَيْدُ بْنُ زِيَادٍ، عَنْ الْحَسَنِ بْنِ مُحَمَّدَ بْنِ سَمَاعَةَ، عَنْ وَهَبِ بْنِ حَفْصٍ، عَنْ أَبِي بَصِيرٍ، قَالَ: سَأَلْتُ أَبَا عَبْدِ اللَّهِ عليه السلام عَنْ مَيِّتَةِ الْمُؤْمِنِ، قَالَ: «يَمُوتُ الْمُؤْمِنُ بِكُلِّ مَيِّتَةٍ: يَمُوتُ غَرَقًا، وَيَمُوتُ بِالْهَدْمِ، وَيَتَلَى بِالسَّيْعِ، وَيَمُوتُ بِالصَّاعِقَةِ، وَلَّا تُصِيبُ ذَاكِرًا لِلَّهِ عَزَّ وَجَلَّ».

Humeyd Bin Ziyad, from Al Hassan Bin Muhammad Bin Sama’at, from Wuheyb Bin Hafs, from Abu Baseer who said,

‘I asked Abu Abdullah^{asws} about the death of a Momin. He^{asws} said: ‘The Momin would be dying with every (type of) death. He would be dying by drowning, and he would be dying by the crushing, and being afflicted (devoured) by the beasts, and he would be dying by the thunderbolt and it would not hit a Zakir (who mentions) Allah^{azwj} Mighty and Majestic’.³

24 - بَابُ الشُّغْلِ بِذِكْرِ اللَّهِ عَزَّ وَجَلَّ

Chapter 24 – The pre-occupation with the Zikr (mentioning) of Allah^{azwj} Mighty and Majestic

1. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنْ ابْنِ أَبِي عُمَيْرٍ، عَنْ هِشَامِ بْنِ سَالِمٍ: عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ، قَالَ: «إِنَّ اللَّهَ — عَزَّ وَجَلَّ — يَقُولُ: مَنْ شَغَلَ بِذِكْرِي عَنْ مَسْأَلَتِي، أَعْطَيْتُهُ أَفْضَلَ مَا أُعْطِيَ مَنْ سَأَلَنِي.»

Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Hisham Bin Salim,

(It has been narrated) from Abu Abdullah^{asws} having said: ‘Allah^{azwj} Mighty and Majestic is Saying: “The one who is too pre-occupied by (doing) My^{azwj} Zikr (and) does not ask (for his needs), I^{azwj} shall Give him even more than the one who asks Me^{azwj} (his needs)”’.⁴

2. عِدَّةٌ مِنْ أَصْحَابِنَا، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ، عَنْ مُحَمَّدِ بْنِ إِسْمَاعِيلَ، عَنْ مَنْصُورِ بْنِ يُونُسَ، عَنْ هَارُونَ بْنِ خَارِجَةَ: عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ، قَالَ: «إِنَّ الْعَبْدَ لَيَكُونُ لَهُ الْحَاجَةُ إِلَى اللَّهِ — عَزَّ وَجَلَّ — فَيَبْدَأُ بِالثَّنَاءِ عَلَى اللَّهِ وَالصَّلَاةِ عَلَى مُحَمَّدٍ وَآلِ مُحَمَّدٍ حَتَّى يَنْسَى حَاجَتَهُ، فَيَقْضِيهَا اللَّهُ لَهُ مِنْ غَيْرِ أَنْ يَسْأَلَهُ إِيَّاهَا.»

A number of our companions, from Ahmad Bin Muhammad, from Muhammad Bin Ismail, from Mansour Bin Yunus, from Haroun Bin Kharjat,

(It has been narrated) from Abu Abdullah^{asws} having said: ‘The servant happens to have the need for him to Allah^{azwj} Mighty and Majestic. So he begins with the Laudation upon Allah^{azwj} and the Salawāt upon Muhammad^{saww} and the Progeny^{asws} of Muhammad^{saww} until he forgets his need. So Allah^{azwj} would Fulfil it for him from without him having asked Him^{azwj} for it’.⁵

25 - بَابُ ذِكْرِ اللَّهِ عَزَّ وَجَلَّ فِي السِّرِّ

Chapter 25 – Zikr (Oft-mentioning) of Allah^{azwj} Mighty and Majestic in the privacy

1. مُحَمَّدُ بْنُ يَحْيَى، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ عِيسَى، عَنْ ابْنِ مَحْبُوبٍ، عَنْ إِبْرَاهِيمَ بْنِ أَبِي الْبَلَاءِ، عَنْ مَنْ ذَكَرَهُ: عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ، قَالَ: «قَالَ اللَّهُ — عَزَّ وَجَلَّ —: مَنْ ذَكَرَنِي سِرًّا، ذَكَرْتُهُ عَلَانِيَةً.»

Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Ibn Mahboub, from Ibrahim Bin Abu Al Balaad, from the one who mentioned it,

(It has been narrated) from Abu Abdullah^{asws} having said: ‘Allah^{azwj} Mighty and Majestic Says: “The one who mentions (does Zikr of) Me^{azwj} privately, I^{azwj} shall Mention him publicly”’.⁶

2. عِدَّةٌ مِنْ أَصْحَابِنَا، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ خَالِدٍ، عَنْ إِسْمَاعِيلَ بْنِ مِهْرَانَ، عَنْ سَيْفِ بْنِ عَمِيرَةَ، عَنْ سُلَيْمَانَ بْنِ عَمْرٍو، عَنْ أَبِي الْمَغْرَاءِ الْخَصَّافِ رَفَعَهُ، قَالَ: قَالَ أَمِيرُ الْمُؤْمِنِينَ عَلَيْهِ السَّلَامُ: «مَنْ ذَكَرَ اللَّهَ — عَزَّ وَجَلَّ — فِي السِّرِّ، فَقَدْ ذَكَرَ اللَّهَ كَثِيرًا؛ إِنَّ الْمُنَافِقِينَ كَانُوا يَذْكُرُونَ اللَّهَ عَلَانِيَةً، وَلَا يَذْكُرُونَهُ فِي السِّرِّ، فَقَالَ اللَّهُ عَزَّ وَجَلَّ: (يُرَاؤُونَ النَّاسَ وَلَا يَذْكُرُونَ اللَّهَ إِلَّا قَلِيلًا)».

A number of our companions, from Ahmad Biin Muhammad Bin Khalid, from Ismail Bin Mihran, from Sayf Bin Ameyra, from Suleyman Bin Amro, from Abu Al Magra’a Al Khassaf, raising it, said,

‘Amir Al-Momineen^{asws} said: ‘The one who mentions (does Zikr of) Allah^{azwj} Mighty and Majestic in the privacy so he has mentioned Allah^{azwj} a lot. The hypocrites were doing Zikr of Allah^{azwj} publicly and they were not doing His^{azwj} Zikr during privacy. So Allah^{azwj} Mighty and Majestic Said [4: 142] they do it only to be seen of men and do not remember Allah except for a little’.⁷

3. عِدَّةٌ مِنْ أَصْحَابِنَا، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ خَالِدٍ، عَنْ ابْنِ فَضَّالٍ رَفَعَهُ، قَالَ: «قَالَ اللَّهُ — عَزَّ وَجَلَّ — لِعِيسَى عَلَيْهِ السَّلَامُ: يَا عِيسَى اذْكُرْنِي فِي نَفْسِكَ اذْكُرْكَ فِي نَفْسِي، وَادْكُرْنِي فِي مَلَكِكَ اذْكُرْكَ فِي مَلَأَ خَيْرٍ مِنْ مَلَأَ الْآدَمِيِّينَ؛ يَا عِيسَى، أَلَنْ لِي قَلْبِكَ، وَأَكْثَرَ ذِكْرِي فِي الْخُلُوتِ، وَاعْلَمْ أَنَّ سُورِي أَنْ تَبْصِصَ إِلَيَّ، وَكُنْ فِي ذَلِكَ حَيًّا، وَلَتَكُنْ مَيِّتًا».

A number of our companions, from Ahmad Bin Muhammad Bin Khalid, from Ibn Fazzal, raising it, said,

‘Allah^{azwj} Mighty and Majestic Said to Isa^{as}: “O Isa^{as}! Mention Me^{azwj} within yourself^{as}, I^{azwj} will Mention you^{as} within Myself^{azwj}, and mention Me^{azwj} in your^{as} gathering, I^{azwj} shall Mention you^{as} in a gathering better than the gathering of the human beings. O Isa^{as}! Soften your^{as} heart for Me^{azwj} and frequent My^{azwj} Mention in the isolation, and know that My^{azwj} Gladness is that you^{as} compliment to Me^{azwj} and become lively during that and do not become (like) dead”’.⁸

4. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنْ حَمَّادٍ، عَنْ حَرِيزٍ، عَنْ زُرَّارَةَ: عَنْ أَحَدِهِمَا عَلَيْهِ السَّلَامُ، قَالَ: «لَا يَكْتُبُ الْمَلَكُ إِلَّا مَا سَمِعَ، وَقَالَ اللَّهُ عَزَّ وَجَلَّ: (وَادْكُرْ رَبَّكَ فِي نَفْسِكَ تَضَرُّعًا وَخِيفَةً) فَلَا يَعْلَمُ ثَوَابَ ذَلِكَ الذِّكْرِ فِي نَفْسِ الرَّجُلِ غَيْرُ اللَّهِ — عَزَّ وَجَلَّ — لِعَظَمَتِهِ».

Ali Bin Ibrahim, from his father, from Hammad, from Hareyz, from Zurara,

(It has been narrated) from one of the two (5th or 6th Imam^{asws}) having said: ‘The Angel does not write down except what he hears, and Allah^{azwj} Mighty and Majestic Says [7: 205] And remember your Lord within yourself humbly and fearing. So no one would know the Reward of that Zikr in the

self of the man apart from Allah^{azwj} Mighty and Majestic, due to its magnitude'.⁹

26- بَابُ ذِكْرِ اللَّهِ عَزَّ وَجَلَّ فِي الْغَافِلِينَ

Chapter 26 – Zikr (Mention) of Allah^{azwj} Mighty and Majestic among the oblivious ones

1. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنْ ابْنِ أَبِي عُمَيْرٍ، عَنِ الْحُسَيْنِ بْنِ مُخْتَارٍ، عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ، قَالَ: قَالَ أَبُو عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ: «الذَّاكِرُ لِلَّهِ — عَزَّ وَجَلَّ — فِي الْغَافِلِينَ كَالْمُقَاتِلِ فِي الْهَارِبِينَ».

Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Al Husayn Bin Al Mukhtar,

(It has been narrated) from Abu Abdullah^{asws} having said: 'Abu Abdullah^{asws} said: 'The Zakir (mentioner of Allah^{azwj}) among the oblivious (unmindful) ones is like the fighter among the battling ones'.¹⁰

2. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنِ النَّوْفَلِيِّ، عَنِ السَّكُونِيِّ: عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ، قَالَ: «قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: ذَاكِرُ اللَّهِ فِي الْغَافِلِينَ كَالْمُقَاتِلِ عَنِ الْفَارِينَ، وَالْمُقَاتِلُ عَنِ الْفَارِينَ لَهُ الْجَنَّةُ».

Ali Bin Ibrahim, from his father, from Al Nowfaly, from Al Sakuny,

(It has been narrated) from Abu Abdullah^{asws} having said: 'Rasool-Allah^{saww} said: 'A Zakir (mentioner) of Allah^{azwj} Mighty and Majestic among the oblivious ones is like the fighter from (among) the fleeing ones, and the reward for a fighter from (among) the fleeing ones is the Paradise'.¹¹

27- بَابُ التَّحْمِيدِ وَالتَّمْجِيدِ

Chapter 27 – The Praise and the Glorification

1. مُحَمَّدُ بْنُ يَحْيَى، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ، عَنْ أَبِي سَعِيدٍ الْقَمَاطِ، عَنِ الْمُفَضَّلِ، قَالَ: قُلْتُ لِأَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ: جُعِلْتُ فِدَاكَ، عَلَّمَنِي دُعَاءَ جَامِعًا. فَقَالَ لِي: «أَحْمَدُ اللَّهِ، فَإِنَّهُ لَا يَبْقَى أَحَدٌ يُصَلِّي إِلَّا دَعَا لَكَ؛ يَقُولُ: سَمِعَ اللَّهُ لِمَنْ حَمَدَهُ».

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Abu Saeed Al Qammat, from Al Mufazzal who said,

'I said to Abu Abdullah^{asws}, 'May I be sacrificed for you^{asws}! Teach me a comprehensive supplication'. So he^{asws} said to me: 'Praise Allah^{azwj}, for there would not remain anyone who prays Salat except he would be supplicating for you saying, 'Allah^{azwj} Hears the one who Praises Him^{azwj}' (the phrase spoken after Ruku'u)'.¹²

2. عَنْهُ، عَنْ عَلِيِّ بْنِ الْحُسَيْنِ، عَنْ سَيْفِ بْنِ عَمِيرَةَ، عَنْ مُحَمَّدِ بْنِ مَرْوَانَ، قَالَ: قُلْتُ لِأَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ: أَيُّ الْأَعْمَالِ أَحَبُّ إِلَى اللَّهِ عَزَّ وَجَلَّ؟ فَقَالَ: «أَنْ تَحْمَدَهُ».

From him, from Ali Bin Al Husayn, from Sayf Bin Ameyra, from Muhammad Bin Marwan who said,

‘I said to Abu Abdullah^{asws}, ‘Which of the deeds is the most Beloved to Allah^{azwj} Mighty and Majestic?’ So he^{asws} said: ‘Your praising Him^{azwj}’,¹³

3. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنْ ابْنِ أَبِي عُمَيْرٍ، عَنْ أَبِي الْحَسَنِ النَّبَارِيِّ: عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ، قَالَ: «كَانَ رَسُولُ اللَّهِ ﷺ يَحْمَدُ اللَّهَ فِي كُلِّ يَوْمٍ ثَلَاثِمِائَةَ مَرَّةٍ وَسِتِّينَ مَرَّةً عَدَدَ عُروْقِ الْجَسَدِ، يَقُولُ: الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ كَثِيرًا عَلَى كُلِّ حَالٍ».

Ali Bn Ibrahim, from his father, from Ibn Abu Umeyr, from Abu Al Hassan Al Anbary,

(It has been narrated) from Abu Abdullah^{asws} having said: ‘Rasool-Allah^{saww} used to praise Allah^{azwj} during every day, three hundred and sixty times (360), of the number of the veins in the body, saying: ‘

‘The Praise is for Allah^{azwj}, Lord^{azwj} of the worlds, a lot, upon every state’.¹⁴

4. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ ؛ وَحَمِيدُ بْنُ زِيَادٍ، عَنْ الْحَسَنِ بْنِ مُحَمَّدٍ جَمِيعًا، عَنْ أَحْمَدَ بْنِ الْحَسَنِ الْمِثْمِيِّ، عَنْ يَعْقُوبَ بْنِ شُعَيْبٍ، قَالَ: سَمِعْتُ أَبَا عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ يَقُولُ: «قَالَ رَسُولُ اللَّهِ ﷺ: إِنَّ فِي ابْنِ آدَمَ ثَلَاثِمِائَةَ وَسِتِّينَ عَرْفًا: مِنْهَا مِائَةٌ وَثَمَانُونَ مُتَحَرِّكَةً، وَمِنْهَا مِائَةٌ وَثَمَانُونَ سَاكِنَةً، فَلَوْ سَكَنَ الْمُتَحَرِّكُ لَمْ يَنَمْ، وَلَوْ تَحَرَّكَ السَّاكِنُ لَمْ يَنَمْ، وَكَانَ رَسُولُ اللَّهِ ﷺ إِذَا أَصْبَحَ قَالَ: «الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ كَثِيرًا عَلَى كُلِّ حَالٍ» ثَلَاثِمِائَةَ وَسِتِّينَ مَرَّةً ؛ وَإِذَا أَمْسَى قَالَ مِثْلَ ذَلِكَ».

Ali Bin Ibrahim, from his father, and Humeyd Bin Ziyad, from Al Hassan Bin Muhammad, altogether from Ahmad Bin Al Hassan Al Maysami, from Yaqoub Bin Shuayb who said,

‘I heard Abu Abdullah^{asws} saying: ‘Rasool-Allah^{saww} said: ‘In the son of Adam^{as} there are three hundred and sixty veins – from these one hundred and eighty are moving and from these one hundred and eighty are still. If the moving ones were to stay still he would not (be able to) sleep, and if the still ones were to move, he would not (be able to) sleep; and it was so that Rasool-Allah^{saww}, whenever it was morning, said: ‘The Praise is for Allah^{azwj}, Lord^{azwj} of the worlds, a lot, upon every state’, three hundred and sixty times, and whenever it was evening, said similar to that’.¹⁵

5. عِدَّةٌ مِنْ أَصْحَابِنَا، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ خَالِدٍ، عَنْ مَنْصُورِ بْنِ الْعَبَّاسِ، عَنْ سَعِيدِ بْنِ جَنَاحٍ، قَالَ: حَدَّثَنِي أَبُو مَسْعُودٍ: عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ، قَالَ: «مَنْ قَالَ أَرْبَعَ مَرَّاتٍ — إِذَا أَصْبَحَ —: “الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ”، فَقَدْ أَدَّى شُكْرَ يَوْمِهِ، وَمَنْ قَالَهَا إِذَا أَمْسَى، فَقَدْ أَدَّى شُكْرَ لَيْلَتِهِ».

A number of our companions, from Ahmad Bin Muhammad Bin Khalid, from Mansour Bin Al Abbas, from Saeed Bin Janah who said, 'Abu Masoud narrated to me,

(It has been narrated) from Abu Abdullah^{asws} having said: 'The one who says four times when it is the morning, 'الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ', 'The Praise is for Allah^{azwj} Lord^{azwj} of the worlds', so he has paid the thanks for his day, and the one who says it when it is the evening, so he has paid his thanks for his night'.¹⁶

6. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنْ عَلِيِّ بْنِ حَسَّانَ، عَنْ بَعْضِ أَصْحَابِهِ: عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ، قَالَ: «كُلُّ دُعَاءٍ لَا يَكُونُ قَبْلَهُ تَحْمِيدٌ فَهُوَ أَبْتَرُ؛ إِنَّمَا التَّحْمِيدُ، ثُمَّ الشَّاءُ». قُلْتُ: مَا أَدْرِي مَا يُجْزِي مِنَ التَّحْمِيدِ وَالتَّمْجِيدِ؟ قَالَ: يَقُولُ: اللَّهُمَّ أَنْتَ الْأَوَّلُ فَلَيْسَ قَبْلَكَ شَيْءٌ، وَأَنْتَ الْآخِرُ فَلَيْسَ بَعْدَكَ شَيْءٌ، وَأَنْتَ الظَّاهِرُ فَلَيْسَ فَوْقَكَ شَيْءٌ، وَأَنْتَ الْبَاطِنُ فَلَيْسَ دُونَكَ شَيْءٌ، وَأَنْتَ الْعَزِيزُ الْحَكِيمُ».

Ali Bin Ibrahim, from his father, from Ali Bin Hassan, from one of his companions,

(It has been narrated) from Abu Abdullah^{asws} having said: 'Every supplication which does not happen to have a Praise before it, so it is cut-off. But rather, it is the Praise, then the Laudation'. I said, 'What I don't know is, what would suffice me from the Praise and the Glorification'. He^{asws} said: 'One should be saying,

'O Allah^{azwj}! You^{azwj} are the Foremost, so there was nothing before You^{azwj}, and You^{azwj} are the Last, so there will be nothing after You^{azwj}, and You^{azwj} are the Manifest, so there is nothing above You^{azwj}, and You^{azwj} are the Hidden, so there is nothing besides You^{azwj}, and You^{azwj} are the Mighty, the Wise'.¹⁷

7. وَبِهَذَا الْإِسْنَادِ، قَالَ: سَأَلْتُ أَبَا عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ: مَا أَذْنٍ مَا يُجْزِي مِنَ التَّحْمِيدِ؟ قَالَ: «تَقُولُ: الْحَمْدُ لِلَّهِ الَّذِي عَلَا فَقْهَرَهُ، وَالْحَمْدُ لِلَّهِ الَّذِي مَلَكَ فَقْدَرَهُ، وَالْحَمْدُ لِلَّهِ الَّذِي بَطَّنَ فَخْبَرَهُ، وَالْحَمْدُ لِلَّهِ الَّذِي يُمِيتُ الْأَحْيَاءَ وَيُحْيِي الْمَوْتَى وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ».

And by this chain, said,

'I asked Abu Abdullah^{asws}, 'What is the least of what would suffice me, from the Praise?' He^{asws} said: 'You should be saying,

'The Praise is for Allah^{azwj} Who is Exalted, so Subdues, and the Praise is for Allah^{azwj} Who is King, so is Able, and the Praise is for Allah^{azwj} Who is within, so is Knowing, and the Praise is for Allah^{azwj} Who Causes the living to die and Revives the dead, and He^{azwj} is Able upon everything'.¹⁸

28 - بَابُ الْإِسْتِغْفَارِ

Chapter 28 – The seeking of Forgiveness

1. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنِ النَّوْفَلِيِّ، عَنِ السَّكُونِيِّ: عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ، قَالَ: « قَالَ رَسُولُ اللَّهِ ﷺ: خَيْرُ الدُّعَاءِ الِاسْتِغْفَارُ ».

Ali Bin Ibrahim, from his father, from Al Nowfaly, from Al Sakuny, (It has been narrated) from Abu Abdullah^{asws} having said: ‘Rasool-Allah^{saww} said: ‘The best of the supplications is the seeking of Forgiveness’.¹⁹

2. عِدَّةٌ مِنْ أَصْحَابِنَا، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ، عَنْ حُسَيْنِ بْنِ سَيْفٍ، عَنْ أَبِي جَمِيلَةَ، عَنْ عُبَيْدِ بْنِ زُرَّارَةَ، قَالَ: قَالَ أَبُو عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ: « إِذَا أَكْثَرَ الْعَبْدُ مِنَ الِاسْتِغْفَارِ، رَفَعَتْ صَحِيفَتُهُ وَهِيَ تَتَلَأَلَأُ ».

A number of our companions, from Ahmad Bin Muhammad, from Husayn Bin ssayf, from Abu Jameela, from Ubeyd Bin Zurara who said, ‘Abu Abdullah^{asws} said: ‘When the servant frequents in seeking the Forgiveness, his parchment (record of deeds) is raised and it would be gleaming’.²⁰

3. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ يَاسِرٍ: عَنِ الرِّضَا عَلَيْهِ السَّلَامُ، قَالَ: « مَثَلُ الِاسْتِغْفَارِ مَثَلُ وَرْقٍ عَلَى شَجَرَةٍ تَحْرُكُ فَيَتَنَاقَرُ، وَالْمُسْتَغْفِرُ مِنْ ذَنْبٍ وَيَفْعَلُهُ كَالْمُسْتَهِزِّ بِرَبِّهِ ».

Ali Bin Ibrahim, from his father, from Yasser, (It has been narrated) from Al Reza^{asws} having said: ‘An example of the seeking of the Forgiveness is like an example of a leaf upon a tree you are shaking, so it falls off, and the Forgiven one from sins, and he (still) goes and does it (again), is like the one mocking with his Lord^{azwj}’.²¹

4. عِدَّةٌ مِنْ أَصْحَابِنَا، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ خَالِدٍ، عَنْ أَبِيهِ، عَنْ مُحَمَّدِ بْنِ سَنَانَ، عَنْ طَلْحَةَ بْنِ زَيْدٍ: عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ: « أَنَّ رَسُولَ اللَّهِ ﷺ كَانَ لَيَقُومُ مِنْ مَجْلِسٍ — وَإِنْ خَفَّ — حَتَّى يَسْتَغْفِرَ اللَّهَ عَزَّ وَجَلَّ خَمْسًا وَعِشْرِينَ مَرَّةً ».

A number of our companions, from Ahmad Bin Muhammad Bin Khalid, from his father, from Muhammad Bin Sinan, from Talha Bin Zayd, (It has been narrated) from Abu Abdullah^{asws} that Rasool-Allah^{azwj} never used to arise from a gathering, and even if it was a small one, until he^{saww} sought Forgiveness of Allah^{azwj} Mighty and Majestic (on behalf of his^{saww} nation), twenty five times’.²²

5. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنْ ابْنِ أَبِي عُمَيْرٍ، عَنْ مُعَاوِيَةَ بْنِ عَمَّارٍ، عَنِ الْحَارِثِ بْنِ الْمُغِيرَةِ: عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ، قَالَ: « كَانَ رَسُولُ اللَّهِ ﷺ يَسْتَغْفِرُ اللَّهَ عَزَّ وَجَلَّ فِي كُلِّ يَوْمٍ سَبْعِينَ مَرَّةً، وَيَتُوبُ إِلَى اللَّهِ — عَزَّ وَجَلَّ — سَبْعِينَ مَرَّةً ».

قال: قُلْتُ: كَانَ يَقُولُ: أَسْتَغْفِرُ اللَّهَ وَأَتُوبُ إِلَيْهِ؟

قال: « كَانَ يَقُولُ: “أَسْتَغْفِرُ اللَّهَ، أَسْتَغْفِرُ اللَّهَ” سَبْعِينَ مَرَّةً، وَيَقُولُ: “وَأَتُوبُ إِلَى اللَّهِ، وَأَتُوبُ إِلَى اللَّهِ” سَبْعِينَ مَرَّةً ».

Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Muawiya Bin Ammar, from Al Haris Bin Al Mugheira,

(It has been narrated) from Abu Abdullah^{asws} having said: ‘Rasool-Allah^{saww} was seeking Forgiveness of Allah^{azwj} Mighty and Majestic (on behalf of his^{saww} nation) seventy times during every day, and he^{saww} turned to Allah^{azwj} Mighty and Majestic seventy times (every day)’. I said, ‘Was he^{saww} saying: ‘I^{saww} seek Forgiveness of Allah^{azwj} and I^{saww} repent to Him^{azwj}?’ He^{asws} said: ‘He^{saww} was saying:

"أَسْتَغْفِرُ اللَّهَ، أَسْتَغْفِرُ اللَّهَ سَبْعِينَ مَرَّةً، وَيَقُولُ: "وَأَتُوبُ إِلَى اللَّهِ، وَأَتُوبُ إِلَى اللَّهِ" سَبْعِينَ مَرَّةً

‘I^{saww} seek Forgiveness of Allah^{azwj}, I^{saww} seek Forgiveness of Allah^{azwj}, seventy times, and he^{saww} was saying, ‘And I^{saww} turn to Allah^{azwj}, I^{saww} turn to Allah^{azwj}, seventy times’.²³

6. أَبُو عَلِيٍّ الْأَشْعَرِيُّ، عَنْ مُحَمَّدِ بْنِ عَبْدِ الْجَبَّارِ، عَنْ صَفْوَانَ بْنِ يَحْيَى، عَنْ حُسَيْنِ بْنِ زَيْدٍ: عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ، قَالَ: « قَالَ رَسُولُ اللَّهِ ﷺ: الْإِسْتِغْفَارُ وَقَوْلُ لَا إِلَهَ إِلَّا اللَّهُ خَيْرُ الْعِبَادَةِ، قَالَ اللَّهُ الْعَزِيزُ الْجَبَّارُ: (فَاعْلَمْ أَنَّهُ لَا إِلَهَ إِلَّا اللَّهُ وَاسْتَغْفِرْ لِذَنْبِكَ) ».

Abu Ali Al Ashary, from Muhammad Bin Abdul Jabbar, from Safwan Bin Yahya, from Husayn Bin Zayd,

(It has been narrated) from Abu Abdullah^{asws} having said: ‘Rasool-Allah^{saww} said: ‘The seeking of Forgiveness and the words,

‘There is no god except for Allah^{azwj}’, is the best worship. Allah^{azwj}, the Mighty, the Compeller Says [47: 19] So know that there is no God but Allah, and, ask Forgiveness for your sin’.²⁴

29- بَابُ التَّسْبِيحِ وَالتَّهْلِيلِ وَالتَّكْبِيرِ

Chapter 29 – The Glorification (Tasbeeh), and the Extollation of Oneness (Tahleel), and the Exclamation of Greatness (Takbeer)

1. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنْ ابْنِ أَبِي عُمَيْرٍ، عَنْ هِشَامِ بْنِ سَالِمٍ وَأَبِي أَيُّوبَ الْخَرَّازِ جَمِيعًا: عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ، قَالَ: « جَاءَ الْفُقَرَاءُ إِلَى رَسُولِ اللَّهِ ﷺ، فَقَالُوا: يَا رَسُولَ اللَّهِ، إِنَّ الْأَغْنِيَاءَ لَهُمْ مَا يَعْتَقُونَ وَلَيْسَ لَنَا، وَلَهُمْ مَا يَحْجُونَ وَلَيْسَ لَنَا، وَلَهُمْ مَا يَتَصَدَّقُونَ وَلَيْسَ لَنَا، وَلَهُمْ مَا يُجَاهِدُونَ وَلَيْسَ لَنَا؟

فَقَالَ رَسُولُ اللَّهِ ﷺ: مَنْ كَبَّرَ اللَّهَ — عَزَّ وَجَلَّ — مِائَةَ مَرَّةٍ، كَانَ أَفْضَلَ مِنْ عَتَقِ مِائَةَ رَقَبَةٍ؛ وَمَنْ سَبَّحَ اللَّهَ مِائَةَ مَرَّةٍ، كَانَ أَفْضَلَ مِنْ سَبَّحَ مِائَةَ بَدَنَةٍ؛ وَمَنْ حَمَدَ اللَّهَ مِائَةَ مَرَّةٍ، كَانَ أَفْضَلَ مِنْ حَمَلَانَ مِائَةَ فَرَسٍ فِي سَبِيلِ اللَّهِ بِسُرْجِهَا وَلُجْمِهَا وَرُكْبِهَا؛ وَمَنْ قَالَ: لَا إِلَهَ إِلَّا اللَّهُ مِائَةَ مَرَّةٍ، كَانَ أَفْضَلَ النَّاسِ عَمَلًا ذَلِكَ الْيَوْمَ إِلَّا مَنْ زَادَ ».

قَالَ: «فَبَلَغَ ذَلِكَ الْأَغْنِيَاءَ، فَصَنَعُوهُ» قَالَ: «فَعَادَ الْفُقَرَاءُ إِلَى النَّبِيِّ ﷺ، فَقَالُوا: يَا رَسُولَ اللَّهِ، قَدْ بَلَغَ الْأَغْنِيَاءَ مَا قُلْتَ، فَصَنَعُوهُ؟ فَقَالَ رَسُولُ اللَّهِ ﷺ: (ذَلِكَ فَضْلُ اللَّهِ يُؤْتِيهِ مَنْ يَشَاءُ)»

Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Hisham Bin Salim and Abu Ayoub Al Khazzaz, altogether,

(It has been narrated) from Abu Abdullah^{asws} having said: 'The poor ones came over to Rasool-Allah^{saww} and they said, 'O Rasool-Allah^{saww}! The rich ones, for them is what they are enduring with, and it is not for us, and for them is what they are performing Hajj with and it is not for us, and for them is what they are giving in charity with, and it is not for us, and for them is what they are performing Jihad with, and it is not for us'.

So Rasool-Allah^{saww} said: 'The one who exclaims the Greatness of Allah^{azwj} (Takbeer) one hundred times, it would be superior than freeing one hundred necks; and the one who Glorifies Allah^{azwj} (Tasbeeh) one hundred times, it would be superior than ushering one hundred sacrificial animals; and the one who Praises Allah^{azwj} (Tahmeed) one hundred times, it would be superior than loading one hundred horses in the Way of Allah^{azwj} along with its saddles and its reins and its riders; and the one who says, 'There is no God except for Allah^{azwj}', one hundred times, he would be the most superior of the people during that day, except for the one who increases (upon that)'.

He^{asws} said: 'So (news of) that reached the rich ones, and they (also) did it. So the poor ones returned to the Prophet^{saww} and they said, 'O Rasool-Allah^{saww}! What you^{saww} said reached the rich ones, so they are (also) doing it'. So Rasool-Allah^{saww} said: '[62: 4] That is Allah's Grace; He Grants it to whomsoever He Desires to'.²⁵

2. مُحَمَّدُ بْنُ يَحْيَى، عَنْ أَحْمَدَ بْنِ مُحَمَّدَ بْنِ عِيسَى، عَنْ مُحَمَّدَ بْنِ سِنَانٍ، عَنْ حَمَّادٍ، عَنْ رَبِيعٍ، عَنْ فَضِيلٍ: عَنْ أَحَدِهِمَا عَلَيْهِ السَّلَامُ، قَالَ: سَمِعْتُهُ يَقُولُ: «أَكْثَرُوا مِنَ التَّهْلِيلِ وَالتَّكْبِيرِ، فَإِنَّهُ لَيْسَ شَيْءٌ أَحَبُّ إِلَى اللَّهِ — عَزَّ وَجَلَّ — مِنَ التَّهْلِيلِ وَالتَّكْبِيرِ».

Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Muhammad Bin Sinan, from Hammad, from Rabie, from Fuzayl,

(It has been narrated) from one of the two (5th or 6th Imam^{asws}), said, 'I heard him^{asws} saying: 'Frequent from the Tahleel (extollation of the Oneness), and the Takbeer (Exclamation of the Greatness), for there is nothing more Beloved to Allah^{azwj} Mighty and Majestic than the Tahleel and the Takbeer'.²⁶

3. عَلِيُّ، عَنْ أَبِيهِ، عَنْ النَّوْفَلِيِّ، عَنْ السَّكُونِيِّ: عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ، قَالَ: «قَالَ أَمِيرُ الْمُؤْمِنِينَ عَلَيْهِ السَّلَامُ: التَّسْبِيحُ نِصْفُ الْمِيزَانِ، وَالْحَمْدُ لِلَّهِ يَمْلَأُ الْمِيزَانَ، وَاللَّهُ أَكْبَرُ يَمْلَأُ مَا بَيْنَ السَّمَاءِ وَالْأَرْضِ».

Ali, from his father, from Al Nowfaly, from Al Sakyny,

(It has been narrated) from Abu Abdullah^{asws} having said: 'Amir Al-Momineen^{asws} said: 'The Tasbeeh (Glorification) (would fill up) half the Scale, and 'The Praise is for Allah^{azwj} (Tahmeed)', would fill upon the (whole) Scale,

and 'Allah^{asws} is the Greatest (Takbeer) would fill up what is between the sky and the earth'.²⁷

4. مُحَمَّدُ بْنُ يَحْيَى، عَنْ أَحْمَدَ بْنِ مُحَمَّدَ بْنِ عِيسَى، عَنْ ابْنِ مَحْبُوبٍ، عَنْ مَالِكِ بْنِ عَطِيَّةٍ، عَنْ ضُرَيْسِ الْكُنَاسِيِّ: عَنْ أَبِي جَعْفَرٍ عليه السلام، قَالَ: «مَرَّ رَسُولُ اللَّهِ ﷺ بِرَجُلٍ يَغْرِسُ غَرْسًا فِي حَائِطٍ لَهُ، فَوَقَفَ لَهُ وَقَالَ: أَلَا أَدُلُّكَ عَلَى غَرْسٍ أَثْبَتَ أَصْلًا، وَأَسْرَعَ إِينَاعًا، وَأَطْيَبَ ثَمَرًا، وَأَبْقَى؟ قَالَ: بَلَى، فَدُلَّنِي يَا رَسُولَ اللَّهِ، فَقَالَ: إِذَا أَصْبَحْتَ وَأَمْسَيْتَ، فَقُلْ: «سُبْحَانَ اللَّهِ، وَالْحَمْدُ لِلَّهِ، وَلِلَّهِ إِلَّا اللَّهُ، وَاللَّهُ أَكْبَرُ»؛ فَإِنَّ لَكَ — إِنْ قُلْتَهُ — بِكُلِّ تَسْبِيحَةٍ عَشْرَ شَجَرَاتٍ فِي الْجَنَّةِ مِنْ أَنْوَاعِ الْفَاكِهَةِ، وَهِنَّ مِنَ الْبَاقِيَّاتِ الصَّالِحَاتِ». قَالَ: «فَقَالَ الرَّجُلُ: فَإِنِّي أُشْهِدُكَ يَا رَسُولَ اللَّهِ، أَنَّ حَائِطِي هَذَا صَدَقَةٌ مَقْبُوضَةٌ عَلَى فَقَرَاءِ الْمُسْلِمِينَ أَهْلِ الصَّدَقَةِ، فَانْزَلِ اللَّهُ — عَزَّ وَجَلَّ — آيَاتٍ مِنَ الْقُرْآنِ: (فَأَمَّا مَنْ أَعْطَى وَاتَّقَى وَصَدَّقَ بِالْحُسْنَى فَسَنُيَسِّرُهُ لِلْيُسْرَى)».

Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Ibn Mahboub, from Malik Bin Atiyya, from Zureys Al Kunasy,

(It has been narrated) from Abu Ja'far^{asws} having said: 'Rasool-Allah^{saww} passed by a man planting a plant in a wall of his. So he^{saww} paused for him and said: 'Shall I^{saww} indicate to you upon a plant whose roots are firm, and its growth is quick, and its fruits are good, and it would remain (forever)?' He said, 'Yes, O Rasool-Allah^{saww}!'

So he^{saww} said: 'Whenever it is morning and evening, so say, 'Glory be to Allah^{azwj}, and the Praise is for Allah^{azwj}, and there is no God except for Allah^{azwj}, and Allah^{azwj} is the Greatest', so for you would be for every Glorification, if you were to say it, ten trees in the Paradise from a variety of fruits, and these would be from the righteous good deeds'.

He^{asws} said: 'So the man said, 'So I testify, O Rasool-Allah^{saww}, that his wall of mine is a charity held upon for the poor Muslims, the ones deserving of the charity'. So Allah^{azwj} Mighty and Majestic Revealed Verses from the Quran [92: 5] Then as for him who gives away and fears [92: 6] And accepts the best, [92: 7] We will facilitate for him the easy end'.²⁸

5. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنْ النَّوْفَلِيِّ، عَنِ السَّكُونِيِّ: عَنْ أَبِي عَبْدِ اللَّهِ عليه السلام، قَالَ: «قَالَ رَسُولُ اللَّهِ ﷺ: خَيْرُ الْعِبَادَةِ قَوْلُ لَا إِلَهَ إِلَّا اللَّهُ».

Ali Bin Ibrahim, from his father, from Al Nowfaly, from Al Sakuny,

(It has been narrated) from Abu Abdullah^{asws} having said: 'Rasool-Allah^{saww} said: 'The best of the (acts of) worship are the words, 'لَا إِلَهَ إِلَّا اللَّهُ', 'There is no god except for Allah^{azwj}'.²⁹

30- بَابُ الدُّعَاءِ لِلْإِخْوَانِ بِظَهْرِ الْغَيْبِ

Chapter 30 – The supplication for the brethren behind (them during their) absence

1. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنْ ابْنِ أَبِي عُمَيْرٍ، عَنْ أَبِي الْمَغْرَاءِ، عَنِ الْفَضِيلِ بْنِ يَسَارٍ: عَنْ أَبِي جَعْفَرٍ عَلَيْهِ السَّلَامُ، قَالَ: «أَوْشَكَ دَعْوَةً وَأَسْرَعَ إِجَابَةً دُعَاءُ الْمَرْءِ لِأَخِيهِ بِظَهْرِ الْغَيْبِ».

Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Abu Al Magra'a, from Al Fuzayl Bin Yasaar,

(It has been narrated) from Abu Ja'far^{asws} having said: 'The most and quickest (of the Answered supplication) is the supplication of the man for his brother in his absence'.³⁰

2. مُحَمَّدُ بْنُ يَحْيَى، عَنْ أَحْمَدَ بْنِ مُحَمَّدَ بْنِ مُحَمَّدِ بْنِ عَيْسَى، عَنِ الْحَسَنِ بْنِ مَحْبُوبٍ، عَنْ عَبْدِ اللَّهِ بْنِ سِنَانٍ: عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ، قَالَ: «دُعَاءُ الْمَرْءِ لِأَخِيهِ بِظَهْرِ الْغَيْبِ يَدْرُ الرِّزْقَ، وَيُدْفَعُ الْمَكْرُوهَ».

Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Al Hassan Bin Mahboub, from Abdullah Bin Sinan,

from Abu Abdullah^{asws} having said: 'A supplication of the man for his brother in his absence would cause the sustenance to flow and repel misfortunes'.³¹

3. عَنْهُ، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ، عَنْ عَلِيِّ بْنِ الْحَكَمِ، عَنْ سَيْفِ بْنِ عَمِيرَةَ، عَنْ عَمْرِو بْنِ شَمْرٍ، عَنْ جَابِرٍ: عَنْ أَبِي جَعْفَرٍ عَلَيْهِ السَّلَامُ فِي قَوْلِهِ تَبَارَكَ وَتَعَالَى: (وَيَسْتَجِيبُ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ وَيَزِيدُهُمْ مِنْ فَضْلِهِ) قَالَ: «هُوَ الْمُؤْمِنُ يَدْعُو لِأَخِيهِ بِظَهْرِ الْغَيْبِ، فَيَقُولُ لَهُ الْمَلِكُ: آمِينَ، وَيَقُولُ اللَّهُ الْعَزِيزُ الْجَبَّارُ: وَلَكَ مِثْلُ مَا سَأَلْتَ، وَقَدْ أُعْطِيتَ مَا سَأَلْتَ بِحَبْلِكَ إِيَّاهُ».

From him, from Ahmad Bin Muhammad, from Ali Bn Al Hakam, from Sayf Bin Ameyra, from Amro Bin Shimr, from Jabir,

(It has been narrated) from Abu Ja'far^{asws} regarding the Words of the Blessed and High [42: 26] And He Answers those who believe and do righteous deeds, and Gives them more out of His Grace. He^{asws} said: 'He is the Momin supplicating for his brother in his absence, so the Angels is saying, 'Ameen', to him, and Allah^{azwj} the Mighty, the Compeller is Saying: 'And for you is the like of what you asked for, and I^{azwj} have Given you what you asked for due to your love for him'.³²

4. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنْ عَلِيِّ بْنِ مَعْبُدٍ، عَنْ عَبْدِ اللَّهِ بْنِ عَبْدِ اللَّهِ الْوَاسِطِيِّ، عَنْ دُرُسْتِ بْنِ أَبِي مَنْصُورٍ، عَنْ أَبِي خَالِدٍ الْقَمَاطِ، قَالَ: قَالَ أَبُو جَعْفَرٍ عَلَيْهِ السَّلَامُ: «أَسْرَعَ الدُّعَاءِ نَجْحًا لِلْإِجَابَةِ دُعَاءُ الْأَخِ لِأَخِيهِ بِظَهْرِ الْغَيْبِ، يَبْدَأُ بِالدُّعَاءِ لِأَخِيهِ، فَيَقُولُ لَهُ مَلِكٌ مُوَكَّلٌ بِهِ: آمِينَ، وَلَكَ مِثْلُهُ».

Ali Bin Ibrahim, from his father, from Ali Bin Ma'bad, from Ubeydullah Bin Abdullah Al Wasity, from Dorost Bin Abu Mansour, from Abu Khalid Al Qammat who said,

'Abu Ja'far^{asws} said: 'The supplication quickest to succeed for the Answering is a supplication of the brother for his brother in his absence. He

begins by the supplication for his brother, so the Angel who is Allocated with him is saying, ‘Ameen, and for you is the like of it’.³³

5. عَلِيٌّ بْنُ مُحَمَّدٍ، عَنْ مُحَمَّدِ بْنِ سُلَيْمَانَ، عَنْ إِسْمَاعِيلَ بْنِ إِبْرَاهِيمَ، عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ التَّمِيمِيِّ، عَنْ حُسَيْنِ بْنِ عَلْوَانَ: عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ، قَالَ: « قَالَ رَسُولُ اللَّهِ ﷺ: مَا مِنْ مُؤْمِنٍ دَعَا لِلْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ إِلَّا رَدَّ اللَّهُ — عَزَّ وَجَلَّ — عَلَيْهِ مِثْلَ الَّذِي دَعَا لَهُمْ بِهِ مِنْ كُلِّ مُؤْمِنٍ وَمُؤْمِنَةٍ مَضَى مِنْ أَوَّلِ الدَّهْرِ، أَوْ هُوَ آتٍ إِلَى يَوْمِ الْقِيَامَةِ، إِنَّ الْعَبْدَ لَيُؤْمَرُ بِهِ إِلَى النَّارِ يَوْمَ الْقِيَامَةِ، فَيُسْحَبُ، فَيَقُولُ الْمُؤْمِنُونَ وَالْمُؤْمِنَاتُ: يَا رَبِّ، هَذَا الَّذِي كَانَ يَدْعُو لَنَا، فَشَفَعْنَا فِيهِ، فَيُشَفِّعُهُمُ اللَّهُ — عَزَّ وَجَلَّ — فِيهِ، فَيَنْجُو ».

Ali Bin Muhammad, from Muhammad Bin Suleyman, from Ismail Bin Ibrahim, from Ja'far Bin Muhammad Al Tameemy, from Husayn Bin Ulwan, (It has been narrated) from Abu Abdullah^{asws} having said: ‘Rasool-Allah^{saww} said: ‘There is none from a Momin supplicating for the Momineen and the Mominaat (believing women), except Allah^{azwj} Mighty and Majestic would Return upon him the like of which he had supplicated for them with, from every Momin and Momina (beliving woman) of the past from the beginning of the time or the time coming up to the Day of Judgment.

The servant would be Commanded with to be dragged to the Fire on the Day of Judgment, so the Momineen and the Mominaat would be saying, ‘O Lord^{azwj}! This is the one who was supplicating for us, so we are interceding with regards to him. So Allah^{azwj} Mighty and Majestic would (Accept) their intercession regarding him, so he would attain salvation’.³⁴

6. عَلِيٌّ، عَنْ أَبِيهِ، قَالَ: رَأَيْتُ عَبْدَ اللَّهِ بْنَ جُنْدَبٍ فِي الْمَوْقِفِ، فَلَمْ أَرِ مَوْقِفًا كَانَ أَحْسَنَ مِنْ مَوْقِفِهِ، مَا زَالَ مَادًّا يَدَيْهِ إِلَى السَّمَاءِ، وَدُمُوعُهُ تَسِيلُ عَلَى خَدَيْهِ حَتَّى تَبْلُغَ الْأَرْضَ، فَلَمَّا صَدَرَ النَّاسُ قُلْتُ لَهُ: يَا أَبَا مُحَمَّدٍ، مَا رَأَيْتُ مَوْقِفًا قَطُّ أَحْسَنَ مِنْ مَوْقِفِكَ؟ قَالَ: وَاللَّهِ، مَا دَعَوْتُ إِلَّا لِإِخْوَانِي، وَذَلِكَ أَنَّ أَبَا الْحَسَنِ مُوسَى عَلَيْهِ السَّلَامُ أَخْبَرَنِي أَنَّ: « مِنْ دَعَا لِأَخِيهِ بِظَهْرِ الْغَيْبِ، نُودِيَ مِنَ الْعَرْشِ: وَلَكَ مِائَةُ أَلْفِ ضِعْفٍ » فَكَرِهْتُ أَنْ أَدْعَ مِائَةَ أَلْفِ مَضْمُونَةٍ لِوَاحِدَةٍ لَا أَدْرِي تُسْتَجَابُ، أَمْ لَا؟

Ali, from his father who said,

‘I saw Abdullah Bin Jundab in the pausing stop (at Arafaat during Hajj), so I had not seen a pausing which was better than his pausing. He did not cease extending his hands towards the sky, and his tears were flowing upon his cheeks to the extent that they reached the ground. So when the people dispersed, I said to him, ‘O Abu Muhammad! I have not see such a pausing better than your pausing at all’.

He said, ‘By Allah^{azwj}! I did not supplicate except for my brethren, and that is because Abu Al-Hassan Musa^{asws} informed me that the one who supplicates for his brother in his absence, a Call would come from the Throne: “And for you is the like of a hundred thousand multiple”. Therefore, I disliked that I

should leave the guaranteed one hundred thousand for the sake of one which I do not know whether it would be Answered or not'.³⁵

7. عِدَّةٌ مِنْ أَصْحَابِنَا، عَنْ سَهْلِ بْنِ زِيَادٍ ؛ وَعَلِيِّ بْنِ إِبْرَاهِيمَ، عَنْ أَبِيهِ جَمِيعاً، عَنْ ابْنِ مَحْبُوبٍ، عَنْ ابْنِ رَبِابٍ، عَنْ أَبِي عُبَيْدَةَ، عَنْ ثَوْرٍ، قَالَ: سَمِعْتُ عَلِيَّ بْنَ الْحُسَيْنِ عَلَيْهِمَا السَّلَامُ يَقُولُ: « إِنَّ الْمَلَائِكَةَ إِذَا سَمِعُوا الْمُؤْمِنَ يَدْعُو لِأَخِيهِ الْمُؤْمِنِ بِظَهْرِ الْغَيْبِ، أَوْ يَذْكُرُهُ بِخَيْرٍ، قَالُوا: نَعَمْ الْآخُ أَنْتَ لِأَخِيكَ، تَدْعُو لَهُ بِالْخَيْرِ وَهُوَ غَائِبٌ عَنْكَ، وَتَذْكُرُهُ بِخَيْرٍ، قَدْ أَعْطَاكَ اللَّهُ — عَزَّ وَجَلَّ — مِثْلِي مَا سَأَلْتَ لَهُ، وَأَثْنَى عَلَيْكَ مِثْلِي مَا أَثْنَيْتَ عَلَيْهِ، وَلَكَ الْفَضْلُ عَلَيْهِ ؛ وَإِذَا سَمِعُوهُ يَذْكُرُ أَخَاهُ بِسُوءٍ وَيَدْعُو عَلَيْهِ، قَالُوا لَهُ: بئسَ الْآخُ أَنْتَ لِأَخِيكَ، كُفَّ أَبْهَأُ الْمُسْتَرِّ عَلَى ذُنُوبِهِ وَعَوْرَتِهِ، وَارْبِعَ عَلَى نَفْسِكَ، وَاحْمَدِ اللَّهَ الَّذِي سَتَرَ عَلَيْكَ، وَاعْلَمْ أَنَّ اللَّهَ — عَزَّ وَجَلَّ — أَعْلَمُ بِعَبْدِهِ مِنْكَ ».

A number of our companions, from Sahl Bin Ziyad and Ali Bin Ibrahim, from his father, altogether from Ibn Mahboub, from Ibn Raib, from Abu Ubeyda, from Suweys who said,

‘I heard Ali Bin Al-Husayn^{asws} saying: ‘The Angels, when they hear the Momin supplicating for his brother in his absence, or mentioning him with goodness, they say, ‘You are a good brother for your brother, supplicating for him with the goodness while he is absent from you, and you are mentioning him with goodness. Allah^{azwj} Mighty and Majestic has Given you double the like of what you asked for him, and Lauded upon you double of what you lauded upon him, and for you is the merit over him’.

And when they hear him mentioning his brother with evil and supplicating against him, they say to him, ‘You are an evil brother to your brother! Refrain, O you who is Veiled upon his sins and his private parts, and reduce the burden upon yourself, and Praise Allah^{azwj} Who Veiled upon you, and know that Allah^{azwj} Mighty and Majestic is more Knowing with His^{azwj} servant than you are’.³⁶

31- بَابُ مَنْ تُسْتَجَابُ دَعْوَتُهُ

Chapter 31 – The one whose supplication is Answered

1. مُحَمَّدُ بْنُ يَحْيَى، عَنْ أَحْمَدَ بْنِ مُحَمَّدَ بْنِ خَالِدٍ، عَنْ عِيسَى بْنِ عَبْدِ اللَّهِ الْقُمِيِّ، قَالَ: سَمِعْتُ أَبَا عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ يَقُولُ: « ثَلَاثَةٌ دَعْوَتُهُمْ مُسْتَجَابَةٌ: الْحَاجُّ، فَانْظُرُوا كَيْفَ تَخْلُقُونَهُ ؛ وَالْغَازِي فِي سَبِيلِ اللَّهِ، فَانْظُرُوا كَيْفَ تَخْلُقُونَهُ ؛ وَالْمَرِيضُ، فَلَا تُغِيْظُوهُ وَلَا تُضْجِرُوهُ ».

Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Khalid, from Isa Bin Abdullah Al Qummy who said,

‘I heard Abu Abdullah^{asws} saying: ‘Three (people), their supplications are Answered – the Pilgrim (of Hajj), so consider how you could be his replacement (how you could look after his affairs in his absence), and the fighter (gone for a battle) in the Way of Allah^{azwj}, so consider how you could

be his replacement (how you could look after his affairs in his absence), and the sick one, so you should neither enrage him nor bore him'.³⁷

2. الْحُسَيْنُ بْنُ مُحَمَّدٍ الْأَشْعَرِيُّ، عَنْ مُعَلَّى بْنِ مُحَمَّدٍ، عَنِ الْحَسَنِ بْنِ عَلِيٍّ الْوَشَّاءِ، عَنْ عَبْدِ اللَّهِ بْنِ سِنَانٍ: عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ، قَالَ: «كَانَ أَبِي عَلِيٍّ يَقُولُ: خَمْسُ دَعَوَاتٍ لَا يَحْجِبَنَّ عَنْ الرَّبِّ تَبَارَكَ وَتَعَالَى: دَعْوَةُ الْإِمَامِ الْمُقْسَطِ؛ وَدَعْوَةُ الْمَظْلُومِ، يَقُولُ اللَّهُ عَزَّ وَجَلَّ: لَأَنْتَقِمَنَّ لَكَ وَلَوْ بَعْدَ حِينٍ؛ وَدَعْوَةُ الْوَلَدِ الصَّالِحِ لَوَالِدَيْهِ؛ وَدَعْوَةُ الْوَالِدِ الصَّالِحِ لَوْلَدِهِ؛ وَدَعْوَةُ الْمُؤْمِنِ لِأَخِيهِ بَظَهْرِ الْغَيْبِ، فَيَقُولُ: وَلَكَ مِثْلُهُ».

Al Husayn Bin Muhammad Al Ashary, from Moalla Bin Muhammad, from Al Hassan Bin Ali Al Washha, from Abdullah Bin Sinan,

(It has been narrated) from Abu Abdullah^{asws} having said: 'My^{asws} father^{asws} was saying: 'Five supplications would not be Blocked from the Lord^{azwj} Blessed and High – A supplication of the equitable Imam^{asws}; and a supplication of an oppressed, Allah^{azwj} Mighty and Majestic is Saying: "I^{azwj} shall Exact Revenge for you and even though it may be after a while"; and a supplication of the child for its parents, and a supplication of the righteous father for his children, and a supplication of the Momin for his brother in his absence, so He^{azwj} would be Saying: "And for you is the like of it"³⁸.

3. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنِ النَّوْفَلِيِّ، عَنِ السَّكُونِيِّ: عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ، قَالَ: «قَالَ رَسُولُ اللَّهِ ﷺ: إِيَّاكُمْ وَدَعْوَةُ الْمَظْلُومِ، فَإِنَّهَا تَرْفَعُ فَوْقَ السَّحَابِ حَتَّى يَنْظُرَ اللَّهُ — عَزَّ وَجَلَّ — إِلَيْهَا، فَيَقُولُ: ارْفَعُوهَا حَتَّى أَسْتَجِيبَ لَهُ؛ وَإِيَّاكُمْ وَدَعْوَةُ الْوَالِدِ، فَإِنَّهَا أَحَدٌ مِنَ السَّيْفِ».

Ali Bin Ibrahim, from his father, from Al Nowfaly, from Al Sakuny,

(It has been narrated) from Abu Abdullah^{asws} having said: 'Rasool-Allah^{saww} said: 'Beware of the supplication of the oppressed, for it would go up above the clouds until Allah^{azwj} Mighty and Majestic Considers it, so He^{azwj} would be Saying: "Raise it until I^{azwj} Answer to him"; and beware of the supplication of the father, for it is more punishing than the sword'.³⁹

4. مُحَمَّدُ بْنُ يَحْيَى، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ، عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ، عَنْ أَخِيهِ الْحَسَنِ، عَنْ زُرْعَةَ، عَنْ سَمَاعَةَ: عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ، قَالَ: «كَانَ أَبِي يَقُولُ: اتَّقُوا الظُّلْمَ، فَإِنَّ دَعْوَةَ الْمَظْلُومِ تَصْعَدُ إِلَى السَّمَاءِ».

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Al Husayn Bin Saeed, from his brother Al Hassan, from Zurara, from Sama'at,

(It has been narrated) from Abu Abdullah^{asws} having said: 'My^{asws} father^{asws} was saying: 'Fear the injustice, for a supplication of the oppressed would ascend to the sky'.⁴⁰

5. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنْ ابْنِ أَبِي عُمَيْرٍ، عَنْ هِشَامِ بْنِ سَالِمٍ: عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ، قَالَ: «مَنْ قَدَّمَ أَرْبَعِينَ مِنَ الْمُؤْمِنِينَ، ثُمَّ دَعَا، اسْتَجِيبَ لَهُ».

Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Hisham Bin Salim,

(It has been narrated) from Abu Abdullah^{asws} having said: ‘The one who (supplicates for) forty from the Momineen (priorly), then supplicates (for himself), it will be Answered for him’.⁴¹

6. مُحَمَّدُ بْنُ يَحْيَى، عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ، عَنْ عَلِيِّ بْنِ النُّعْمَانِ، عَنْ عَبْدِ اللَّهِ بْنِ طَلْحَةَ النَّهْدِيِّ: عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ، قَالَ: « قَالَ رَسُولُ اللَّهِ ﷺ: أَرْبَعَةٌ لَا تُرَدُّ لَهُمْ دَعْوَةٌ حَتَّى تَفْتَحَ لَهُمْ أَبْوَابُ السَّمَاءِ، وَتَصِيرَ إِلَى الْعَرْشِ: الْوَالِدُ لَوَلَدِهِ، وَالْمَظْلُومُ عَلَى مَنْ ظَلَمَهُ، وَالْمُعْتَمِرُ حَتَّى يَرْجِعَ، وَالصَّائِمُ حَتَّى يُفْطِرَ. ».

Muhammad Bin Yahya, from Muhammad Bin Al Husayn, from Ali Bin Al Numan, from Abdullah Bin Talha Al Nahdy,

(It has been narrated) from Abu Abdullah^{asws} having said: ‘Rasool-Allah^{saww} said: ‘Four (people), a supplication would not be rejected for them until the Doors of the sky are Opened and it comes to the Throne – the parent for his child, and the oppressed against the one who oppressed him, and the one gone to perform Umrah until he returns, and the Fasting one until he breaks (the Fast)’.⁴²

7. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنْ النَّوْفَلِيِّ، عَنْ السَّكُونِيِّ: عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ، قَالَ: « قَالَ النَّبِيُّ ﷺ: لَيْسَ شَيْءٌ أَسْرَعَ إِجَابَةً مِنْ دَعْوَةِ غَائِبٍ لَغَائِبٍ. ».

Ali Bin Ibrahim, from his father, from Al Nowfaly, from Sakuny,

(It has been narrated) from Abu Abdullah^{asws} having said: ‘The Prophet^{saww} said: ‘There is nothing quicker to an Answer than a supplication of an absentee for an absentee’.⁴³

8. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنْ النَّوْفَلِيِّ، عَنْ السَّكُونِيِّ: عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ، قَالَ: « قَالَ رَسُولُ اللَّهِ ﷺ: دَعَا مُوسَى عَلَيْهِ السَّلَامُ وَأَمَّنَ هَارُونُ عَلَيْهِ السَّلَامُ وَأَمَّنَتِ الْمَلَائِكَةُ عَلَيْهِمُ السَّلَامُ، فَقَالَ اللَّهُ تَعَالَى: (قَدْ أُجِيبَتْ دَعْوَتُكُمَا فَاسْتَقِيمَا) وَمَنْ غَزَا فِي سَبِيلِ اللَّهِ اسْتَجِيبَ لَهُ، كَمَا اسْتَجِيبَ لَكُمْ يَوْمَ الْقِيَامَةِ. ».

Ali Bin Ibrahim, from his father, from Al Nowfaly, from Al Sakuny,

(It has been narrated) from Abu Abdullah^{asws} having said: ‘Rasool-Allah^{saww} said: ‘Musa^{as} supplicated and Haroun^{as} said ‘Ameen’, and the Angels (also) said, ‘Ameen’. So Allah^{azwj} Blessed and High Said [10: 89] He said: I have Accepted the supplication of both of you, therefore be steadfast; and (for) the one who fights in the Way of Allah^{azwj}, I^{azwj} shall Answer for him just as I^{azwj} Answered for both of you^{as}, up to the Day of Judgment’.⁴⁴

32- بَابُ مَنْ لَا تُسْتَجَابُ دَعْوَتُهُ

Chapter 32 – The one whose supplication is not Answered

1. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنْ حَمَادِ بْنِ عِيسَى، عَنْ حُسَيْنِ بْنِ مُخْتَارٍ، عَنْ الْوَلِيدِ بْنِ صَبِيحٍ: عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ، قَالَ: صَحْبَتُهُ بَيْنَ مَكَّةَ وَالْمَدِينَةِ، فَجَاءَ سَائِلٌ، فَأَمَرَ أَنْ

يُعْطَى، ثُمَّ جَاءَ آخَرُ، فَأَمَرَ أَنْ يُعْطَى، ثُمَّ جَاءَ آخَرُ، فَأَمَرَ أَنْ يُعْطَى، ثُمَّ جَاءَ الرَّابِعُ، فَقَالَ أَبُو عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ: «يُشْبِعُكَ اللَّهُ».

ثُمَّ التَفَتَ إِلَيْنَا، فَقَالَ: «أَمَا إِنَّ عِنْدَنَا مَا نُعْطِيهِ، وَلَكِنْ أَخْشَى أَنْ نَكُونَ كَأَحَدِ الثَّلَاثَةِ الَّذِينَ لَا يُسْتَجَابُ لَهُمْ دَعْوَةٌ: رَجُلٌ أَعْطَاهُ اللَّهُ مَالًا، فَأَنْفَقَهُ فِي غَيْرِ حَقِّهِ، ثُمَّ قَالَ: اللَّهُمَّ ارْزُقْنِي، فَلَا يُسْتَجَابُ لَهُ؛ وَرَجُلٌ يَدْعُو عَلَى امْرَأَتِهِ أَنْ يُرِيحَهُ مِنْهَا، وَقَدْ جَعَلَ اللَّهُ — عَزَّ وَجَلَّ — أَمْرَهَا إِلَيْهِ؛ وَرَجُلٌ يَدْعُو عَلَى جَارِهِ، وَقَدْ جَعَلَ اللَّهُ — عَزَّ وَجَلَّ — لَهُ السَّبِيلَ إِلَى أَنْ يَتَحَوَّلَ عَنْ جَوَارِهِ، وَيَبِيعَ دَارَهُ».

Ali Bin Ibrahim, from his father, from Hammad Bin Isa, from Husayn Bin Mukhtar, from Al Waleed Bin Sabeeh,

(It has been narrated) from Abu Abdullah^{asws}, said, 'I accompanied him^{asws} between Makkah and Al-Medina, and a beggar came over. So he^{asws} ordered that he should be given. Then another one came over, so he^{asws} ordered that he should be given. Then another one came over, so he^{asws} ordered that he should be given. Then the fourth one came over, so Abu Abdullah^{asws} said: 'May Allah^{azwj} Satisfy you'.

Then he^{asws} turned towards us and he^{asws} said: 'But there is with us^{asws} what we^{asws} can give him, but I^{asws} fear lest we^{asws} would become like one of the three whose supplications are not Answered for them – a man whom Allah^{azwj} had Given wealth, so he spent it in other than its rightful place, then says, 'O Allah^{azwj}! Grace me', so it would not be Answered for him.

And a man who I supplicating against his wife that he be freed from her, and Allah^{azwj} Mighty and Majestic has already Made her matter to him; and a man who is supplicating against his neighbour, and Allah^{azwj} Mighty and Majestic has already Made a way for him that he can move away from his neighbour and buy his house (somewhere else)⁴⁵.

2. أَبُو عَلِيٍّ الْأَشْعَرِيُّ، عَنْ مُحَمَّدِ بْنِ عَبْدِ الْجَبَّارِ، عَنْ ابْنِ فَضَّالٍ، عَنْ عَبْدِ اللَّهِ بْنِ إِبْرَاهِيمَ، عَنْ جَعْفَرِ بْنِ إِبْرَاهِيمَ: عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ، قَالَ: «أَرْبَعَةٌ لَا تُسْتَجَابُ لَهُمْ دَعْوَةٌ: الرَّجُلُ جَالِسٌ فِي بَيْتِهِ يَقُولُ: اللَّهُمَّ ارْزُقْنِي، فَيُقَالُ لَهُ: أَلَمْ أَمُرْكَ بِالطَّلَبِ؟؛ وَرَجُلٌ كَانَتْ لَهُ امْرَأَةٌ، فَدَعَا عَلَيْهَا، فَيُقَالُ لَهُ: أَلَمْ أَجْعَلْ أَمْرَهَا إِلَيْكَ؟؛ وَرَجُلٌ كَانَ لَهُ مَالٌ، فَأَفْسَدَهُ، فَيَقُولُ: اللَّهُمَّ ارْزُقْنِي، فَيُقَالُ لَهُ: أَلَمْ أَمُرْكَ بِالْإِقْتِصَادِ؟ أَلَمْ أَمُرْكَ بِالْإِصْلَاحِ؟» ثُمَّ قَالَ: «وَالَّذِينَ إِذَا أَنْفَقُوا لَمْ يُسْرِفُوا وَلَمْ يَقْتُرُوا وَكَانَ بَيْنَ ذَلِكَ قَوَامًا)؛ وَرَجُلٌ كَانَ لَهُ مَالٌ، فَأَدَانَهُ بَغِيرَ بَيْنَةٍ، فَيُقَالُ لَهُ: أَلَمْ أَمُرْكَ بِالشَّهَادَةِ؟».

مُحَمَّدُ بْنُ يَحْيَى، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ، عَنْ عَلِيِّ بْنِ الْحَكَمِ، عَنْ عِمْرَانَ أَبِي عَاصِمٍ، عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ، مِثْلَهُ.

Abu Ali Al Ashary, from Muhammad Bin Abdul Jabbar, from Ibn Fazzal, from Abdullah Bin Ibrahim, from Ja'far Bin Ibrahim,

(It has been narrated) from Abu Abdullah^{asws} having said: ‘Four (people), a supplication for not be Answered for them – a man who sits in his house saying, ‘O Allah^{azwj}! Grace me sustenance’. So He^{azwj} would Say to him: “Did I^{azwj} not Command you with the seeking (of the livelihood)?” and a man who has a wife for him, so he supplicates against her, so He^{azwj} would Say to him: “Did I^{azwj} not Make her matter to you?”.

And a man who had wealth for him, so he spoilt it, so He^{azwj} would Say to him: ‘Grace me sustenance’. So He^{azwj} would Say to him: “Did I^{azwj} not Command you with the moderation? Did I^{azwj} not Command you with the righteousness?”. Then He^{azwj} Says [25: 67] And they who when they spend, are neither extravagant nor stingy, and between that by stature”; and a man who did have wealth for him, but he lent it without any evidence, so He^{azwj} would Say to him: “Did I^{azwj} not Command you with the witnessing?”

Muhammad Bin yahya, from Ahmad Bin Muhammad, from Ali Bin Al Hakam, from Imran Bin Abu Aasim, (It has been narrated) from Abu Abdullah^{asws} – similar to it.⁴⁶

3. الْحُسَيْنُ بْنُ مُحَمَّدٍ الْأَشْعَرِيُّ، عَنْ مُعَلَّى بْنِ مُحَمَّدٍ، عَنِ الْوَشَاءِ، عَنْ عَبْدِ اللَّهِ بْنِ سِنَانٍ، عَنِ الْوَلِيدِ بْنِ صَبِيحٍ، قَالَ: سَمِعْتُهُ يَقُولُ: «ثَلَاثَةٌ تَرُدُّ عَلَيْهِمْ دَعْوَتَهُمْ: رَجُلٌ رَزَقَهُ اللَّهُ مَالًا، فَأَنْفَقَهُ فِي غَيْرِ وَجْهِهِ، ثُمَّ قَالَ: يَا رَبِّ ارْزُقْنِي، فَيُقَالُ لَهُ: أَلَمْ أَرْزُقْكَ؟ وَرَجُلٌ دَعَا عَلَى امْرَأَتِهِ وَهُوَ لَهَا ظَالِمٌ، فَيُقَالُ لَهُ: أَلَمْ أَجْعَلْ أَمْرَهَا بِيَدِكَ؟ وَرَجُلٌ جَلَسَ فِي بَيْتِهِ، وَقَالَ: يَا رَبِّ ارْزُقْنِي، فَيُقَالُ لَهُ: أَلَمْ أَجْعَلْ لَكَ السَّبِيلَ إِلَى طَلَبِ الرِّزْقِ.»

Al Husayn Bin Muhammad Al Ashary, from Moalla Bin Muhammad, from Al Washa, from Abdullah Bin Sinan, from Al Waleed Bin Sabeeh who said,

‘I heard him^{asws} saying: ‘Three (people), their supplication would not be returned upon them – a man whom Allah^{azwj} had Graced wealth but he spent it in other than His^{azwj} ways, then says, ‘O Lord^{azwj}! Grace me sustenance’, so He^{azwj} would Say to him: “Did I^{azwj} not Grace you (before)?”.

And a man who supplicates against his unjust wife, so He^{azwj} would Say to him: “Did I^{azwj} not Make her matter to be in your hands?”; and a man who sits in his house and says, ‘O Lord^{azwj}! Grace me sustenance’, so He^{azwj} would be Saying to him: “Did I^{azwj} not Make the way for you to seek the sustenance?”.⁴⁷

33- بَابُ الدُّعَاءِ عَلَى الْعَدُوِّ

Chapter 33 – The supplication against the enemy

1. عِدَّةٌ مِنْ أَصْحَابِنَا، عَنْ سَهْلِ بْنِ زِيَادٍ، عَنْ يَحْيَى بْنِ الْمُبَارَكِ، عَنْ عَبْدِ اللَّهِ بْنِ جَبَلَةَ، عَنْ إِسْحَاقَ بْنِ عَمَّارٍ، قَالَ: شَكَّوتُ إِلَى أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ جَاراً لِي وَمَا أَلْقَى مِنْهُ، قَالَ: فَقَالَ لِي: «ادْعُ عَلَيْهِ» قَالَ: فَفَعَلْتُ، فَلَمْ أَرِ شَيْئاً، فَعُدْتُ إِلَيْهِ، فَشَكَّوتُ إِلَيْهِ، فَقَالَ لِي: «ادْعُ عَلَيْهِ» فَقُلْتُ: جُعِلْتُ فِدَاكَ، قَدْ فَعَلْتُ، فَلَمْ أَرِ شَيْئاً، فَقَالَ: «كَيْفَ دَعَوْتَ عَلَيْهِ؟»

« فَقُلْتُ: إِذَا لَقَيْتُهُ دَعَوْتُ عَلَيْهِ، قَالَ: فَقَالَ: « ادْعُ عَلَيْهِ إِذَا أَقْبَلَ وَإِذَا اسْتَدْبَرَ » فَفَعَلْتُ، فَلَمْ أَلْبَثْ حَتَّى أَرَاكَ اللَّهُ مِنْهُ.

A number of our companions, from Sahl Bin Ziyad, from Yahya Bin Al Mubarak, from Abdullah Bin Jabala, from Is'haq Bin Ammar who said,

'I complained to Abu Abdullah^{asws} of a neighbour of mine and what I tend to face from him. So he^{asws} said to me: 'Supplicate against him'.

He (he narrator) said, 'So I did, but I did not see anything'. So I returned to him^{asws} and complained to him^{asws}. So he^{asws} said to me: 'Supplicate against him'. So I said, 'May I be sacrificed for you^{asws}! I have done so, but I did not see anything'. So he^{asws} said: 'How did you supplicate against him?' So I said, 'When I met him, I supplicated against him'. So he^{asws} said: 'Supplicate against him when he turns around'; and when he did turn around so I did it, and it was not long before Allah^{azwj} Gave me rest from him'.⁴⁸

2. وَرَوَى عَنْ أَبِي الْحَسَنِ عَلَيْهِ السَّلَامُ، قَالَ: « إِذَا دَعَا أَحَدُكُمْ عَلَى أَحَدٍ، قَالَ: اللَّهُمَّ اطْرُقْهُ بِلَيْلَةٍ لَأُخْتِ لَهَا، وَأَبْحَ حَرِيمَةٍ ». .

And it is reported from Abu Al-Hassan^{asws} having said: 'Whenever one of you supplicates against anyone, he should say,

'O Allah^{azwj}! Strike him with an affliction there being no comparison for it, and crack his sanctity'.⁴⁹

3. مُحَمَّدُ بْنُ يَحْيَى، عَنْ أَحْمَدَ بْنِ مُحَمَّدَ بْنِ عِيسَى، عَنْ عَلِيِّ بْنِ الْحَكَمِ، عَنْ مَالِكِ بْنِ عَطِيَّةٍ، عَنْ يُونُسَ بْنِ عَمَّارٍ، قَالَ: قُلْتُ لِأَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ: إِنَّ لِي جَاراً مِنْ قُرَيْشٍ مِنْ آلِ مُجَرِّزٍ قَدْ نَوَّهَ بِاسْمِي وَشَهْرِي، كُلَّمَا مَرَّرْتُ بِهِ قَالَ: هَذَا الرَّافِضِيُّ يَحْمِلُ الْأَمْوَالَ إِلَى جَعْفَرِ بْنِ مُحَمَّدٍ.

قَالَ: فَقَالَ لِي: « ادْعُ اللَّهَ عَلَيْهِ إِذَا كُنْتَ فِي صَلَاةِ اللَّيْلِ وَأَنْتَ سَاجِدٌ فِي السَّجْدَةِ الْآخِرَةِ مِنَ الرُّكْعَتَيْنِ الْأُولَيَيْنِ، فَاحْمَدِ اللَّهَ — عَزَّ وَجَلَّ — وَمَجِّدْهُ، وَقُلْ: اللَّهُمَّ إِنَّ فُلَاناً بَنَ فُلَانٌ قَدْ شَهَرَنِي، وَنَوَّهَ بِي، وَغَاظَنِي، وَعَرَضَنِي لِلْمَكَارِهِ؛ اللَّهُمَّ اضْرِبْهُ بِسَهْمٍ عَاجِلٍ تَشْغَلْهُ بِهِ عَنِّي؛ اللَّهُمَّ وَقَرِّبْ أَجْلَهُ، واقْطَعْ أَثَرَهُ، وَعَجِّلْ ذَلِكَ يَا رَبَّ السَّاعَةِ السَّاعَةِ ».

قَالَ: فَلَمَّا قَدِمْنَا الْكُوفَةَ قَدِمْنَا لَيْلاً، فَسَأَلْتُ أَهْلَنَا عَنْهُ: قُلْتُ: مَا فَعَلَ فُلَانٌ؟ فَقَالُوا: هُوَ مَرِيضٌ، فَمَا انْقَضَى آخِرُ كَلَامِي حَتَّى سَمِعْتُ الصَّيَّاحَ مِنْ مَنْزِلِهِ، وَقَالُوا: قَدْ مَاتَ.

Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Ali Bin Al Hakam, from Malik Bin Atiyya, from Yunus Bin Ammar who said,

'I said to Abu Abdullah^{asws}: 'There is a neighbour of mine from Qureysh from the family of Muhriz, who has noted my name and publicises me every time I pass by him saying, 'This is the Rafizi (rejector). He carries the wealth to Ja'far Bin Muhammad^{asws} (instead of the ruling authorities)'. .

He (the narrator) said, 'So he^{asws} said to me: 'So supplicate to Allah^{azwj} against him when you were in the night Salat, while you are prostrating during

the last Sajdah from the first two Cycles. So Praise Allah^{azwj} Mighty and Majestic and Glorify Him^{azwj} and said,

‘O Allah^{azwj}! So and so, son of so and so has publicised me and is being aggressive with me, and has angered me and exposed me to the harrassment. O Allah^{azwj}! Strike him with an arrow immediately for him to be too pre-occupied with it from me. O Allah^{azwj}! And Draw closer his death, and Cut-off his traces, and Hasten that, O Lord^{azwj}, this moment, this moment!’.

He (the narrator) said, ‘So when we proceeded to Al Kufa, we arrived at night, and I asked our family members about him. I said, ‘What happened to so and so?’ So they said, ‘He is sick’. So the end of my speech had not passed until I heard a shriek from his house, and they said that he had died’.⁵⁰

4. أَحْمَدُ بْنُ مُحَمَّدٍ الْكُوفِيُّ، عَنْ عَلِيِّ بْنِ الْحَسَنِ التَّيْمِيِّ، عَنْ عَلِيِّ بْنِ أَصْبَاطٍ، عَنْ يَعْقُوبَ بْنِ سَالِمٍ، قَالَ: كُنْتُ عِنْدَ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ، فَقَالَ لَهُ الْعَلَاءُ بْنُ كَامِلٍ: إِنَّ فُلَانًا يَفْعَلُ بِي وَيَفْعَلُ، فَإِنْ رَأَيْتَ أَنْ تَدْعُو اللَّهَ عَزَّ وَجَلَّ.

فَقَالَ: « هَذَا ضَعْفٌ بِكَ، قُلْ: اللَّهُمَّ إِنَّكَ تَكْفِي مِنْ كُلِّ شَيْءٍ، وَلَا يَكْفِي مِنْكَ شَيْءٌ، فَاكْفِنِي أَمْرَ فُلَانٍ بِمِ شَيْءٍ، وَكَيْفَ شَيْءٍ، وَمِنْ حَيْثُ شَيْءٍ، وَأَنَّى شَيْءٍ ».

Ahmad Bin Muhammad Al Kufy, from Ali Bin Al Hassan Al Taymi, from Ali Bin Asbaat, from Yaqoub Bin Salim who said,

‘I was in the presence of Abu Abdullah^{asws}, and Al-A’ala Bin Kamil said to him^{asws}, ‘So and so goes against me, and goes against me. So if you^{asws} view proper, you^{asws} could supplicate to Allah^{azwj} Mighty and Majestic’. So he^{asws} said: ‘This is weakness with you. Say,

‘O Allah^{azwj}! You^{azwj} Suffice me from everything and nothing can suffice from You^{azwj}, therefore Suffice me with the matter of so and so with whatever You^{azwj} so Desire to, and from wherever You^{azwj} so Desire to, and whenever You^{azwj} so Desire to’.⁵¹

5. مُحَمَّدُ بْنُ يَحْيَى، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ، عَنْ ابْنِ أَبِي نَجْرَانَ، عَنْ حَمَّادِ بْنِ عُمَانَ، عَنْ الْمُسَمِّعِيِّ، قَالَ: لَمَّا قَتَلَ دَاوُدُ بْنُ عَلِيٍّ الْمُعَلَّى بْنُ خُنَيْسٍ، قَالَ أَبُو عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ: « لَأَدْعُونَ اللَّهَ عَلَى مَنْ قَتَلَ مَوْلَايَ، وَأَخَذَ مَالِي » فَقَالَ لَهُ دَاوُدُ بْنُ عَلِيٍّ: إِنَّكَ لَتَهْدِدُنِي بِدُعَاؤِكَ؟

قَالَ حَمَّادٌ: قَالَ الْمُسَمِّعِيُّ: فَحَدَّثَنِي مُعْتَبَرٌ أَنَّ أَبَا عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ لَمْ يَزَلْ لَيْلَتَهُ رَاكِعًا وَسَاجِدًا، فَلَمَّا كَانَ فِي السَّحَرِ سَمِعْتَهُ يَقُولُ — وَهُوَ سَاجِدٌ —: « اللَّهُمَّ إِنِّي أَسْأَلُكَ بِقُوَّتِكَ الْقُوَّةَ، وَبِحَلَالِكَ الشَّدِيدِ الَّذِي كُلُّ خَلْقِكَ لَهُ ذَلِيلٌ، أَنْ تُصَلِّيَ عَلَى مُحَمَّدٍ وَأَهْلِ بَيْتِهِ، وَأَنْ تَأْخُذَهُ السَّاعَةَ السَّاعَةَ ».

فَمَا رَفَعَ رَأْسَهُ حَتَّى سَمِعَنَا الصَّيْحَةَ فِي دَارِ دَاوُدَ بْنِ عَلِيٍّ، فَرَفَعَ أَبُو عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ رَأْسَهُ، وَقَالَ: «إِنِّي دَعَوْتُ اللَّهَ بِدَعْوَةٍ بَعَثَ اللَّهُ — عَزَّ وَجَلَّ — عَلَيْهِ مَلَكًا، فَضْرَبَ رَأْسَهُ بِمِرْزِيَّةٍ مِنْ حَدِيدٍ انْشَقَّتْ مِنْهَا مِثْلَانَتُهُ، فَمَاتَ».

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Ibn Abu Najran, from Hammad Bin Usman, from Al Misma'a who said,

'When Dawood Bin Ali killed Al-Moalla Bin Khunays, Abu Abdullah^{asws} said: 'I^{asws} will be supplicating to Allah^{azwj} against the one who killed my^{asws} friend and seized my^{asws} wealth'. So Dawood Bin Ali said to him^{asws}, 'You^{asws} are threatening me with your^{asws} supplication?'

Hammad (the second narrator) said, 'Al-Misma'a (the first narrator) said, 'Mo'tab (a narrator) narrated to me that Abu Abdullah^{asws} did not cease to be in Ruku'u and Sajdah during his^{asws} night. So when it was pre-dawn, I heard him^{asws} saying while he was in Sajdah: 'O Allah^{azwj}! I^{asws} ask You^{azwj} with Your^{azwj} Strength and with Your^{azwj} Intense Majesty which every creature is servile, that You^{azwj} Send Salawāt upon Muhammad^{saww} and the People^{asws} of his^{saww} Household, and that You^{azwj} Seize him at the moment, at the moment!'

So he^{asws} had not raised his^{asws} head until we heard the shriek in the house of Dawood Bin Ali. So Abu Abdullah^{asws} raised his^{asws} head and said: 'I^{asws} supplicated to Allah^{azwj} with a supplication, Allah^{azwj} Mighty and Majestic Sent an Angel upon him, so he struck his head with an iron sledgehammer, his bladder split from it, so he died'.⁵²

34- بَابُ الْمُبَاهَلَةِ

Chapter 34 – The Imprecation (Mubahila)

1. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنْ ابْنِ أَبِي عُمَيْرٍ، عَنْ مُحَمَّدِ بْنِ حَكِيمٍ، عَنْ أَبِي مَسْرُوقٍ: عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ، قَالَ: قُلْتُ: إِنَّا نَكْلِمُ النَّاسَ، فَتَحْتَجُّ عَلَيْهِمْ بِقَوْلِ اللَّهِ عَزَّ وَجَلَّ: (أَطِيعُوا اللَّهَ وَأَطِيعُوا الرَّسُولَ وَأُولِيَ الْأَمْرِ مِنْكُمْ) فَيَقُولُونَ: نَزَلَتْ فِي أُمَرَاءِ السَّرَايَا، فَتَحْتَجُّ عَلَيْهِمْ بِقَوْلِهِ عَزَّ وَجَلَّ: (إِنَّمَا وَلِيُّكُمُ اللَّهُ وَرَسُولُهُ) إِلَى آخِرِ الْآيَةِ، فَيَقُولُونَ نَزَلَتْ فِي الْمُؤْمِنِينَ، وَنَحْتَجُّ عَلَيْهِمْ بِقَوْلِ اللَّهِ عَزَّ وَجَلَّ: (قُلْ لَا أَسْأَلُكُمْ عَلَيْهِ أَجْرًا إِلَّا الْمَوَدَّةَ فِي الْقُرْبَى) فَيَقُولُونَ: نَزَلَتْ فِي قُرْبَى الْمُسْلِمِينَ

قَالَ: فَلَمْ أَدَعْ شَيْئًا مِمَّا حَضَرَنِي ذَكَرُهُ مِنْ هَذَا وَشَبَّهَهُ إِلَّا ذَكَرْتُهُ.

فَقَالَ لِي: «إِذَا كَانَ ذَلِكَ، فَادْعُهُمْ إِلَى الْمُبَاهَلَةِ» قُلْتُ: وَكَيْفَ أَصْنَعُ؟ قَالَ: «أَصْلِحْ نَفْسَكَ» ثَلَاثًا وَأَطْنَهُ قَالَ: «وَصُمْ وَاغْتَسِلْ وَابْرُزْ أَنْتَ وَهُوَ إِلَى الْجَبَانِ، فَشَبِّكَ أَصَابِعَكَ مِنْ يَدِكَ الْيُمْنَى فِي أَصَابِعِهِ، ثُمَّ أَنْصِفْهُ، وَابْدَأْ بِنَفْسِكَ، وَقُلْ: "اللَّهُمَّ رَبَّ السَّمَاوَاتِ السَّبْعِ، وَرَبَّ الْأَرْضِينَ السَّبْعِ، عَالِمِ الْغَيْبِ وَالشَّهَادَةِ، الرَّحْمَنُ الرَّحِيمُ، إِنْ كَانَ أَبُو مَسْرُوقٍ جَحَدَ

حَقًّا وَادَّعَى بَاطِلًا، فَأَنْزَلَ عَلَيْهِ حُسْبَانًا مِنَ السَّمَاءِ أَوْ عَذَابًا أَلِيمًا»، ثُمَّ رُدَّ الدَّعْوَةُ عَلَيْهِ، فَقُلْ: وَإِنْ كَانَ فُلَانٌ جَحَدَ حَقًّا وَادَّعَى بَاطِلًا، فَأَنْزَلَ عَلَيْهِ حُسْبَانًا مِنَ السَّمَاءِ أَوْ عَذَابًا أَلِيمًا».

ثُمَّ قَالَ لِي: « فَإِنَّكَ لَاتَلْبِثُ أَنْ تَرَى ذَلِكَ فِيهِ » فَوَ اللَّهُ مَا وَجَدْتُ خَلْقًا يُجِيبُنِي إِلَيْهِ.

Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Muhammad Bin Hakeym, from Abu Masrouq,

(It has been narrated) from Abu Abdullah^{asws}, said, 'I said, 'We speak to the people, so we argue against them by the Words of Allah^{azwj} Mighty and Majestic [4: 59] O you who believe! Obey Allah and obey the Rasool and those in authority from among you. But, they are saying, 'It was Revealed regarding the commanders of the battalions'.

So we argue against them by the Words of the Mighty and Majestic [5: 55] But rather, only Allah is your Guardian and His Rasool – up to the end of the Verse. But they are saying, 'It was Revealed regarding the Momineen'. And we are arguing against them by the Words of Allah^{azwj} Mighty and Majestic [42: 23] Say: I do not ask of you any Recompense for it except for the cordiality for my near relatives. But they are saying, 'It was Revealed regarding the relatives of the Muslims'.

He (the narrator) said, 'So I did not leave anything for whatever presented to me, remembering it from these (arguments) and the likes of it, except that I mentioned it. So he^{asws} said to me: 'When it was like that, so call them to the (Mubahila) imprecation'. I said, 'And how should I deal with it?'

He^{asws} said: 'Correct soul for three (days)', and I think he^{asws} said: 'And Fast, wash, and you and him go to the mountain, so intertwine (crisscross) your fingers from your right hand in his fingers, then be fair with him, and begin with yourself and say, 'O Allah^{azwj}! Lord^{azwj} of the seven skies and Lord^{azwj} of the seven earths, Knower of the unseen and the seen, the Beneficent, the Merciful. If Abu Masrouq (the narrator himself) is denying the Truth and is claiming falsehood, so Send down upon him a thunderbolt from the sky, or a painful Punishment'.

Then return the supplication upon him, so say, 'And if so and so is denying the truth and claiming falsehood, so Send down upon him a thunderbolt from the sky or a painful Punishment'.

Then he^{asws} said to me: 'So it won't be long before you see that in him, for by Allah^{azwj}, I^{asws} have not found any creature who will answer me^{asws} to it (the imprecation)'.⁵³

2. عِدَّةٌ مِنْ أَصْحَابِنَا، عَنْ سَهْلِ بْنِ زِيَادٍ، عَنْ إِسْمَاعِيلَ بْنِ مِهْرَانَ، عَنْ مَخْلَدِ أَبِي الشُّكْرِ، عَنْ أَبِي حَمْزَةَ الثُّمَالِيِّ: عَنْ أَبِي جَعْفَرٍ عَلَيْهِ السَّلَامُ، قَالَ: « السَّاعَةُ الَّتِي تَبَاهِلُ فِيهَا مَا بَيْنَ طُلُوعِ الْفَجْرِ إِلَى طُلُوعِ الشَّمْسِ ».

عِدَّةٌ مِنْ أَصْحَابِنَا، عَنْ أَحْمَدَ بْنِ مُحَمَّدَ بْنِ خَالِدٍ، عَنْ مُحَمَّدِ بْنِ إِسْمَاعِيلَ، عَنْ مَخْلَدِ أَبِي الشُّكْرِ، عَنْ أَبِي حَمْزَةَ، عَنْ أَبِي جَعْفَرٍ عَلَيْهِ السَّلَامُ، مِثْلَهُ.

A number of our companions, from Sahl Bin Ziyad, from Ismail Bin Mihran, from Mukhlad Abu Al Shahr, from Abu Hamza Al Sumaly,

(It has been narrated) from Abu Ja'far^{asws} having said: 'The timing during which the imprecation is to be performed is what is between the emergence of the dawn up to the emergence of the sun'.

A number of our companions, from Ahmad Bin Muhammad Bin Khalid, from Muhammad Bin Ismail, from Makhlad Abu Al Shahr, from Abu Hamza,

(It has been narrated) from Abu Ja'far^{asws} – similar to it.⁵⁴

3. أَحْمَدُ، عَنْ بَعْضِ أَصْحَابِنَا فِي الْمُبَاهَلَةِ، قَالَ: تُشَبِّكُ أَصَابِعَكَ فِي أَصَابِعِهِ، ثُمَّ تَقُولُ: «اللَّهُمَّ إِنْ كَانَ فُلَانٌ جَحَدَ حَقًّا وَأَقْرَبَ بَاطِلًا، فَأَصِبْهُ بِحُسْبَانٍ مِنَ السَّمَاءِ أَوْ بِعَذَابٍ مِنْ عِنْدِكَ»، وَتَلَاَعْنَهُ سَبْعِينَ مَرَّةً.

Ahmad, from one of our companions,

'Regarding the imprecation, he^{asws} said: 'Intertwine your fingers into his fingers, then you should be saying, O Allah^{azwj}! If it was so that so and so has denied a truth and acknowledge with a falsehood, so either Hit him by a thunderbolt from the sky or with a Punishment from Your^{azwj} Presence', and you should curse him seventy times'.⁵⁵

4. مُحَمَّدُ بْنُ يَحْيَى، عَنْ أَحْمَدَ بْنِ مُحَمَّدَ بْنِ عِيسَى، عَنْ ابْنِ مَحْبُوبٍ، عَنْ أَبِي الْعَبَّاسِ: عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ فِي الْمُبَاهَلَةِ، قَالَ: «تُشَبِّكُ أَصَابِعَكَ فِي أَصَابِعِهِ، ثُمَّ تَقُولُ: «اللَّهُمَّ إِنْ كَانَ فُلَانٌ جَحَدَ حَقًّا وَأَقْرَبَ بَاطِلًا، فَأَصِبْهُ بِحُسْبَانٍ مِنَ السَّمَاءِ أَوْ بِعَذَابٍ مِنْ عِنْدِكَ»، وَتَلَاَعْنَهُ سَبْعِينَ مَرَّةً».

Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Ibn Mahboub, from Abu Al Abbas,

(It has been narrated) from Abu Abdullah^{asws} Regarding the imprecation, he^{asws} said: 'Intertwine your fingers into his fingers, then you should be saying, O Allah^{azwj}! If it was so that so and so has denied a truth and acknowledge with a falsehood, so either Hit him by a thunderbolt from the sky or with a Punishment from Your^{azwj} Presence', and you should curse him seventy times'.⁵⁶

5. مُحَمَّدُ بْنُ يَحْيَى، عَنْ مُحَمَّدَ بْنِ أَحْمَدَ، عَنْ مُحَمَّدَ بْنِ عَبْدِ الْحَمِيدِ، عَنْ أَبِي جَمِيلَةَ، عَنْ بَعْضِ أَصْحَابِهِ، قَالَ: إِذَا جَحَدَ الرَّجُلُ الْحَقَّ، فَإِنْ أَرَادَ أَنْ تَلَاَعْنَهُ، قُلْ: «اللَّهُمَّ رَبَّ السَّمَاوَاتِ السَّبْعِ، وَرَبَّ الْأَرْضِينَ السَّبْعِ، وَرَبَّ الْعَرْشِ الْعَظِيمِ، إِنْ كَانَ فُلَانٌ جَحَدَ الْحَقِّ وَكَفَرَ بِهِ، فَأَنْزِلْ عَلَيْهِ حُسْبَانًا مِنَ السَّمَاءِ أَوْ عَذَابًا أَلِيمًا».

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Muhammad Bin Abdul Hameed, from Abu Jameela, from one of his companions,

'He^{asws} said: 'When the man denies the truth and if you intend to curse him, say,

'O Allah^{azwj}, Lord^{azwj} of the seven skies and Lord^{azwj} of the seven earths, and Lord^{azwj} of the Magnificent Throne! If it was that so and so has denied

the truth and disbelieved in it, so Send down upon him a thunderbolt from the sky or a painful Punishment'.⁵⁷

35- بَابُ مَا يُمَجِّدُ بِهِ الرَّبُّ — تَبَارَكَ وَتَعَالَى — نَفْسَهُ

Chapter 35 – What the Lord^{azwj} Blessed and High Glorified Himself^{azwj} with

1. عَلِيٌّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنْ صَفْوَانَ بْنِ يَحْيَى، عَنْ إِسْحَاقَ بْنِ عَمَّارٍ، عَنْ بَعْضِ أَصْحَابِهِ: عَنْ أَبِي عَبْدِ اللَّهِ عليه السلام، قَالَ: «إِنَّ لِلَّهِ — عَزَّ وَجَلَّ — ثَلَاثَ سَاعَاتٍ فِي اللَّيْلِ، وَثَلَاثَ سَاعَاتٍ فِي النَّهَارِ، يُمَجِّدُ فِيهِنَّ نَفْسَهُ، فَأَوَّلُ سَاعَاتِ النَّهَارِ حِينَ تَكُونُ الشَّمْسُ هَذَا الْجَانِبَ، يَعْنِي مِنَ الْمَشْرِقِ مَقْدَارَهَا مِنَ الْعَصْرِ، يَعْنِي مِنَ الْمَغْرِبِ إِلَى الصَّلَاةِ الْأُولَى، وَأَوَّلُ سَاعَاتِ اللَّيْلِ فِي الثُّلُثِ الْبَاقِي مِنَ اللَّيْلِ إِلَى أَنْ يَنْفَجِرَ الصُّبْحُ يَقُولُ: إِنِّي أَنَا اللَّهُ رَبُّ الْعَالَمِينَ، إِنِّي أَنَا اللَّهُ الْعَلِيِّ الْعَظِيمِ، إِنِّي أَنَا اللَّهُ الْعَزِيزِ الْحَكِيمِ، إِنِّي أَنَا اللَّهُ الْغَفُورِ الرَّحِيمِ، إِنِّي أَنَا اللَّهُ الرَّحْمَنُ الرَّحِيمِ، إِنِّي أَنَا اللَّهُ مَالِكُ يَوْمِ الدِّينِ، إِنِّي أَنَا اللَّهُ لَمْ أَزَلْ وَلَأَزَالُ، إِنِّي أَنَا اللَّهُ خَالِقُ الْخَيْرِ وَالشَّرِّ، إِنِّي أَنَا اللَّهُ خَالِقُ الْجَنَّةِ وَالنَّارِ، إِنِّي أَنَا اللَّهُ بَدِئُ كُلِّ شَيْءٍ وَإِلَيَّ يَعُودُ، إِنِّي أَنَا اللَّهُ الْوَاحِدُ الصَّمَدُ، إِنِّي أَنَا اللَّهُ عَالِمُ الْغَيْبِ وَالشَّهَادَةِ، إِنِّي أَنَا اللَّهُ الْمَلِكُ الْقُدُّوسُ السَّلَامُ الْمُؤْمَنُ الْمُهِمَّنُ الْعَزِيزُ الْجَبَّارُ الْمُتَكَبِّرُ، إِنِّي أَنَا اللَّهُ الْخَالِقُ الْبَارِئُ الْمُصَوِّرُ، لِيَ الْأَسْمَاءِ الْحُسْنَى، إِنِّي أَنَا اللَّهُ الْكَبِيرُ».

قَالَ: ثُمَّ قَالَ أَبُو عَبْدِ اللَّهِ عليه السلام مِنْ عِنْدِهِ: «وَالْكِبْرِيَاءُ رِدَاؤُهُ، فَمَنْ نَازَعَهُ شَيْئًا مِنْ ذَلِكَ أَكْبَهُ اللَّهُ فِي النَّارِ».

ثُمَّ قَالَ: «مَا مِنْ عَبْدٍ مُؤْمِنٍ يَدْعُو بِهِنَّ مُقْبِلًا قَلْبُهُ إِلَى اللَّهِ — عَزَّ وَجَلَّ — إِلَّا قَضَى حَاجَتَهُ، وَلَوْ كَانَ شَقِيًّا رَجَوْتُ أَنْ يُحَوَّلَ سَعِيدًا».

Ali Bin Ibrahim, from his father, from Safwan Bin Yahya, from Is'haq Bin Ammar, from one of his companions,

(It has been narrated) from Abu Abdullah^{asws} having said: 'For Allah^{azwj} Mighty and Majestic there are four timings during the night, and three timings during the day in which He^{azwj} Glorifies Himself^{azwj}. So the first timing of the day is when the sun happens to be on this side, meaning from the east its measurement from Al-Asr, meaning from the west, up to the first Salat; and the first timing of the night during the remaining third from the night up to the morning breaking forth.

He^{azwj} is Saying:

«I^{azwj} am Allah^{azwj}! Lord^{azwj} of the worlds. I^{azwj} am Allah^{azwj}, the Mighty, the Wise! I^{azwj} am Allah^{azwj}, the Forgiver, the Merciful! I^{azwj} am Allah^{azwj}, the Beneficent, the Merciful! I^{azwj} am Allah^{azwj} Allah^{azwj}, the Master of the Day of the Religion (Judgment). I^{asws} Allah^{azwj}, I^{azwj} neither do I^{azwj} decline nor will I^{azwj} cease to be. I^{azwj} am Allah^{azwj}, Creator of the good and the evil. I^{azwj}

am Allah^{azwj}, Creator of the Paradise and the Fire. I^{azwj} am Allah^{azwj}, the Initiator of everything, to Me^{azwj} it would all return.

I^{azwj} am Allah^{azwj}, the Alone, the Last. I^{azwj} am Allah^{azwj} the Knower of the unseen and the seen. I^{azwj} am Allah^{azwj} the King, the Holy, the Source of safety, the Securer, the Controller, the Mighty, the Compeller, the Supreme. I^{azwj} am Allah^{azwj} the Creator, the Evolver, the Designer. For Me^{azwj} are the Good Names. I^{azwj} am Allah^{azwj}, the Greatest, the Exalted”‘.

He (the narrator) said, ‘Abu Abdullah^{asws} said from himself^{asws}: ‘And the Greatness is His^{azwj} Robe, so the one who snatches anything from that, Allah^{azwj} would Fling him into the Fire’.

Then he^{asws} said: ‘There is none from a Momin servant who supplicates with these being attentive with his heart towards Allah^{azwj} Mighty and Majestic, except his need would be Fulfilled, and if he was unfortunate, hoping, he would be transformed to be a fortunate one’.⁵⁸

2. عِدَّةٌ مِنْ أَصْحَابِنَا، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ، عَنْ ابْنِ فَضَّالٍ، عَنْ عَبْدِ اللَّهِ بْنِ بُكَيْرٍ، عَنْ عَبْدِ اللَّهِ بْنِ أَعْيَنَ: عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ، قَالَ: «إِنَّ اللَّهَ — تَبَارَكَ وَتَعَالَى — يُمَجِّدُ نَفْسَهُ فِي كُلِّ يَوْمٍ وَلَيْلَةٍ ثَلَاثَ مَرَّاتٍ، فَمَنْ مَجَّدَ اللَّهَ بِمَا مَجَّدَ بِهِ نَفْسَهُ، ثُمَّ كَانَ فِي حَالٍ شَقَوَةٍ، حَوَّلَهُ اللَّهُ — عَزَّ وَجَلَّ — إِلَى سَعَادَةٍ؛ يَقُولُ: أَنْتَ اللَّهُ لَا إِلَهَ إِلَّا أَنْتَ رَبُّ الْعَالَمِينَ، أَنْتَ اللَّهُ لَا إِلَهَ إِلَّا أَنْتَ الرَّحْمَنُ الرَّحِيمُ، أَنْتَ اللَّهُ لَا إِلَهَ إِلَّا أَنْتَ الْعَزِيزُ الْكَبِيرُ، أَنْتَ اللَّهُ لَا إِلَهَ إِلَّا أَنْتَ مَالِكُ يَوْمِ الدِّينِ، أَنْتَ اللَّهُ لَا إِلَهَ إِلَّا أَنْتَ الْغَفُورُ الرَّحِيمُ، أَنْتَ اللَّهُ لَا إِلَهَ إِلَّا أَنْتَ الْعَزِيزُ الْحَكِيمُ، أَنْتَ اللَّهُ لَا إِلَهَ إِلَّا أَنْتَ، مِنْكَ بَدَأَ الْخَلْقُ وَإِلَيْكَ يَعُودُ، أَنْتَ اللَّهُ الَّذِي لَا إِلَهَ إِلَّا أَنْتَ لَمْ تَزَلْ وَلَا تَزَالُ، أَنْتَ اللَّهُ الَّذِي لَا إِلَهَ إِلَّا أَنْتَ خَالِقُ الْخَيْرِ وَالشَّرِّ، أَنْتَ اللَّهُ لَا إِلَهَ إِلَّا أَنْتَ خَالِقُ الْجَنَّةِ وَالنَّارِ، أَنْتَ اللَّهُ لَا إِلَهَ إِلَّا أَنْتَ أَحَدٌ صَمَدٌ (لَمْ يَلِدْ وَلَمْ يُولَدْ وَلَمْ يَكُنْ لَهُ كُفُوًا أَحَدٌ) أَنْتَ اللَّهُ لَا إِلَهَ إِلَّا أَنْتَ، (الْمَلِكُ الْقُدُّوسُ السَّلَامُ الْمُؤْمِنُ الْمُهِيمُنُ الْعَزِيزُ الْجَبَّارُ الْمُتَكَبِّرُ سُبْحَانَ اللَّهِ عَمَّا يُشْرِكُونَ هُوَ اللَّهُ الْخَالِقُ الْبَارِئُ الْمُصَوِّرُ لَهُ الْأَسْمَاءُ الْحُسْنَى يُسَبِّحُ لَهُ مَا فِي السَّمَاوَاتِ وَالْأَرْضِ وَهُوَ الْعَزِيزُ الْحَكِيمُ) أَنْتَ اللَّهُ لَا إِلَهَ إِلَّا أَنْتَ الْكَبِيرُ، وَالْكَبَرِيَاءُ رِدَاؤُكَ».

A number of our companions, from Ahmad Bin Muhammad, from Ibn Fazzal, from Abdullah Bin Bukeyr, from Abdullah Bin Ayn,

(It has been narrated) from Abu Abdullah^{asws} having said: ‘Allah^{azwj} Blessed and High Glorifies Himself^{saww} three times during every day and night. So the one who Glorifies Allah^{azwj} with what He^{azwj} Glorified Himself^{azwj} with, then he was in a state of complaint, Allah^{azwj} Mighty and Majestic would Transform him to a fortunate state.

He should be Saying: ‘You^{azwj} are Allah^{azwj}, there is no god except for You^{azwj}, Lord^{azwj} of the worlds! You^{azwj} are Allah^{azwj} the Beneficent, the Merciful! You^{azwj} are Allah^{azwj}, there is no God except for You^{azwj}, the Mighty, the Great. You^{azwj} are Allah^{azwj}, there is no God except for You^{azwj}, the Master of the Day of the Religion (Judgment). You^{azwj} are Allah^{azwj}! There is no God except You^{azwj}, the Forgiving, the Merciful.

You^{azwj} are Allah^{azwj}, there is no god except for You^{azwj}, the Mighty, the Wise! You^{azwj} are Allah^{azwj}, there is no god except for You^{azwj}, The Creation began with You^{azwj} and to You^{azwj} it will return. You^{azwj} are Allah^{azwj} Who, there is no God except You^{azwj}, neither do You^{azwj} decline nor will You^{azwj} Cease to be. You^{azwj} are Allah^{azwj}, Who there is no God except You^{azwj}, the Creator of the good and the evil.

You^{azwj} are Allah^{azwj}, there is no god except for You^{azwj}, Creator of the Paradise and the Fire. You^{azwj} are Allah^{azwj}, there is no god except for You^{azwj}, One, Last, neither do You^{azwj} beget nor are You^{azwj} begotten, nor will anyone be a match for You^{azwj}. You^{azwj} are Allah^{azwj}, there is no god except for You^{azwj}, the King, the Holy, the the Source of safety, the Securer, the Controller, the Mighty, the Compeller, the Supreme.

Glory be to Allah^{azwj} from what they are associating. He^{azwj} is Allah^{azwj}, the Creator, the Originator, the Designer. For Him^{azwj} are the Good Names. There Glorifies to Him^{azwj} whatever is in the skies and the earth, and He^{azwj} is the Mighty, the Wise’ – up to the end of the Chapter (59).

You^{azwj} are Allah^{azwj}. There is no god except You^{azwj}, the Great, and the Greatness is Your^{azwj} Robe’’.⁵⁹

36- بَابُ مَنْ قَالَ: لَا إِلَهَ إِلَّا اللَّهُ

Chapter 36 – The one says, ‘There is no God except Allah^{azwj}’

1. عَدَّةٌ مِنْ أَصْحَابِنَا، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ، عَنْ مُحَمَّدِ بْنِ عَلِيٍّ، عَنْ مُحَمَّدِ بْنِ الْفُضَيْلِ، عَنْ أَبِي حَمْزَةَ، قَالَ: سَمِعْتُ أَبَا جَعْفَرٍ عَلَيْهِ السَّلَامُ يَقُولُ: « مَا مِنْ شَيْءٍ أَعْظَمَ ثَوَابًا مِنْ شَهَادَةِ أَنْ لَا إِلَهَ إِلَّا اللَّهُ، إِنَّ اللَّهَ — عَزَّ وَجَلَّ — لَا يَعْدِلُهُ شَيْءٌ، وَلَا يَشْرُكُهُ فِي الْأُمُورِ أَحَدٌ ».

A number of our companions, from Ahmad Bin Muhammad, from Muhammad Bin Ali, from Muhammad Bin Al Fuzayl, from Abu Hamza who said,

‘I heard Abu Ja’far^{asws} saying: ‘There is none from a thing of greater Rewards than the testimony that there is no god except Allah^{azwj} Mighty and Majestic. Nothing can equate to Him^{azwj} nor can anyone participate with Him^{azwj} in the affairs’.⁶⁰

2. عَنْهُ، عَنْ الْفُضَيْلِ بْنِ عَبْدِ الْوَهَّابِ، عَنْ إِسْحَاقَ بْنِ عُبَيْدِ اللَّهِ، عَنْ عُبَيْدِ اللَّهِ بْنِ الْوَلِيدِ الْوَصَّافِيِّ رَفَعَهُ، قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: « مَنْ قَالَ: ”لَا إِلَهَ إِلَّا اللَّهُ“ غُرِسَتْ لَهُ شَجَرَةٌ فِي الْجَنَّةِ مِنْ يَاقُوتَةٍ حَمْرَاءَ، مِثْلُهَا فِي مِسْكِ أَبِيضٍ، أَحْلَى مِنَ الْعَسَلِ، وَأَشَدَّ بَيَاضًا مِنَ الثَّلَجِ، وَأَطْيَبَ رِيحًا مِنَ الْمِسْكِ، فِيهَا أَمْثَالُ تُدَيِّ الْأَبْكَارِ، تَعْلُو عَنْ سَبْعِينَ حَلَةً ». وَقَالَ رَسُولُ اللَّهِ ﷺ: « خَيْرُ الْعِبَادَةِ قَوْلُ: لَا إِلَهَ إِلَّا اللَّهُ ».

وَقَالَ: « خَيْرُ الْعِبَادَةِ الِاسْتِغْفَارُ، وَذَلِكَ قَوْلُ اللَّهِ — عَزَّ وَجَلَّ — فِي كِتَابِهِ: (فَاعْلَمْ أَنَّهُ

لَا إِلَهَ إِلَّا اللَّهُ وَاسْتَغْفِرْ لِذَنْبِكَ) ».

From him, from Al Fuzayl Bin Abdul Wahhabv, from Is’haq Bin Ubeydullah, from Ubeydullah Bin Al Waleed Wl Wassafy, raising it, said,

‘Rasool-Allah^{saww} said: ‘The who says: لَا إِلَهَ إِلَّا اللَّهُ’ There is no god except Allah^{azwj},

A tree of red sapphire would be planted for him in the Paradise, its growth being in white musk, being sweeter than honey, and more intensely whiter than the snow, and more aromatic of fragrance than the musk. Therein would be (fruits) the like of virgin breasts emerging from seventy coverings’.

And Rasool-Allah^{saww} said: ‘The best of the (acts of) worship are the words,

: لَا إِلَهَ إِلَّا اللَّهُ’ There is no god except Allah^{azwj}.

And he^{saww} said: ‘The best of the (acts of worship) is the seeking of Forgiveness, and these are the Words of Allah^{azwj} Mighty and Majestic in His^{azwj} Book [47: 19] So know that there is no god but Allah, and, ask Forgiveness for your sin’.⁶¹

37- بَابُ مَنْ قَالَ: لَا إِلَهَ إِلَّا اللَّهُ وَاللَّهُ أَكْبَرُ

Chapter 37 – The who says, ‘There is no God except Allah^{azwj}, and Allah^{azwj} is the Greatest

1. مُحَمَّدٌ بْنُ يَحْيَى، عَنْ أَحْمَدَ بْنِ مُحَمَّدَ بْنِ عِيسَى، رَفَعَهُ، عَنْ حَرِيزٍ، عَنْ يَعْقُوبَ الْقُمِّيِّ: عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ، قَالَ: «تَمَنُّ الْجَنَّةَ لَا إِلَهَ إِلَّا اللَّهُ وَاللَّهُ أَكْبَرُ».

Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, raising it, from Hareyz, from Yaqoub Al Qummy,

(It has been narrated) from Abu Abdullah^{asws} having said: ‘The price of the Paradise is (saying of), There is no god except Allah^{azwj} and Allah^{azwj} is the Greatest’.⁶²

38- بَابُ مَنْ قَالَ: لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ وَحْدَهُ وَحْدَهُ

Chapter 38 – The one who says, ‘There is no god except Allah^{azwj}, Alone, Alone, Alone

1. مُحَمَّدٌ بْنُ يَحْيَى، عَنْ أَحْمَدَ بْنِ مُحَمَّدَ بْنِ عِيسَى، عَنْ عَلِيِّ بْنِ النُّعْمَانِ، عَمَّنْ ذَكَرَهُ: عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ، قَالَ: «قَالَ جَبْرِئِيلُ عَلَيْهِ السَّلَامُ لِرَسُولِ اللَّهِ ﷺ: طُوبَى لِمَنْ قَالَ مِنْ أُمَّتِكَ: لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ وَحْدَهُ وَحْدَهُ».

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Ali Bin Al Numan, from the one who mentioned it,

(It has been narrated) from Abu Abdullah^{asws} having said: ‘Jibraeel^{as} said to Rasool-Allah^{saww}: ‘Tooba (a tree in the Paradise), is for the ones from your^{saww} community who say,

: لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ وَحْدَهُ وَحْدَهُ’ There is no god except Allah^{azwj}, Alone, Alone, Alone’.⁶³

39- بَابُ مَنْ قَالَ: لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ عَشْرًا

Chapter 39 – The one who says, ‘There is no god except Allah^{azwj}, Alone, there being nor associate for Him^{azwj}’, ten (times)

1. عِدَّةٌ مِنْ أَصْحَابِنَا، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ، عَنْ عَمْرِو بْنِ عَثْمَانَ ؛ وَعَلِيِّ بْنِ إِبْرَاهِيمَ، عَنْ أَبِيهِ جَمِيعاً، عَنْ عَبْدِ اللَّهِ بْنِ الْمُغِيرَةِ، عَنْ ابْنِ مُسْكَانَ، عَنْ أَبِي بَصِيرٍ لَيْثُ الْمُرَادِيِّ، عَنْ عَبْدِ الْكَرِيمِ بْنِ عَثْبَةَ: عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ، قَالَ: سَمِعْتُهُ يَقُولُ: « مَنْ قَالَ — عَشْرَ مَرَّاتٍ قَبْلَ أَنْ تَطْلُعَ الشَّمْسُ وَقَبْلَ غُرُوبِهَا —: "لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ، لَهُ الْمُلْكُ، وَلَهُ الْحَمْدُ، يُحْيِي وَيُمِيتُ، وَهُوَ حَيٌّ لَا يَمُوتُ، بِيَدِهِ الْخَيْرُ، وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ" كَانَتْ كَفَّارَةً لِدُنُوبِهِ ذَلِكَ الْيَوْمَ ».

A number of our companions, from Ahmad Bin Muhammad, from Amro Bin Usman, and Ali Bin Ibrahim, from his father, altogether from Abdullah Bin Al Mugheira, from Ibn Muskan, from Abu Baseer Lays Al Murady, from Abdul Kareem Bin Utba,

(It has been narrated) from Abu Abdullah^{asws}, said, ‘I heard him^{asws} saying: ‘The one who says ten times, before the emergence of the sun, and before its setting, ‘There is no God except Allah^{azwj}, Alone, there being no associate for Him^{azwj}. For Him^{azwj} is the Kingdom and for Him^{azwj} is the Praise. He^{azwj} Cause to live and He^{azwj} Causes to die, and He^{azwj} Causes to die and He^{azwj} Causes to live, and He^{azwj} is Living and will not be dying. In His^{azwj} Hand is the goodness, and He^{azwj} is Able upon every thing’,

It would be an expiation for his sins of that day’.⁶⁴

2. مُحَمَّدُ بْنُ يَحْيَى، عَنْ أَحْمَدَ بْنِ مُحَمَّدَ بْنِ عِيسَى، عَنْ ذَكَرَهُ، عَنْ عَمْرِو بْنِ مُحَمَّدٍ: عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ، قَالَ: « قَالَ رَسُولُ اللَّهِ ﷺ: مَنْ صَلَّى الْغَدَاةَ، فَقَالَ — قَبْلَ أَنْ يَنْفُضَ رِجْلَيْهِ عَشْرَ مَرَّاتٍ —: "لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ، لَهُ الْمُلْكُ، وَلَهُ الْحَمْدُ، يُحْيِي وَيُمِيتُ، وَهُوَ حَيٌّ لَا يَمُوتُ، بِيَدِهِ الْخَيْرُ، وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ" وَفِي الْمَغْرَبِ مِثْلَهَا، لَمْ يَلْقَ اللَّهَ — عَزَّ وَجَلَّ — عَبْدٌ يَعْمَلُ أَفْضَلَ مِنْ عَمَلِهِ إِلَّا مَنْ جَاءَ بِمِثْلِ عَمَلِهِ ».

Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from the one who mentioned it, from Umar Bin Muhammad,

(It has been narrated) from Abu Abdullah^{asws} having said: ‘Rasool-Allah^{azwj} said: ‘The one who prays the morning Salat and he says before raising his knees, ten times, ‘There is no god except Allah^{azwj}, Alone, there being no associate for Him^{azwj}. For Him^{azwj} is the Kingdom, and for Him^{azwj} is the Praise. He^{azwj} Causes to live and He^{azwj} Causes to die, and He^{azwj} Causes to die and He^{azwj} Causes to live, and He^{azwj} is living and will not be dying. In His^{azwj} Hand is the goodness, and He^{azwj} is Able upon everything’,

And during the evening (says) similar to it, a servant would not (be able to) meet Allah^{azwj} Mighty and Majestic with a deed more superior than his deed, except for the one who comes with similar to his deeds’.⁶⁵

40- بَابُ مَنْ قَالَ: أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ وَأَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ

Chapter 40 – The one who says, ‘I testify that there is no god except for Allah^{azwj}, Alone, there being no associates for Him^{azwj}, and I testify that Muhammad^{saww} is His^{azwj} servant and His^{azwj} Rasool^{saww}

1. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنْ ابْنِ أَبِي عُمَيْرٍ، عَنْ سَعِيدٍ، عَنْ أَبِي عُبَيْدَةَ الْحَذَّاءِ: عَنْ أَبِي جَعْفَرٍ عَلَيْهِ السَّلَامُ، قَالَ: «مَنْ قَالَ: أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ، وَأَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ»، كَتَبَ اللَّهُ لَهُ أَلْفَ أَلْفِ حَسَنَةٍ.»

Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Saeed, from Abu Ubeyda Al Haza'a,

(It has been narrated) from Abu Ja'far^{asws} having said: 'The one who says, 'I testify that there is no god except Allah^{azwj}, Alone, there being no associates for Him^{azwj}, and I testify that Muhammad^{saww} is His^{azwj} servant and His^{azwj} Rasool^{saww}, Allah^{azwj} would Write for him, a thousand thousand (million) good deeds'.⁶⁶

41- بَابُ مَنْ قَالَ عَشْرَ مَرَّاتٍ فِي كُلِّ يَوْمٍ: أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ إِلَهًا وَاحِدًا أَحَدًا صَمَدًا لَمْ يَتَّخِذْ صَاحِبَةً وَلَا وَلَدًا

Chapter 41 – The one says ten times during every day, ‘I testify that there is no God except Allah^{azwj}, Alone, there being no associates for Him^{azwj}, One God, First, Last, neither having taken a female companion nor a son’.

1. مُحَمَّدُ بْنُ يَحْيَى، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ؛ وَعَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي نَجْرَانَ، عَنْ عَبْدِ الْعَزِيزِ الْعَبْدِيِّ، عَنْ عُمَرَ بْنِ يَزِيدَ: عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ، قَالَ: «مَنْ قَالَ فِي كُلِّ يَوْمٍ عَشْرَ مَرَّاتٍ: أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ إِلَهًا وَاحِدًا أَحَدًا صَمَدًا لَمْ يَتَّخِذْ صَاحِبَةً وَلَا وَلَدًا»، كَتَبَ اللَّهُ لَهُ خَمْسَةَ وَأَرْبَعِينَ أَلْفَ حَسَنَةٍ، وَمَحَا عَنْهُ خَمْسَةَ وَأَرْبَعِينَ أَلْفَ سَيِّئَةٍ، وَرَفَعَ لَهُ خَمْسَةَ وَأَرْبَعِينَ أَلْفَ دَرَجَةٍ.»

وَفِي رَوَايَةٍ أُخْرَى: «وَكُنَّ لَهُ حِرْزًا فِي يَوْمِهِ مِنَ الشَّيْطَانِ وَالسُّلْطَانِ، وَلَمْ تُحِطْ بِهِ كَبِيرَةٌ مِنَ الذُّنُوبِ.»

Muhammad Bin Yahya, from Ahmad Bin Muhammad, and Ali Bin Ibrahim, from his father, from Abdul Rahman Bin Abu Najran, from Abdul Aziz Al abdy, from Umar Bin Yazeed,

(It has been narrated) from Abu Abdullah^{asws} having said: 'The one who says during every day, ten times, 'I testify that there is no god except for Allah^{azwj}, Alone, there being no associate for Him^{azwj}, One God, First, Last,

neither having taken a female companion nor a son', Allah^{azwj} would Write for him forty five thousand good deeds, and Delete from him forty five thousand sins, and Raise for him forty five thousand Levels'.

And in another report, 'And it would happen to be for him, a protection during his day from the ruling authority, and the Satan^{la}, and he would not be engulfed by a major one from the sins'.⁶⁷

42- بَابُ مَنْ قَالَ: يَا اللَّهُ يَا اللَّهُ عَشْرَ مَرَّاتٍ

Chapter 42 – The one who says, ‘O Allah^{azwj}! O Allah^{azwj}!’ - ten times

1. مُحَمَّدُ بْنُ يَحْيَى، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ، عَنْ أَبِيهِ، عَنْ أَيُّوبَ بْنِ الْحَرِّ أَخِي أُدَيْمٍ، عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ، قَالَ: «مَنْ قَالَ: يَا اللَّهُ، عَشْرَ مَرَّاتٍ، قِيلَ لَهُ: لَبَّيْكَ، مَا حَاجَتُكَ؟».

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from his father, from Ayoub Bin Al Hurr, a brother of Adeym,

(It has been narrated) from Abu Abdullah^{asws} having said: ‘The one who says, ‘O Allah^{azwj}! O Allah^{azwj}!’, ten times, it would be said to him: ‘At your service, what is your need?’.⁶⁸

43- بَابُ مَنْ قَالَ: لَا إِلَهَ إِلَّا اللَّهُ حَقًّا حَقًّا

Chapter 43 – The one who says, ‘There is no god except for Allah^{azwj}, truly, truly’

1. عِدَّةٌ مِنْ أَصْحَابِنَا، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ، عَنْ مُحَمَّدِ بْنِ عِيسَى الْأَرْمَنِ، عَنْ أَبِي عِمْرَانَ الْخَرَّاطِ، عَنْ الْأَوْزَاعِيِّ: عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ، قَالَ: «مَنْ قَالَ فِي كُلِّ يَوْمٍ: “لَا إِلَهَ إِلَّا اللَّهُ حَقًّا حَقًّا، لَا إِلَهَ إِلَّا اللَّهُ عَبْدِيَّةً وَرَقًّا، لَا إِلَهَ إِلَّا اللَّهُ إِمَانًا وَصِدْقًا”، أَقْبَلَ اللَّهُ عَلَيْهِ بِوَجْهِهِ، وَلَمْ يَصْرِفْ وَجْهَهُ عَنْهُ حَتَّى يَدْخُلَ الْجَنَّةَ».

A number of our companions, from Ahmad Bin Muhammad, from Muhammad Bin Isa Al Armeeniy, from Abu Imran Al Kharrat, from al Awzai'y,

(It has been narrated) from Abu Abdullah^{asws} having said: ‘The one who says during every day, ‘There is no god except Allah^{azwj}, truly, truly. There is no god except Allah^{azwj} for worship and to be enslaved to. There is no god except Allah^{azwj} to believe in and ratify’, Allah^{azwj} would Turn His^{azwj} Face towards him and will not Turn His^{azwj} Face away from him until he enters the Paradise’.⁶⁹

44- بَابُ مَنْ قَالَ: يَا رَبِّ يَا رَبِّ

Chapter 44 – The one who says, ‘O Lord^{azwj}! O Lord^{azwj}!’

1. مُحَمَّدُ بْنُ يَحْيَى، عَنْ أَحْمَدَ بْنِ مُحَمَّدَ بْنِ عِيسَى، عَنْ مُحَمَّدَ بْنِ عِيسَى، عَنْ أَيُّوبَ بْنِ الْحَرِّ أَخِي أُدَيْمٍ: عَنْ أَبِي عَبْدِ اللَّهِ عليه السلام، قَالَ: «مَنْ قَالَ عَشْرَ مَرَّاتٍ: يَا رَبِّ، يَا رَبِّ، قِيلَ لَهُ: لَبَّيْكَ، مَا حَاجَتُكَ؟».

Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Muhammad Bin Isa, from Ayoub Bin Al Hurr, a brother of Adeym,

(It has been narrated) from Abu Abdullah^{asws} having said: ‘The one who says ten times, ‘O Lord^{azwj}! O Lord^{azwj}!’, it would be said to him: ‘At your service! What is your need?’⁷⁰

2. أَحْمَدُ بْنُ مُحَمَّدٍ؛ وَعَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ جَمِيعاً، عَنْ ابْنِ أَبِي عُمَيْرٍ، عَنْ مُحَمَّدِ بْنِ حُمْرَانَ، قَالَ: مَرَضَ إِسْمَاعِيلُ بْنُ أَبِي عَبْدِ اللَّهِ عليه السلام، فَقَالَ لَهُ أَبُو عَبْدِ اللَّهِ عليه السلام: «قُلْ: يَا رَبِّ، يَا رَبِّ، عَشْرَ مَرَّاتٍ؛ فَإِنْ مَنَ قَالَ ذَلِكَ، نُودِيَ: لَبَّيْكَ، مَا حَاجَتُكَ؟».

Ahmad Bin Muhammad and Ali Bin Ibrahim, from his father, altogether, from Ibn Abu Umeyr, from Muhammad Bin Humran who said,

‘Ismail, son of Abu Abdullah^{asws} fell sick, so Abu Abdullah^{asws} said him: ‘Say, ‘O Lord^{azwj}! O Lord^{azwj}!’, ten times, for the one who says that, would be called out: ‘At your service! What is your need?’⁷¹

3. مُحَمَّدُ بْنُ يَحْيَى، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ، عَنْ مُحَمَّدَ بْنِ عِيسَى، عَنْ مُعَاوِيَةَ، عَنْ أَبِي بَصِيرٍ: عَنْ أَبِي عَبْدِ اللَّهِ عليه السلام، قَالَ: «مَنْ قَالَ: يَا رَبِّ يَا رَبِّ، يَا رَبِّ يَا رَبِّ، حَتَّى يَنْقَطِعَ نَفْسُهُ، قِيلَ لَهُ: لَبَّيْكَ مَا حَاجَتُكَ؟».

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Muhammad Bin Isa, from Muawiya, from Abu Baseer,

(It has been narrated) from Abu Abdullah^{asws} having said: ‘The one who says, ‘O Lord^{azwj}! O Lord^{azwj}!’, until his breath is cut off, it would be said to him, ‘At your service! What is your need?’⁷²

45- بَابُ مَنْ قَالَ: لَا إِلَهَ إِلَّا اللَّهُ مُخْلِصاً

Chapter 45 – The one who says, ‘There is no god except Allah^{azwj}’, sincerely

1. الْحُسَيْنُ بْنُ مُحَمَّدٍ، عَنْ مُعَلَّى بْنِ مُحَمَّدٍ؛ وَعَدَّةٌ مِنْ أَصْحَابِنَا، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ جَمِيعاً، عَنْ الْوَشَاءِ، عَنْ أَحْمَدَ بْنِ عَائِدٍ، عَنْ أَبِي الْحَسَنِ السَّوَّاقِ، عَنْ أَبَانَ بْنِ تَغْلِبٍ: عَنْ أَبِي عَبْدِ اللَّهِ عليه السلام، قَالَ: «يَا أَبَانَ، إِذَا قَدِمْتَ الْكُوفَةَ فَارَوْ هَذَا الْحَدِيثَ: مَنْ شَهِدَ أَنْ لَا إِلَهَ إِلَّا اللَّهُ مُخْلِصاً، وَجَبَتْ لَهُ الْجَنَّةُ».

قَالَ: قُلْتُ لَهُ: إِنَّهُ يَأْتِينِي مِنْ كُلِّ صَنَفٍ مِنَ الْأَصْنَافِ، أَفَأُرْوِي لَهُمْ هَذَا الْحَدِيثَ؟ قَالَ: «نَعَمْ يَا أَبَانَ، إِنَّهُ إِذَا كَانَ يَوْمَ الْقِيَامَةِ، وَجَمَعَ اللَّهُ الْأَوَّلِينَ وَالْآخِرِينَ، فَتَسَلَّبَ لِلَّهِ إِلَّا اللَّهُ مِنْهُمْ، إِلَّا مَنْ كَانَ عَلَى هَذَا الْأَمْرِ».

Al Husayn Bin Muhammad, from Moalla Bin Muhammad and a number of our companions, from Ahmad Bin Muhammad, altogether from Al Washha, from Ahmad Bin A'iz, from Abu Al Hassan Al ^{Saww}aq, from Aban Bin Taghlab,

(It has been narrated) from Abu Abdullah ^{asws} having said: 'O Aban! When you proceed to Al-Kufa, so report this Hadeeth: 'The one who testifies that there is no god except Allah^{azwj}, sincerely, the Paradise would be Obligated for him'. I said to him ^{asws}, 'There would be coming to me from every type (of people) from the types (of people), so shall I report to (all of) them this Hadeeth?' He ^{asws} said: 'Yes, O Aban! When it will be the Day of Judgment, and Allah^{azwj} will Gather the former ones and the latter ones, so (the phrase)'There is no god except Allah^{azwj}', would be Confiscated from them except from the one who was upon this matter (Al-Wilyah)'.⁷³

46- بَابُ مَنْ قَالَ: مَا شَاءَ اللَّهُ لَأَحُولَ وَلَقُوَّةَ إِلَّا بِاللَّهِ

Chapter 46 – The one who says, 'Whatever Allah^{azwj} so Desires, there is neither Might nor Strength except with Allah^{azwj}

1. مُحَمَّدٌ بْنُ يَحْيَى، عَنْ أَحْمَدَ بْنِ مُحَمَّدَ بْنِ عِيسَى، عَنْ عَلِيِّ بْنِ الْحَكَمِ، عَنْ هِشَامِ بْنِ سَالِمٍ، عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ، قَالَ: «إِذَا دَعَا الرَّجُلُ، فَقَالَ بَعْدَ مَا دَعَا: "مَا شَاءَ اللَّهُ لَأَحُولَ وَلَقُوَّةَ إِلَّا بِاللَّهِ"، قَالَ اللَّهُ عَزَّ وَجَلَّ: اسْتَبَسَّلَ عَبْدِي، وَاسْتَسْلَمَ لَأَمْرِي، اقْضُوا حَاجَتَهُ.»

Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Ali Bin Al Hakam, from Hisham Bin Salim,

(It has been narrated) from Abu Abdullah ^{asws} having said: 'When a man supplicates and he says after having supplicated, 'Whatever Allah^{azwj} so Desires. There is neither Mighty nor Strength except with Allah^{azwj}', Allah^{azwj} Mighty and Majestic Says: "My^{azwj} servant is striving and submitting to My^{azwj} Command. Fulfil his need!"'.⁷⁴

2. مُحَمَّدٌ بْنُ يَحْيَى، عَنْ أَحْمَدَ بْنِ مُحَمَّدَ بْنِ مُعَاوِيَةَ، عَنْ بَعْضِ أَصْحَابِهِ، عَنْ جَمِيلٍ، عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ، قَالَ: سَمِعْتُهُ يَقُولُ: «مَنْ قَالَ: "مَا شَاءَ اللَّهُ لَأَحُولَ وَلَقُوَّةَ إِلَّا بِاللَّهِ"، سَبْعِينَ مَرَّةً، صَرَفَ عَنْهُ سَبْعِينَ نَوْعاً مِنْ أَنْوَاعِ الْبَلَاءِ أَيْسَرُ ذَلِكَ الْخَنْقُ.» قُلْتُ: جُعِلَتْ فِدَاكَ، وَمَا الْخَنْقُ؟ قَالَ: «لَا يَعْتَلُّ بِالْجَنُونِ؛ فَيُخَنْقُ.»

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from one of his companions, from Jameel,

(It has been narrated) from Abu Abdullah ^{asws}, said, 'I heard him ^{asws} saying: 'The one who says, 'Whatever Allah^{azwj} so Desires. There is neither Might nor Strength except with Allah^{azwj}', seventy times, there would be exchanged away from him seventy types from the types of afflictions, the least of that being the suffocation'. I said, 'May I be sacrificed for you ^{asws}! And what is

the suffocation?’ He^{asws} said: ‘He will not fall sick with the insanity, so he would suffocate’.⁷⁵

47- بَابُ مَنْ قَالَ: أَسْتَغْفِرُ اللَّهَ الَّذِي لَا إِلَهَ إِلَّا هُوَ الْحَيُّ الْقَيُّومُ، ذُو الْجَلَالِ وَالْإِكْرَامِ وَأَتُوبُ إِلَيْهِ

Chapter 47 – The one who says, ‘I seek Forgiveness of Allah^{azwj}, Who, there is no God except Him^{azwj}, the Living, with Majesty and the Benevolence, and I repent to Him^{azwj}

1. مُحَمَّدُ بْنُ يَحْيَى، عَنْ أَحْمَدَ بْنِ مُحَمَّدَ بْنِ عِيسَى، عَنْ عَبْدِ الصَّمَدِ، عَنِ الْحُسَيْنِ بْنِ حَمَّادٍ، عَنْ أَبِي جَعْفَرٍ عَلَيْهِ السَّلَامُ، قَالَ: « مَنْ قَالَ فِي دُبْرِ صَلَاةِ الْفَرِيضَةِ قَبْلَ أَنْ يَثْنِيَ رِجْلَيْهِ: “أَسْتَغْفِرُ اللَّهَ الَّذِي لَا إِلَهَ إِلَّا هُوَ، الْحَيُّ الْقَيُّومُ ذُو الْجَلَالِ وَالْإِكْرَامِ وَأَتُوبُ إِلَيْهِ” ثَلَاثَ مَرَّاتٍ، غَفَرَ اللَّهُ — عَزَّ وَجَلَّ — لَهُ ذُنُوبَهُ وَلَوْ كَانَتْ مِثْلَ زَبَدِ الْبَحْرِ ». »

Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, , from Abdul Samad, from Al Husayn Bin Hammad,

(It has been narrated) from Abu Ja’far^{asws} having said: ‘The one who says at the end of the Obligatory Salāt, before he bends his legs,

‘Allah^{azwj} is Who, there is no God except Him^{azwj}. He^{azwj} is the Living, the Everlasting, with Majesty and the Benevolence, and I repent to Him^{azwj}’, three times.

Allah^{azwj} Mighty and Majestic would Forgive his sins for him, and even if they were the likes of the foam of the sea (numerous)’.⁷⁶

48- بَابُ الْقَوْلِ عِنْدَ الْإِصْبَاحِ وَالْإِمْسَاءِ

Chapter 48 – The words (to be spoken) during the morning and the evening

1. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنْ عَلِيِّ بْنِ أَسْبَاطٍ، عَنْ غَالِبِ بْنِ عَبْدِ اللَّهِ، عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ فِي قَوْلِ اللَّهِ تَبَارَكَ وَتَعَالَى: (وَضَلَّاهُمْ بِالْعُدُوِّ وَالْأَصَالِ) قَالَ: « هُوَ الدُّعَاءُ قَبْلَ طُلُوعِ الشَّمْسِ وَقَبْلَ غُرُوبِهَا، وَهِيَ سَاعَةٌ إِجَابَةٌ ». »

Ali Bin Ibrahim, from his father, from Ali Bin Asbat, from Ghalib Bin Abdullah,

(It has been narrated) from Abu Abdullah^{asws} regarding the Words of Allah^{azwj} Blessed and High [13: 15] and their shadows (too) by the morning and the evening. He^{asws} said: ‘It is the supplication before the emergence of the sun, and before its setting, and it is the time for the Answering’.⁷⁷

2. عِدَّةٌ مِنْ أَصْحَابِنَا، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ، عَنْ ابْنِ فَضَّالٍ، عَنْ أَبِي جَمِيلَةَ، عَنْ جَابِرٍ: عَنْ أَبِي جَعْفَرٍ عَلَيْهِ السَّلَامُ، قَالَ: « إِنَّ إِبْلِيسَ — عَلَيْهِ لَعْنَتُ اللَّهِ — يَثُ جُنُودَ اللَّيْلِ مِنْ حَيْثُ

تَغِيبُ الشَّمْسُ وَتَطْلُعُ ؛ فَكَثُرُوا ذِكْرَ اللَّهِ — عَزَّ وَجَلَّ — فِي هَاتَيْنِ السَّاعَتَيْنِ، وَتَعَوَّذُوا بِاللَّهِ مِنْ شَرِّ إِبْلِيسَ وَجُنُودِهِ، وَعَوَّذُوا صِبَاكُمْ فِي تِلْكَ السَّاعَتَيْنِ، فَإِنَّهُمَا سَاعَتَا غَفْلَةٍ .»

A number of our companions, from Ahmad Bin Muhammad, from Ibn Fazzal, from Abu Jameela, from Jabir,

(It has been narrated) from Abu Ja'far^{asws} having said: 'Iblees^{la}, upon him^{la} be the Curse of Allah^{azwj}, sends the armies of the night from when the sun sets and emerges, therefore frequent the Mention of Allah^{azwj} Mighty and Majestic during these two timings, and seek Refuge with Allah^{azwj} from the evil of Iblees^{la} and his^{la}. Shelter you young ones during these two timings, for these two are timings of negligence'.⁷⁸

3. مُحَمَّدُ بْنُ يَحْيَى، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ عِيسَى ؛ وَعَلِيِّ بْنِ إِبْرَاهِيمَ، عَنْ أَبِيهِ جَمِيعاً، عَنْ ابْنِ أَبِي عُمَيْرٍ، عَنِ الْحَسَنِ بْنِ عَطِيَّةَ، عَنْ رَزِينَ صَاحِبِ الْأَنْمَاطِ: عَنْ أَحَدِهِمَا عَلَيْهِ السَّلَامُ، قَالَ: « مَنْ قَالَ: ” اللَّهُمَّ إِنِّي أَشْهَدُكَ، وَأَشْهَدُ مَلَائِكَتَكَ الْمُقَرَّبِينَ، وَحَمَلَةَ عَرْشِكَ الْمُصْطَفِينَ أَنَّكَ اللَّهُ، لَا إِلَهَ إِلَّا أَنْتَ الرَّحْمَنُ الرَّحِيمُ، وَأَنَّ مُحَمَّدًا عَبْدُكَ وَرَسُولُكَ، وَأَنَّ فُلَانًا بْنُ فُلَانٍ إِمَامِي وَوَلِيِّي، وَأَنَّ أَبَاهُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَعَلِيًّا وَالْحَسَنَ وَالْحُسَيْنَ وَفُلَانًا وَفُلَانًا — حَتَّى يَنْتَهِيَ إِلَيْهِ — أَثْمَتِي وَأَوْلِيَائِي، عَلَى ذَلِكَ أَحْيَا، وَعَلَيْهِ أَمُوتُ، وَعَلَيْهِ أُبْعَثُ يَوْمَ الْقِيَامَةِ، وَأَبْرَأُ مِنْ فُلَانٍ وَفُلَانٍ وَفُلَانٍ ” ؛ فَإِنْ مَاتَ فِي لَيْلَتِهِ دَخَلَ الْجَنَّةَ .»

Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, and Ali Bin Ibrahim, from his father, altogether from Ibn Abu Umeyr, from Al Hassan Bin Atiyya, from Razeyn Sahib Al Anmaat,

(It has been narrated) from one of the two (5th or 6th Imam^{asws}) having said: 'The one who says, 'O Allah^{azwj}! I keep You^{azwj} as a Witness, and I keep Your^{azwj} Angels of Proximity as witnesses, and the bearers of the Throne, the Chosen ones, that You^{azwj} are Allah^{azwj}. There is no god except for You^{azwj}, the Beneficent, the Merciful, and that Muhammad^{saww} is Your^{azwj} servant and Your^{azwj} Rasool^{saww}, and that so and so, and so and so are my Imams^{asws} and my Guardians^{asws}, and that their^{asws} father^{saww} is Rasool-Allah^{saww}, and Ali^{asws}, and Al-Hassan^{asws}, and Al-Husayn^{asws}, and so and so, and so and so' until you end up to him (Al-Qaim^{asws})' are my Imams^{asws} and my Guardians^{asws}. Upon that do I live, and upon it I will be dying, and upon it I will be Resurrected on the Day of Judgment. And I disavow from so and so, and so and so, and so and so'. So if he was to die during his night, would enter the Paradise'.⁷⁹

4. مُحَمَّدُ بْنُ يَحْيَى، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ، عَنِ الْحَجَّالِ وَبَكْرِ بْنِ مُحَمَّدٍ، عَنْ أَبِي إِسْحَاقَ الشَّعِيرِيِّ، عَنْ يَزِيدَ بْنِ كَلْثُمَةَ: عَنْ أَبِي عَبْدِ اللَّهِ، أَوْ عَنْ أَبِي جَعْفَرٍ عَلَيْهِ السَّلَامُ، قَالَ: « تَقُولُ إِذَا أَصْبَحْتَ: أَصْبَحْتُ بِاللَّهِ مُؤْمِناً عَلَى دِينِ مُحَمَّدٍ وَسُنَّتِهِ، وَدِينِ عَلِيٍّ وَسُنَّتِهِ، وَدِينِ الْأَوْصِيَاءِ وَسُنَّتِهِمْ، آمَنْتُ بِسِرِّهِمْ وَعَلَانِيَتِهِمْ، وَشَاهَدِهِمْ وَغَائِبَتِهِمْ، وَأَعُوذُ بِاللَّهِ مِمَّا اسْتَعَاذَ

مَنْهُ رَسُولُ اللَّهِ ﷺ وَعَلِيٌّ عَلَيْهِ السَّلَامُ وَالْأَوْصِيَاءُ عَلَيْهِمُ السَّلَامُ، وَأَرْغَبُ إِلَى اللَّهِ فِيمَا رَغِبُوا إِلَيْهِ،
وَلَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ.»

Muhammad Bin yahya, from Ahmad Bin Muhammad, from Al Hajjal and Bakr Bin Muhammad, from Abu Is'haq Al Shaeery, from Yazeed Bin Kalsamat,

(It has been narrated) from Abu Abdullah^{asws}, or from Abu Ja'far^{asws} having said: 'When you wake up in the morning, do so as a believer in Allah^{azwj}, upon the Religion of Muhammad^{saww} and his^{saww} Sunnah, and the Religion of Ali^{asws} and his^{asws} Sunnah, and the Religion of the successors^{asws} and their^{asws} Sunnah. Believe in their^{asws} secrets, and their public (matters), and their seen (matters) and their unseen, and seek Refuge with Allah^{azwj} from whatever Rasool-Allah^{saww} sought Refuge from, and (so did) Ali^{asws}, and the successors^{asws}, and desire to Allah^{azwj} regarding whatever they^{asws} desired to Him^{azwj}, and there is neither Might nor Strength except with Allah^{azwj}'.⁸⁰

5. عَنْهُ، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ، عَنْ عَلِيِّ بْنِ الْحَكَمِ، عَنْ أَبِي أَيُّوبَ إِبْرَاهِيمَ بْنِ عُثْمَانَ الْخَرَّازِ، عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ، قَالَ: قَالَ أَبُو عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ: «إِنَّ عَلِيَّ بْنَ الْحُسَيْنِ — صَلَوَاتُ اللَّهِ عَلَيْهِمَا — كَانَ إِذَا أَصْبَحَ قَالَ: "أَبْتَدِئُ يَوْمِي هَذَا بَيْنَ يَدَيِ نَسْيَانِي وَعَجَلَتِي بِسْمِ اللَّهِ وَمَا شَاءَ اللَّهُ"؛ فَإِذَا فَعَلَ ذَلِكَ الْعَبْدُ، أَجَزَّاهُ مِمَّا نَسِيَ فِي يَوْمِهِ.»

From him, from Ahmad Bin Muhammad, from Ali Bin Al Hakam, from Abu Ayoub Ibrahim Bin usman Al Khazzaz, from Muhamamd Bin Muslim, who said,

'Abu Abdullah^{asws} said: 'It was so that whenever it was morning, Ali^{asws} Bin Al-Husayn^{asws} said: 'I^{asws} begin this day of mine^{asws} before my^{asws} forgetfulness and my^{asws} haste, in the Name of Allah^{azwj}, and whatever Allah^{azwj} so Desires'. So whenever the servant does that, it would suffice him from whatever he forgets during his day'.⁸¹

6. عَنْهُ، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ؛ وَعَلِيِّ بْنِ إِبْرَاهِيمَ، عَنْ أَبِيهِ جَمِيعاً، عَنْ ابْنِ أَبِي عُمَيْرٍ، عَنْ عُمَرَ بْنِ شَهَابٍ وَسُلَيْمِ الْفَرَّاءِ، عَنْ رَجُلٍ: عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ، قَالَ: «مَنْ قَالَ هَذَا حِينَ يُمَسِّي، حَفَّ بِجَنَاحٍ مِنْ أَجْنَحَةِ جَبْرَائِيلَ عَلَيْهِ السَّلَامُ حَتَّى يُصْبِحَ: "أَسْتَوْدِعُ اللَّهَ الْعَلِيِّ الْأَعْلَى الْجَلِيلَ الْعَظِيمَ نَفْسِي، وَمَنْ يَعْنِينِي أَمْرُهُ؛ أَسْتَوْدِعُ اللَّهَ نَفْسِي الْمَرْهُوبَ الْمَخُوفَ، الْمَتَضَعِّعَ لِعَظَمَتِهِ كُلِّ شَيْءٍ" ثَلَاثَ مَرَّاتٍ.»

From him, from Ahmad Bin Muhammad and Ali Bin Ibrahim, from his father, altogether from Ibn Abu Umeyr, from Umar Bin Shihab and Suleym Al Fara'a, from a man,

(It has been narrated) from Abu Abdullah^{asws} having said: 'The one who says this when it is evening, would be wrapped up by a wing from the wings of Jibraeel^{as} until the morning, 'I entrust to Allah^{azwj} the Exalted, the Supreme, the Majestic, the Magnificent, myself and the ones whose matters are meaningful (important) to me. I entrust myself to Allah^{azwj}, whom everything fears, and is awed by, and trembles to' – three times'.⁸²

7. مُحَمَّدُ بْنُ يَحْيَى، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ ؛ وَ أَبُو عَلِيٍّ الْأَشْعَرِيُّ، عَنْ مُحَمَّدِ بْنِ عَبْدِ الْجَبَّارِ، عَنْ الْحَجَّالِ، عَنْ عَلِيِّ بْنِ عُقَبَةَ وَغَالِبِ بْنِ عَثْمَانَ، عَمَّنْ ذَكَرَهُ: عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ، قَالَ: « إِذَا أَمْسَيْتَ، قُلْ: ”اللَّهُمَّ إِنِّي أَسْأَلُكَ عِنْدَ إِقْبَالِ لَيْلِكَ، وَإِدْبَارِ نَهَارِكَ، وَحُضُورِ صَلَوَاتِكَ، وَأَصْوَاتِ دُعَاتِكَ أَنْ تُصَلِّيَ عَلَيَّ مُحَمَّدٍ وَآلِ مُحَمَّدٍ ” وَادْعُ بِمَا أَحْبَبْتَ «.

Muhammad Bin Yahya, from Ahmad Bin Muhammad and Abu Ali Al Ashary, from Muhammad Bin Abdul Jabbar, from Al Hajjal, from Ali Bin Uqba, and Ghalib Bin Usman, from the one who mentioned it,

(It has been narrated) from Abu Abdullah^{asws} having said: ‘Whenever it is evening, say, ‘O Allah^{azwj}! I ask You^{azwj} at the approaching of Your^{azwj} night and the departure of You^{azwj} day, and the presence of You^{azwj} Salawāts, and the sounds of supplications to You^{azwj}, that You^{azwj} Send Salawāts upon Muhammad^{saww} and the Progeny^{asws} of Muhammad^{saww}’, and (then) supplicate with whatever you like to’.⁸³

8. عِدَّةٌ مِنْ أَصْحَابِنَا، عَنْ سَهْلِ بْنِ زِيَادٍ، عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ الْأَشْعَرِيِّ، عَنْ ابْنِ الْقَدَّاحِ: عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ، قَالَ: « مَا مِنْ يَوْمٍ يَأْتِي عَلَى ابْنِ آدَمَ إِلَّا قَالَ لَهُ ذَلِكَ الْيَوْمُ: يَا ابْنَ آدَمَ، أَنَا يَوْمٌ جَدِيدٌ، وَأَنَا عَلَيْكَ شَهِيدٌ، فَقُلْ فِيَّ خَيْرًا، وَاعْمَلْ فِيَّ خَيْرًا ؛ أَشْهَدُ لَكَ بِهِ يَوْمَ الْقِيَامَةِ ؛ فَإِنَّكَ لَنْ تَرَانِي بَعْدَهَا أَبَدًا «.

قَالَ: « وَكَانَ عَلَيَّ عَلَيْهِ السَّلَامُ إِذَا أَمْسَى يَقُولُ: ” مَرْحَبًا بِاللَّيْلِ الْجَدِيدِ، وَالْكَاتِبِ الشَّهِيدِ اكْتُبَا عَلَيَّ اسْمُ اللَّهِ ” ؛ ثُمَّ يَذْكُرُ اللَّهَ عَزَّ وَجَلَّ «.

A number of our companions, from Sahl Bin Ziyad, from Ja’far Bin Muhammad Al Ashary, from Ibn Al Qaddah,

(It has been narrated) from Abu Abdullah^{asws} having said: ‘There is none from the days which comes to the son of Adam^{as} except, that day would say: ‘O son of Adam^{as}! I am a new day, and I am a witness upon you, therefore speak good during me, and do good deeds during me, I shall testify with it on the Day of Judgment, for you will not be seeing me (again) afterwards, ever’.

He^{asws} said: ‘And it was so that whenever it was evening, Ali^{asws} was saying: ‘Welcome to the new night and the recording witnesses who both write by the Name of Allah^{azwj}’. Then he^{asws} would mention (do Zikr of) Allah^{azwj} Mighty and Majestic’.⁸⁴

9. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنْ صَالِحِ بْنِ السَّنْدِيِّ، عَنْ جَعْفَرِ بْنِ بَشِيرٍ، عَنْ عَبْدِ اللَّهِ بْنِ بُكَيْرٍ، عَنْ شَهَابِ بْنِ عَبْدِ رَبِّهِ، قَالَ: سَمِعْتُ أَبَا عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ يَقُولُ: « إِذَا تَغَيَّرَتِ الشَّمْسُ فَادْكُرِ اللَّهَ عَزَّ وَجَلَّ، وَإِنْ كُنْتَ مَعَ قَوْمٍ يَشْغَلُونَكَ فَقُمْ وَادْعُ «.

Ali Bin Ibrahim, from his father, from Salih Bin Al Sindy, from Ja’far^{asws} Bin Bashir, from Abdullah Bin Bukeyr, from Shihad Bin Abd Rabbih who said,

‘I heard Abu Abdullah^{asws} saying: ‘Whenever the sun changes (midday), so mention Allah^{azwj} Mighty and Majestic; and if you are with a group of people pre-occupying you, so arise and supplicate’.⁸⁵

10. عِدَّةٌ مِنْ أَصْحَابِنَا، عَنْ أَحْمَدَ بْنِ مُحَمَّدَ بْنِ خَالِدٍ، عَنْ شَرِيفِ بْنِ سَابِقٍ، عَنِ الْفَضْلِ بْنِ أَبِي قُرَّةٍ: عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ، قَالَ: «ثَلَاثٌ تَنَاسَخَهَا الْأَنْبِيَاءُ مِنْ آدَمَ عَلَيْهِ السَّلَامُ حَتَّى وَصَلْنَ إِلَى رَسُولِ اللَّهِ ﷺ: كَانَ إِذَا أَصْبَحَ يَقُولُ: اللَّهُمَّ إِنِّي أَسْأَلُكَ إِيمَانًا تُبَاشِرُ بِهِ قَلْبِي، وَيَقِينًا حَتَّى أَعْلَمَ أَنَّهُ لَا يُصِيبُنِي إِلَّا مَا كَتَبْتَ لِي، وَرَضْنِي بِمَا قَسَمْتَ لِي». وَرَوَاهُ بَعْضُ أَصْحَابِنَا، وَزَادَ فِيهِ: «حَتَّى لَأُحِبَّ تَعْجِيلَ مَا أَخَّرْتَ، وَلَأَتَأْخِيرَ مَا عَجَّلْتَ، يَا حَيُّ يَا قَيُّومُ، بِرَحْمَتِكَ أَسْتَغِيثُ، أَصْلِحْ لِي شَأْنِي كُلَّهُ، وَلَا تَكِلْنِي إِلَى نَفْسِي طَرْفَةَ عَيْنٍ أَبَدًا، وَصَلَّى اللَّهُ عَلَى مُحَمَّدٍ وَآلِهِ».

A number of our companions, from Ahmad Bin Muhammad Bin Khalid, from Shareef Bin Sabiq, from Al Fazl Bin Abu Qurrat,

(It has been narrated) from Abu Abdullah^{asws} having said: ‘Three (things) have come successively among the Prophets^{as}, from Adam^{as} until these arrived to Rasool-Allah^{saww}. Whenever it was morning, he^{saww} was saying:

‘O Allah^{azwj}! I ask You^{azwj} for Eman to accompany my^{saww} heart with, and such conviction that I^{saww} would know that nothing would hit me except what has been Ordained for me^{saww}, and Cause me^{saww} to be pleased with whatever has been Apportioned for me^{saww}’.

And some of our companions have reported, and there is an increase in it, ‘Until I^{saww} do not love the hastening of what has been Delayed, nor the delay of what has been Hastened with. O Living, O Eternal! By Your^{azwj} Mercy I^{saww} cry for Help. Correct for me^{saww}, my^{as} affairs, all of it and do not Leave me^{saww} to myself^{saww} even for the blink of an eye, ever, and Send Salawāts upon Muhammad^{saww} and his^{saww} Progeny^{asws}’.⁸⁶

11. وَرَوَى: عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ: «الْحَمْدُ لِلَّهِ الَّذِي أَصْبَحَنَا وَالْمَلِكُ لَهُ، وَأَصْبَحْتُ عَبْدَكَ وَابْنُ عَبْدِكَ وَابْنُ أَمَتِكَ فِي قَبْضَتِكَ، اللَّهُمَّ ارْزُقْنِي مِنْ فَضْلِكَ رِزْقًا مِنْ حَيْثُ أَحْتَسِبُ وَمِنْ حَيْثُ لَأَحْتَسِبُ، وَاحْفَظْنِي مِنْ حَيْثُ أَحْتَفِظُ وَمِنْ حَيْثُ لَأَحْتَفِظُ، اللَّهُمَّ ارْزُقْنِي مِنْ فَضْلِكَ، وَلِتَجْعَلَ لِي حَاجَةً إِلَى أَحَدٍ مِنْ خَلْقِكَ، اللَّهُمَّ أَلْسِنِي الْعَافِيَةَ، وَارْزُقْنِي عَلَيْهَا الشُّكْرَ، يَا وَاحِدُ، يَا أَحَدُ، يَا صَمَدُ، يَا إِلَهَ الَّذِي لَمْ يَلِدْ وَلَمْ يُولَدْ، وَلَمْ يَكُنْ لَهُ كُفُوًا أَحَدٌ، يَا إِلَهَ، يَا رَحْمَانُ، يَا رَحِيمُ، يَا مَالِكَ الْمُلْكِ وَرَبَّ الْأَرْبَابِ وَسَيِّدَ السَّادَاتِ، وَيَا إِلَهَ، يَا إِلَهَ إِلَّا أَنْتَ، اشْفِنِي بِشِفَائِكَ مِنْ كُلِّ دَاءٍ وَسَقَمٍ؛ فَإِنِّي عَبْدُكَ وَابْنُ عَبْدِكَ أَتَقَلَّبُ فِي قَبْضَتِكَ».

And it is reported from Abu Abdullah^{asws} (having said: ‘You should be saying): ‘The Praise is for Allah^{azwj} Who Caused us to wake up in the morning, and the Kingdom is for Him^{azwj}; and Your^{azwj} servant, and son of Your^{azwj} servant, and son of Your^{azwj} maid woke up in Your^{azwj} Grip. O Allah^{azwj}! Sustain me from Your^{azwj} Grace from where I have reckoned it and from where I have not reckoned it, and Protect me from where I can protect (myself) and from where I cannot protect (myself).

O Allah^{azwj}! Sustain me from Your^{azwj} Grace and do not Make a need to be for me to anyone from Your^{azwj} creatures. O Allah^{azwj}! Clothe me with the good health, and Grace me the gratefulness upon it. O One, O First, O Last! O Allah^{azwj} Who does not beget nor is He^{azwj} begotten and there does not happen to be a match for Him^{azwj}. O Allah^{azwj}! O Beneficent! O Merciful! O Owner of the Kingdom and Lord^{azwj} of the worlds and Chief of the chiefs, and O Allah^{azwj}, O One there is no God except You^{azwj}! Intercede for me with Your^{azwj} Intercession from every illness and disease, for I am Your^{azwj} servant and son of Your^{azwj} servant, and I turn in Your^{azwj} Grip'.⁸⁷

12. عَنْهُ، عَنْ مُحَمَّدٍ بْنِ عَلِيٍّ: رَفَعَهُ إِلَى أَمِيرِ الْمُؤْمِنِينَ عَلَيْهِ السَّلَامُ أَنَّهُ كَانَ يَقُولُ: «اللَّهُمَّ إِنِّي وَهَذَا النَّهَارَ خَلَقَانِ مِنْ خَلْقِكَ؛ اللَّهُمَّ لَا تَبْتَلْنِي بِهِ، وَلَا تَبْتَلْهُ بِي؛ اللَّهُمَّ وَلَا تُرِدْ مِنِّي جُرْأَةً عَلَى مَعَاصِيكَ، وَلَا رُكُوبًا لِمَحَارِمِكَ؛ اللَّهُمَّ اصْرِفْ عَنِّي الْأَزْلَ وَاللَّوَاءَ وَالْبَلْوَ، وَسُوءَ الْقَضَاءِ، وَشَمَاتَةَ الْأَعْدَاءِ، وَمَنْظَرَ السُّوءِ فِي نَفْسِي وَمَالِي».

قَالَ: «وَمَا مِنْ عَبْدٍ يَقُولُ حِينَ يُمْسِي وَيُصْبِحُ: "رَضِيتُ بِاللَّهِ رَبًّا، وَبِالْإِسْلَامِ دِينًا، وَبِمُحَمَّدٍ ﷺ نَبِيًّا، وَبِالْقُرْآنِ بَلَاغًا، وَبِعَلِيِّ إِمَامًا" ثَلَاثًا، إِلَّا كَانَ حَقًّا عَلَى اللَّهِ الْعَزِيزِ الْجَبَّارِ أَنْ يَرْضِيَهُ يَوْمَ الْقِيَامَةِ».

قَالَ: وَكَانَ يَقُولُ عَلَيْهِ السَّلَامُ إِذَا أَمْسَى: «أَصْبَحْنَا لِلَّهِ شَاكِرِينَ، وَأَمْسَيْنَا لِلَّهِ حَامِدِينَ، فَلَكَ الْحَمْدُ كَمَا أَمْسَيْنَا لَكَ مُسْلِمِينَ سَالِمِينَ».

قَالَ: وَإِذَا أَصْبَحَ، قَالَ: «أَمْسَيْنَا لِلَّهِ شَاكِرِينَ، وَأَصْبَحْنَا لِلَّهِ حَامِدِينَ، وَالْحَمْدُ لِلَّهِ كَمَا أَصْبَحْنَا لَكَ مُسْلِمِينَ سَالِمِينَ».

From him, from Muhammad Bin Ali,

(It has been narrated) raising it to Amir Al-Momineen^{asws} that he^{asws} was saying: ‘(You should be saying), ‘O Allah^{azwj}! I^{asws} and this day are two creations from Your^{azwj} creations. O Allah^{azwj}! Neither Involve me with it nor involve it with me, and let not me be seen as audacious upon disobeying You^{azwj}, nor as indulging in Your^{azwj} Prohibitions. O Allah^{azwj}! Exchange from me the doom, and the adversities, and the afflictions, and the evil decisions, and the gloating of the enemies, and the evil scenes within myself and my wealth’.

He^{asws} said: ‘And there is none from a servant saying when it is evening and morning, ‘I am pleased with Allah^{azwj} as Lord^{azwj}, and with Al-Islam as Religion, and with Muhammad^{saww} as a Prophet^{saww}, and with the Quran as notification, and with Ali^{asws} as an Imam^{asws}’, three times, except that he would have a right upon Allah^{azwj}, the Mighty, the Compeller that He^{azwj} Pleases him on the Day of Judgment’.

He^{asws} said: ‘And he^{asws} was saying when it was evening, ‘In the morning we are grateful to Allah^{azwj}, and in the evening we are praising ones. So for You^{azwj} is the Praise just as we have come to You^{azwj} in the evening as submitters, safe’.

He^{asws} said: ‘And when it was evening, he^{asws} said: ‘We have come to the evening as ones grateful to Allah^{azwj}, and we have come to the morning as ones praising to Allah^{azwj}, just as we had come to You^{azwj} as submitters, safe’⁸⁸.

13. عَنْهُ، عَنْ عُثْمَانَ بْنِ عِيسَى، عَنْ سَمَاعَةَ، عَنْ أَبِي بَصِيرٍ: عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ، قَالَ: «كَانَ أَبِي عَلَيْهِ السَّلَامُ يَقُولُ إِذَا أَصْبَحَ: “بِسْمِ اللَّهِ وَبِاللَّهِ وَإِلَى اللَّهِ وَفِي سَبِيلِ اللَّهِ وَعَلَى مِلَّةِ رَسُولِ اللَّهِ ﷺ؛ اللَّهُمَّ إِلَيْكَ أَسْلَمْتُ نَفْسِي، وَإِلَيْكَ فَوَّضْتُ أَمْرِي، وَعَلَيْكَ تَوَكَّلْتُ يَا رَبَّ الْعَالَمِينَ؛ اللَّهُمَّ احْفَظْنِي بِحِفْظِ الْإِيمَانِ مِنْ بَيْنِ يَدَيَّ، وَمِنْ خَلْفِي، وَعَنْ يَمِينِي، وَعَنْ شِمَالِي، وَمِنْ فَوْقِي، وَمِنْ تَحْتِي، وَمِنْ قِبَلِي، لَا إِلَهَ إِلَّا أَنْتَ، لِحَوْلٍ وَلِقُوَّةٍ إِلَّا بِاللَّهِ، نَسْأَلُكَ الْعَفْوَ وَالْعَافِيَةَ مِنْ كُلِّ سُوءٍ وَشَرٍّ فِي الدُّنْيَا وَالْآخِرَةِ؛ اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنْ عَذَابِ الْقَبْرِ، وَمِنْ ضَعْفَةِ الْقَبْرِ، وَمِنْ ضَيْقِ الْقَبْرِ، وَأَعُوذُ بِكَ مِنْ سَطَوَاتِ اللَّيْلِ وَالنَّهَارِ؛ اللَّهُمَّ رَبَّ الْمَشْعَرِ الْحَرَامِ، وَرَبَّ الْبَلَدِ الْحَرَامِ، وَرَبَّ الْحِلِّ وَالْحَرَامِ، أُبْلِغْ مُحَمَّدًا وَآلَ مُحَمَّدٍ عَنِّي السَّلَامَ؛ اللَّهُمَّ إِنِّي أَعُوذُ بِدُرْعِكَ الْحَصِينَةِ، وَأَعُوذُ بِجَمْعِكَ أَنْ تُمَيِّتَنِي غَرَقًا، أَوْ حَرَقًا، أَوْ شَرَقًا، أَوْ قَوْدًا، أَوْ صَبْرًا، أَوْ مَسَمًا، أَوْ تَرْدِيًّا فِي بئرٍ، أَوْ أَكِيلِ السَّعْيِ، أَوْ مَوْتِ الْفَجَاءَةِ، أَوْ بِشْيٍ مِنْ مَيِّتَاتِ السُّوءِ، وَلَكِنْ أُمَتِّنِي عَلَى فِرَاشِي فِي طَاعَتِكَ وَطَاعَةِ رَسُولِكَ ﷺ مُصِيبًا لِلْحَقِّ غَيْرَ مُخْطِئٍ، أَوْ فِي الصَّفِّ الَّذِي نَعْتَمُهُمْ فِي كِتَابِكَ (كَأَنَّهُمْ بُنْيَانٌ مَرْصُوصٌ)، أُعِيدُ نَفْسِي وَوُلْدِي وَمَا رَزَقَنِي رَبِّي بِقُلِّ أَعُوذُ بِرَبِّ الْفَلَقِ حَتَّى يَخْتِمَ السُّورَةَ، وَأُعِيدُ نَفْسِي وَوُلْدِي وَمَا رَزَقَنِي رَبِّي بِقُلِّ أَعُوذُ بِرَبِّ النَّاسِ حَتَّى يَخْتِمَ السُّورَةَ، وَيَقُولُ: الْحَمْدُ لِلَّهِ عَدَدَ مَا خَلَقَ اللَّهُ، وَالْحَمْدُ لِلَّهِ مِثْلَ مَا خَلَقَ، وَالْحَمْدُ لِلَّهِ مِلْءَ مَا خَلَقَ اللَّهُ، وَالْحَمْدُ لِلَّهِ مَدَادَ كَلِمَاتِهِ، وَالْحَمْدُ لِلَّهِ زِينَةَ عَرْشِهِ، وَالْحَمْدُ لِلَّهِ رِضَا نَفْسِهِ، وَلِلَّهِ إِلَّا اللَّهُ الْحَلِيمُ الْكَرِيمُ، وَلِلَّهِ إِلَّا اللَّهُ الْعَلِيُّ الْعَظِيمُ، سُبْحَانَ اللَّهِ رَبِّ السَّمَاوَاتِ وَالْأَرْضِينَ وَمَا بَيْنَهُمَا، وَرَبِّ الْعَرْشِ الْعَظِيمِ؛ اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنْ دَرَكِ الشَّقَاءِ، وَمِنْ شِمَاتَةِ الْأَعْدَاءِ، وَأَعُوذُ بِكَ مِنَ الْفَقْرِ وَالْوَقْرِ، وَأَعُوذُ بِكَ مِنْ سُوءِ الْمُنْظَرِ فِي الْأَهْلِ وَالْمَالِ وَالْوَلَدِ، وَيُصَلِّي عَلَى مُحَمَّدٍ وَآلِ مُحَمَّدٍ عَشْرَ مَرَّاتٍ».

From him, from Usman Bin Isa, from Sama'at, from Abu Baseer,

(It has been narrated) from Abu Abdullah^{asws} having said: ‘My^{asws} father was saying when it was morning: ‘In the Name of Allah^{azwj}, and by Allah^{azwj}, and to Allah^{azwj}, and in the Way of Allah^{azwj}, and upon the Religion of Rasool-Allah^{saww}! O Allah^{azwj}! To You^{azwj} I^{asws} submit myself^{asws}, and to You^{azwj} I^{asws} delegate my^{asws} affairs, and upon You^{azwj} do I^{asws} rely, O Lord^{azwj} of the worlds!.

O Allah^{azwj}! Protect me^{asws} with the preservation of the Eman from in front of me^{asws}, and from behind me^{asws}, and from my^{asws} right, and from my^{asws} left, and from above me^{asws}, and from beneath me^{asws}, and from my^{asws} face.

There is no god except You^{azwj}. There is neither Might nor Strength except with Allah^{azwj}. We^{asws} ask You^{azwj} of the Pardon and the well being from every evil and the mischief in the world and the Hereafter.

I^{asws} seek Refuge with You^{azwj} from the Punishment of the grave, and from the compression of the grave, and from the narrowness of the grave; and I^{asws} seek Refuge with You^{azwj} from the assaults of the night and the day. O Allah^{azwj}! Lord of the Sanctimonious Monuments, and Lord^{azwj} of the Sanctimonious city, and Lord of the Permissible and the Prohibitions! Deliver then greetings from me^{asws} to Muhammad^{saww} and the Progeny^{asws} of Muhammad^{saww}.

I seek Refuge with Your^{azwj} Fortified Shield, and I seek Refuge with Your Grip of Causing me to die by drowning, or burning, or choking, or in retaliation, or bound, or poisoned, or thrown in a well, or eaten by the predatory animals, or the sudden death, or with anything from the evil deaths, but Cause me to die upon my bed being in Your^{azwj} obedience and obedience of Your^{azwj} Rasool^{saww}, rightful for the Truth without being erroneous, or in the row which You^{azwj} Attributed to them in Your^{azwj} Book as [61: 4] as if they were a solid structure.

I seek Refuge for myself and my children and whatever You^{azwj} have Graced me, my Lord^{azwj}, by [113: 1] Say: I seek refuge in the Lord of Al-Falaq – until he^{asws} completed the Chapter – and I seek Refuge for myself and my children and whatever You^{azwj} have Graced me with, my Lord^{azwj}, by [114: 1] Say: I seek refuge in the Lord of the people – until he^{asws} completed the Chapter.

And he^{asws} was saying: ‘The Praise is for Allah^{azwj}, to the number of what Allah^{azwj} Created, and the Praise is for Allah^{azwj} similar to what Allah^{azwj} Created, and the Praise is for Allah^{azwj} to the fill of what Allah^{azwj} Created, and the Praise is for Allah^{azwj} to the extent of His^{azwj} Speech, and the Praise is for Allah^{azwj} of the weight of His^{azwj} Throne, and the Praise is for Allah^{azwj} to the Pleasure of His^{azwj} Self.

And there is no god except for Allah^{azwj}, the Forbearing, the Benevolent, and there is no god except Allah^{azwj}, the Exalted, the Magnificent. Glory be to Allah^{azwj}, Lord^{azwj} of the skies and the earths and whatever is between the two, and Lord^{azwj} of the Magnificent Throne.

O Allah^{azwj}! I seek Refuge with You^{azwj} from the lowliness of the wretchedness, and from the gloating of the enemies; and I seek Refuge with You^{azwj} from the poverty and the deafness; and I seek Refuge with You^{azwj} from the evil scenes regarding the family, and the wealth, and the children’. And he^{asws} send Salawāts upon Muhammad^{saww} and the Progeny^{asws} of Muhammad^{saww}.⁸⁹

14. عِدَّةٌ مِنْ أَصْحَابِنَا، عَنْ سَهْلِ بْنِ زِيَادٍ وَأَحْمَدَ بْنِ مُحَمَّدٍ ؛ وَعَلِيِّ بْنِ إِبْرَاهِيمَ، عَنْ أَبِيهِ جَمِيعاً، عَنْ الْحَسَنِ بْنِ مَحْبُوبٍ، عَنْ مَالِكِ بْنِ عَطِيَّةٍ، عَنْ أَبِي حَمَزَةَ الثُّمَالِيِّ: عَنْ أَبِي جَعْفَرٍ عَلَيْهِ السَّلَامُ، قَالَ: « مَا مِنْ عَبْدٍ يَقُولُ إِذَا أَصْبَحَ قَبْلَ طُلُوعِ الشَّمْسِ: “ اللَّهُ أَكْبَرُ، اللَّهُ أَكْبَرُ كَبِيراً، وَسُبْحَانَ اللَّهِ بُكْرَةً وَأَصِيلاً، وَالْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ كَثِيراً لَأَشْرِيكَ لَهُ، وَصَلَّى اللَّهُ عَلَى مُحَمَّدٍ وَآلِهِ ” إِلَّا ابْتَدَرَهُنَّ مَلَكٌ، وَجَعَلَهُنَّ فِي جَوْفِ جَنَاحِهِ، وَصَعَدَ بِهِنَّ إِلَى السَّمَاءِ

الدُّنْيَا، فَتَقُولُ الْمَلَائِكَةُ: مَا مَعَكَ؟ فَيَقُولُ: مَعِيَ كَلِمَاتُ قَالَهُنَّ رَجُلٌ مِنَ الْمُؤْمِنِينَ وَهِيَ كَذَا وَكَذَا، فَيَقُولُونَ: رَحِمَ اللَّهُ مَنْ قَالَ هَؤُلَاءِ الْكَلِمَاتِ وَغَفَرَ لَهُ. «
 قَالَ: « وَكَلَّمَا مَرَّ بِسَمَاءٍ، قَالَ لِأَهْلِهَا مِثْلَ ذَلِكَ، فَيَقُولُونَ: رَحِمَ اللَّهُ مَنْ قَالَ هَؤُلَاءِ الْكَلِمَاتِ وَغَفَرَ لَهُ، حَتَّى يَنْتَهِيَ بِهِنَّ إِلَى حَمَلَةِ الْعَرْشِ، فَيَقُولُ لَهُمْ: إِنَّ مَعِيَ كَلِمَاتٍ تَكَلَّمَ بِهِنَّ رَجُلٌ مِنَ الْمُؤْمِنِينَ وَهِيَ كَذَا وَكَذَا، فَيَقُولُونَ: رَحِمَ اللَّهُ هَذَا الْعَبْدَ وَغَفَرَ لَهُ، أَنْطَلِقْ بِهِنَّ إِلَى حَفْظَةِ كُنُوزِ مَقَالَةِ الْمُؤْمِنِينَ؛ فَإِنَّ هَؤُلَاءِ كَلِمَاتُ الْكُنُوزِ حَتَّى تَكْتُبَهُنَّ فِي دِيْوَانِ الْكُنُوزِ. «

A number of our companions, from Sahl Bin Ziyad and Ahmad Bin Muhammad and Ali Bin Ibrahim, from his father, altogether from Al Hassan Bin Mahboub, from Malik Bin Atiyya, from Abu Hamza Al Sumaly,

(It has been narrated) from Abu Ja'far^{asws} having said: 'There is none from a servant saying when it is morning before the emergence of the sun, 'Allah^{azwj} is the Greatest! Allah^{azwj} is the Greatest of all, and Glory be to Allah^{azwj} morning and evening, and the abundant Praise is for Allah^{azwj} Lord^{azwj} of the worlds. There is no associate for Him^{azwj}, and Salawāts of Allah^{azwj} be upon Muhammad^{saww} and his^{saww} Progeny^{asws}, except that an Angel would initiate and make these to be in the middle of his wings, and ascend with these to the sky of the world.

So the Angels would be saying: 'What is with you?' So he would be Saying: 'With me are words which were spoke by a man from the Momineen, and these are such and such'. So they would be saying: 'May Allah^{azwj} have Mercy on the one who said these words, and Forgive (his sins) for him'.

He^{asws} said: 'And every time he passes by a sky, he would say similar to that to its inhabitants, so they would be saying: 'May Allah^{azwj} have Mercy on the one who said these words, and Forgive (his sins) for him', until he would end up with these to the Bearers of the Throne. So he would be saying to them: 'With me are words which were spoke by a man from the Momineen, and these are such and such'. So they would be saying: 'May Allah^{azwj} have Mercy on this servant, and Forgive (his sins) for him. Go with these to the guardians of the treasures of the speeches of the Momineen, for these words are the treasure, until they write these down in the Register of the Treasures''⁹⁰.

15. حُمَيْدُ بْنُ زِيَادٍ، عَنِ الْحَسَنِ بْنِ مُحَمَّدٍ بْنِ سَمَاعَةَ، عَنْ غَيْرِ وَاحِدٍ مِنْ أَصْحَابِهِ، عَنْ أَبَانَ بْنِ عُثْمَانَ، عَنْ عِيسَى بْنِ عَبْدِ اللَّهِ: عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ، قَالَ: « إِذَا أَصْبَحْتَ، فَقُلْ: اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنْ شَرِّ مَا خَلَقْتَ وَذَرَأْتَ وَبَرَأْتَ فِي بِلَادِكَ وَعِبَادِكَ؛ اللَّهُمَّ إِنِّي أَسْأَلُكَ بِجَلَالِكَ وَجَمَالِكَ وَحِلْمِكَ وَكَرَمِكَ كَذَا وَكَذَا. «

Humeyd Bin Ziyad, from Al Hassan Bin Muhammad Bin Sama'at, from someone else from his companions, from Aban Bin Usman, from Isa Bin Abdullah,

(It has been narrated) from Abu Abdullah^{asws} having said: ‘Whenever you wake up in the morning, so say, ‘O Allah^{azwj}! I seek Refuge with You^{azwj} from the evil of what You^{azwj} Created, and Spread and Released in Your^{azwj} Country, and among Your^{azwj} servants. O Allah^{azwj}! I ask You^{azwj} with Your^{azwj} Majesty and Your^{azwj} Beauty, and Your^{azwj} Forbearance, and Your^{azwj} Benevolence, such and such’’.⁹¹

16. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنْ حَمَّادِ بْنِ عِيسَى، عَنْ عَبْدِ اللَّهِ بْنِ مَيْمُونٍ: عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ: «أَنَّ عَلِيًّا عَلَيْهِ السَّلَامُ كَانَ يَقُولُ إِذَا أَصْبَحَ: “سُبْحَانَ اللَّهِ الْمَلِكِ الْقُدُّوسِ — ثَلَاثًا — ؛ اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنْ زَوَالِ نِعْمَتِكَ، وَمِنْ تَحْوِيلِ عَافِيَتِكَ، وَمِنْ فَجَاءَةِ نِقْمَتِكَ، وَمِنْ دَرَكِ الشَّقَاءِ، وَمِنْ شَرِّ مَا سَبَقَ فِي اللَّيْلِ ؛ اللَّهُمَّ إِنِّي أَسْأَلُكَ بِعِزَّةِ مُلْكِكَ وَشِدَّةِ قُوَّتِكَ وَبِعَظِيمِ سُلْطَانِكَ وَبِقُدْرَتِكَ عَلَى خَلْقِكَ” ثُمَّ سَلَّ حَاجَتَكَ».

Ali Bin Ibrahim, from his father, from Hammad Bin Isa, from Abdullah Bin Maymoun,

(It has been narrated) from Abu Abdullah^{asws} that Ali^{asws} was saying whenever it was morning: ‘Glory be to Allah^{azwj}, the King, the Holy’, three times. ‘O Allah^{azwj}! I seek Refuge with You^{azwj} from the decline of Your^{azwj} Bounties, and from the changes in the Good Health (from) You^{azwj}, and from sudden affliction, and from lowliness of the misery, and from the evil of what precedes in the night. O Allah^{azwj}! I ask You^{azwj} by the Mighty of Your^{azwj} Kingdom, and the Intensity of Your^{azwj} Strength, and by the Greatness of Your^{azwj} Authority, and by Your^{azwj} Power over Your^{azwj} creatures’. Then ask your need’.⁹²

17. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنْ حَمَّادٍ، عَنِ الْحُسَيْنِ بْنِ الْمُخْتَارِ، عَنِ الْعَلَاءِ بْنِ كَامِلٍ، قَالَ: سَمِعْتُ أَبَا عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ يَقُولُ: «(وَأَذْكُرُ رَبَّكَ فِي نَفْسِكَ تَضَرُّعًا وَخِيفَةً وَدُونَ الْجَهْرِ مِنَ الْقَوْلِ) عِنْدَ الْمَسَاءِ: لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ، لَهُ الْمُلْكُ، وَلَهُ الْحَمْدُ، يُحْيِي وَيُمِيتُ، وَيُمِيتُ وَيُحْيِي، وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ».

قَالَ: قُلْتُ: بِيَدِهِ الْخَيْرُ؟
قَالَ: «إِنَّ بِيَدِهِ الْخَيْرَ، وَلَكِنْ قُلْ كَمَا أَقُولُ لَكَ عَشْرَ مَرَّاتٍ ؛ وَ”أَعُوذُ بِاللَّهِ السَّمِيعِ الْعَلِيمِ” حِينَ تَطْلُعُ الشَّمْسُ وَحِينَ تَغْرُبُ عَشْرَ مَرَّاتٍ».

Ali Bin Ibrahim, from his father, from Hammad, from Al Husayn Bin Al Mukhtar, from Al A’ala Bin Kaamil who said,

‘I heard Abu Abdullah^{asws} saying: ‘And mention your Lord^{azwj} within yourself, humbly and fearfully and without being loud from the speech during the evening, ‘There is no god except Allah^{azwj}, Alone, there being no Associate for Him^{azwj}. For Him^{azwj} is the Kingdom and for Him^{azwj} is the Praise. He^{azwj} Causes to live and Causes to die, and He^{azwj} Causes to die and Causes to live, and He^{azwj} is Able upon everything’.

He (the narrator) said, ‘I said, ‘In His^{azwj} Hand is the goodness’. He^{asws} said: ‘In His^{azwj} Hand is the goodness, but say just as I^{asws} am saying it to you,

ten times, and, 'I seek Refuge with Allah^{azwj}, the Hearing, the Knowing', when the sun emerges and when it sets, ten times'.⁹³

18. عَلِيٌّ، عَنْ أَبِيهِ، عَنْ حَمَّادٍ، عَنْ حَرِيزٍ، عَنْ زُرَّارَةَ: عَنْ أَبِي جَعْفَرٍ عَلَيْهِ السَّلَامُ، قَالَ: « يَقُولُ بَعْدَ الصُّبْحِ: الْحَمْدُ لِرَبِّ الصُّبْحِ، الْحَمْدُ لِفَالِقِ الْإِصْبَاحِ ثَلَاثَ مَرَّاتٍ ؛ اللَّهُمَّ افْتَحْ لِي بَابَ الْأَمْرِ الَّذِي فِيهِ الْيُسْرُ وَالْعَافِيَةُ ؛ اللَّهُمَّ هَبْ لِي سَبِيلَهُ وَبَصِّرْنِي مَخْرَجَهُ ؛ اللَّهُمَّ إِنْ كُنْتُ قَضَيْتَ لِأَحَدٍ مِنْ خَلْقِكَ عَلَيَّ مَقْدَرَةً بِالشَّرِّ، فَخُذْهُ مِنْ بَيْنِ يَدَيْهِ، وَمِنْ خَلْفِهِ، وَعَنْ يَمِينِهِ، وَعَنْ شِمَالِهِ، وَمِنْ تَحْتِ قَدَمَيْهِ، وَمِنْ فَوْقِ رَأْسِهِ، وَاكْفِنِيهِ بِمَا شِئْتَ، وَمِنْ حَيْثُ شِئْتَ، وَكَيْفَ شِئْتَ ».

Ali, from his father, from Hammad, from Hareyz, from Zurara,

(It has been narrated) from Abu Ja'far^{asws} having said: '(You) should be saying after the morning, 'The Praise is for Allah^{azwj}, Lord^{azwj} of the morning. The Praise is for Allah^{azwj}, the Splitter of the morning', three times. 'O Allah^{azwj}! Open up for me the door of the Command which wherein is the prosperity and the good health. O Allah^{azwj}! Prepare its way for me and show me its exit. O Allah^{azwj}! If You^{azwj} have Ordained for anyone from Your^{azwj} creatures capability upon me with the evil, so Seize him from his front, and his back, and from his right, and from his left, and from beneath his feet, and from above his head, and Enshroud him with whatever You^{azwj} so Desire to, from wherever You^{azwj} so Desire to, and however You^{azwj} so Desire to''.⁹⁴

19. أَبُو عَلِيٍّ الْأَشْعَرِيُّ، عَنْ مُحَمَّدِ بْنِ عَبْدِ الْجَبَّارِ، عَنْ مُحَمَّدِ بْنِ إِسْمَاعِيلَ، عَنْ أَبِي إِسْمَاعِيلَ السَّرَّاجِ، عَنْ الْحُسَيْنِ بْنِ الْمُخْتَارِ، عَنْ رَجُلٍ: عَنْ أَبِي جَعْفَرٍ عَلَيْهِ السَّلَامُ، قَالَ: « مَنْ قَالَ إِذَا أَصْبَحَ: " اللَّهُمَّ إِنِّي أَصْبَحْتُ فِي ذِمَّتِكَ وَجَوَارِكَ ؛ اللَّهُمَّ إِنِّي أَسْتَوْدِعُكَ دِينِي وَنَفْسِي وَدُنْيَايَ وَآخِرَتِي وَأَهْلِي وَمَالِي، وَأَعُوذُ بِكَ يَا عَظِيمُ، مِنْ شَرِّ خَلْقِكَ جَمِيعًا، وَأَعُوذُ بِكَ مِنْ شَرِّ مَا يُبْلِسُ بِهِ إِبْلِيسُ وَجُنُودُهُ " إِذَا قَالَ هَذَا الْكَلَامَ، لَمْ يَضُرَّهُ يَوْمَهُ ذَلِكَ شَيْءٌ ؛ وَإِذَا أَمْسَى فَقَالَ، لَمْ يَضُرَّهُ تِلْكَ اللَّيْلَةُ شَيْءٌ إِنْ شَاءَ اللَّهُ تَعَالَى ».

Abu Ali Al Ashary, from Muhammad Bin Abdul Jabbar, from Muhammad Bin Ismail, from Abu Ismail Al Sarraj, from Al Husayn Bin Al Mukhtar, from a man,

(It has been narrated) from Abu Ja'far^{asws} having said: 'The one who says whenever it is morning, 'O Allah^{azwj}! I woke up in the morning in Your^{azwj} Guarantee and Your^{azwj} Proximity. O Allah^{azwj}! I entrust to You^{azwj}, my Religion, and myself, and my world, and my Hereafter, and my family, and my wealth; and I seek Refuge with You^{azwj}, O Magnificent, from the evil of Your^{azwj} creatures altogether, and I seek Refuge from the evil of what Iblees^{la} and his^{la} army confuse with'.

When he says this speech, nothing of that day of his would harm him; and when it is evening and he says this, nothing from that night would harm him, Allah^{azwj} Willing'.⁹⁵

20. عِدَّةٌ مِنْ أَصْحَابِنَا، عَنْ أَحْمَدَ بْنِ مُحَمَّدَ بْنِ عِيسَى، عَنْ الْحُسَيْنِ بْنِ سَعِيدٍ، عَنْ عُثْمَانَ بْنِ عِيسَى، عَنْ عَلِيِّ بْنِ أَبِي حَمْزَةَ، عَنْ أَبِي بصيرٍ، عَنْ أَبِي عَبْدِ اللَّهِ عليه السلام، قَالَ: «إِذَا صَلَّيْتَ الْمَغْرِبَ وَالْعَدَاةَ، فَقُلْ: «بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ، لِحَوْلٍ وَلِقُوَّةٍ إِلَّا بِاللَّهِ الْعَلِيِّ الْعَظِيمِ» سَبْعَ مَرَّاتٍ؛ فَإِنَّهُ مَنْ قَالَهَا لَمْ يَصِبْهُ جُذَامٌ، وَلَا بَرَصٌ، وَلَا جَنْوُنٌ، وَلَا سَبْعُونَ نَوْعًا مِنْ أَنْوَاعِ الْبَلَاءِ».

قَالَ: «وَتَقُولُ — إِذَا أَصْبَحْتَ وَأَمْسَيْتَ: «الْحَمْدُ لِلَّهِ الصَّبَاحِ، الْحَمْدُ لِلَّهِ الْإِصْبَاحِ — مَرَّتَيْنِ — الْحَمْدُ لِلَّهِ الَّذِي أَذْهَبَ اللَّيْلَ بِقُدْرَتِهِ، وَجَاءَ بِالنَّهَارِ بِرَحْمَتِهِ وَنَحْنُ فِي عَافِيَةٍ».

وَتَقْرَأُ آيَةَ الْكُرْسِيِّ، وَآخِرَ الْحَشْرِ، وَعَشْرَ آيَاتٍ مِنَ الصَّافَّاتِ، وَ (سُبْحَانَ رَبِّكَ رَبِّ الْعِزَّةِ عَمَّا يَصِفُونَ وَسَلَامٌ عَلَى الْمُرْسَلِينَ وَالْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ)، (سُبْحَانَ اللَّهِ حِينَ تُمْسُونَ وَحِينَ تُصْبِحُونَ وَلَهُ الْحَمْدُ فِي السَّمَاوَاتِ وَالْأَرْضِ وَعَشِيًّا وَحِينَ تُظْهِرُونَ يُخْرِجُ الْحَيَّ مِنَ الْمَيِّتِ وَيُخْرِجُ الْمَيِّتَ مِنَ الْحَيِّ وَيُخْيِ الْأَرْضَ بَعْدَ مَوْتِهَا وَكَذَلِكَ تُخْرَجُونَ) سُبُوحٌ قُدُوسٌ، رَبُّ الْمَلَائِكَةِ وَالرُّوحِ، سَبَقَتْ رَحْمَتُكَ غَضَبَكَ، لَا إِلَهَ إِلَّا أَنْتَ، سُبْحَانَكَ إِنِّي وَعِلْتُ سُوءًا، وَظَلَمْتُ نَفْسِي، فَاعْفِرْ لِي وَارْحَمْنِي وَتُبْ عَلَيَّ؛ إِنَّكَ أَنْتَ التَّوَّابُ الرَّحِيمُ».

A number of our companions, from Ahmad Bin Muhammad Bin Isa, from Al Husayn Bin Saeed, from Usman Bin Isa, from Ali Bin Abu Hamza, from Abu Baseer,

(It has been narrated) from Abu Abdullah^{asws} having said: ‘Whenever you pray the Maghrib Salat and the morning ones, so say, ‘In the Name of Allah^{azwj}, the Beneficent, the Merciful. There is neither Mighty nor Strength except with Allah^{azwj}, the Exalted, the Magnificent’, seven times, for the one who says it, he would neither be hit by the leprosy, nor vitiligo, nor insanity, nor seventy types from the types of afflictions’.

He^{asws} said: ‘And you should be saying when it is morning and evening, ‘The Praise is for the Splitter of the morning’, twice, ‘The Praise is for Allah^{azwj} Whom Removed the night by His^{azwj} Power and Came with the day by His^{azwj} Mercy and we are in good health’. And recite the Verse of the Chair (Ayat Al Kursy -2: 255), and the end (last Verse) of (Surah) Al Hashr (Chapter 59), and ten Verses from (Surah) Al Saffat (Chapter 37), and [37: 180] Glory be to your Lord, the Lord of Honour, from what they are describing [37: 181] And peace be on the Rasools [37: 182] And the Praise is due to Allah, the Lord of the Worlds’.

[30: 17] Therefore Glorify Allah when you come up to the evening and when you come up to the morning [30: 18] And for Him is the Praise in the skies and the earth, and at sunset and when you come up to midday [30: 19] He Extracts the living from the dead and Extracts the dead from the living, and Revives the earth after its death, and thus shall you be coming out.

Glorious, Holy is the Lord of the Angels and the Spirit! Your^{azwj} Mercy precedes Your^{azwj} Anger. There is no god except You^{azwj}. Glory be to You^{azwj}! I have done evil and been unjust to myself, therefore Forgive (my sins) for me and be Merciful to me, and Turn towards me, You^{azwj} are the Oft-Turning, the Merciful”.⁹⁶

21. عَلِيٌّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنْ ابْنِ أَبِي عُمَيْرٍ، عَنْ مُعَاوِيَةَ بْنِ عَمَّارٍ: عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ: «اللَّهُمَّ لَكَ الْحَمْدُ، أَحْمَدُكَ وَأَسْتَعِينُكَ وَأَنْتَ رَبِّي وَأَنَا عَبْدُكَ؛ أَصْبَحْتُ عَلَى عَهْدِكَ وَوَعْدِكَ، وَأُؤْمِنُ بِوَعْدِكَ، وَأُوفِي بِعَهْدِكَ مَا اسْتَطَعْتُ، وَلَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ وَحْدَهُ لَا شَرِيكَ لَهُ، وَأَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ؛

أَصْبَحْتُ عَلَى فِطْرَةِ الْإِسْلَامِ وَكَلِمَةِ الْإِخْلَاصِ وَمِلَّةِ إِبْرَاهِيمَ وَدِينِ مُحَمَّدٍ ﷺ، عَلَى ذَلِكَ أَحْيَا وَأَمُوتُ إِنْ شَاءَ اللَّهُ؛ اللَّهُمَّ أَحْنِنِي مَا أَحْيَيْتَنِي بِهِ، وَأَمِتْنِي إِذَا أَمِتْنِي عَلَى ذَلِكَ، وَابْعَثْنِي إِذَا بَعَثْتَنِي عَلَى ذَلِكَ، أَبْتَغِي بِذَلِكَ رِضْوَانَكَ وَاتِّبَاعَ سَبِيلِكَ، إِلَيْكَ أَلْجَأْتُ ظَهْرِي، وَإِلَيْكَ فَوَّضْتُ أَمْرِي؛ أَلْ مُحَمَّدٌ أُمِّتِي، لَيْسَ لِي أُمَّةٌ غَيْرُهُمْ، بِهِمْ أَتَمُّ، وَإِيَاهُمْ أَتَوَلَّى، وَبِهِمْ أَقْتَدِي؛ اللَّهُمَّ اجْعَلْهُمْ أَوْلِيَاءِي فِي الدُّنْيَا وَالْآخِرَةِ، وَاجْعَلْنِي أَوْلِيَاءَهُمْ، وَأُعَادِي أَعْدَاءَهُمْ فِي الدُّنْيَا وَالْآخِرَةِ، وَأَلْحِقْنِي بِالصَّالِحِينَ وَأَبَائِي مَعَهُمْ».

Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Muawiya Bin Ammar,

(It has been narrated) from Abu Abdullah^{asws}: ‘(You should be saying), ‘O Allah^{azwj}! For You^{azwj} is the Praise. I praise You^{azwj} and seek Your^{azwj} Assistance, and You^{azwj} are my Lord^{azwj} and I am Your^{azwj} servant. I woke up in the morning upon Your^{azwj} Covenant and Your^{azwj} Promise, and I believe in Your^{azwj} Promise and am loyal with Your^{azwj} Covenant to what is my capacity. And there is neither Might nor Strength except with Allah^{azwj}, Alone, there being no associate for Him^{azwj}. And I testify that Muhammad^{saww} is His^{azwj} servant and His^{azwj} Rasool^{saww}.

I woke up in the morning upon the nature of Al-Islam, and the sincere Kalima (phrase), and the Nation of Ibrahim^{as}, and Religion of Muhammad^{saww}. Upon that I live and would be dying, Allah^{azwj} Willing. O Allah^{azwj}! Cause me to live with what I am living with, and Cause me to die when You^{azwj} Cause me to die, to be upon that, and Resurrect me when You^{azwj} Resurrect me, to be upon that, seeking Your^{azwj} Pleasure with that, and seeking Your^{azwj} Way to You^{azwj} and seek my Backing, and to You^{azwj} I delegate my affairs.

The Progeny^{asws} of Muhammad^{saww} are my Imams^{asws}, there being no Imams^{asws} for me apart from them. By them^{asws} I follow and it is them^{asws} I befriend, and by them I am Guided. O Allah^{azwj}! Make them as my Guardians^{asws} in the world and the Hereafter, and Make me a friend of their^{asws} friends, and an enemy of their^{asws} enemies in the world and the Hereafter, and Join me up with the righteous ones, and my forefathers with them’.⁹⁷

22. أَبُو عَلِيٍّ الْأَشْعَرِيُّ، عَنْ مُحَمَّدِ بْنِ عَبْدِ الْجَبَّارِ، عَنْ صَفْوَانَ، عَمَّنْ ذَكَرَهُ: عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ، قَالَ: قُلْتُ لَهُ: عَلِّمْنِي شَيْئاً أَقُولُهُ إِذَا أَصْبَحْتُ وَإِذَا أَمْسَيْتُ. فَقَالَ: «قُل: الْحَمْدُ لِلَّهِ الَّذِي يَفْعَلُ مَا يَشَاءُ، وَلَا يَفْعَلُ مَا يَشَاءُ غَيْرُهُ؛ الْحَمْدُ لِلَّهِ كَمَا يُحِبُّ اللَّهُ أَنْ يُحَمِّدَ؛ الْحَمْدُ لِلَّهِ كَمَا هُوَ أَهْلُهُ؛ اللَّهُمَّ ادْخُلْنِي فِي كُلِّ خَيْرٍ ادْخَلْتَ فِيهِ مُحَمَّدًا وَآلَ مُحَمَّدٍ، وَأَخْرِجْنِي مِنْ كُلِّ سُوءٍ أَخْرَجْتَ مِنْهُ مُحَمَّدًا وَآلَ مُحَمَّدٍ، وَصَلَّى اللَّهُ عَلَى مُحَمَّدٍ وَآلِ مُحَمَّدٍ.»

Abu Ali Al Ashary, from Muhammad Bin Abdul Jabbar, from Safwan, from the one who mentioned it,

(It has been narrated) from Abu Abdullah^{asws}, said, 'I said to him^{asws}, 'Teach me something I can say when it is morning and when it is evening'. So he^{asws} said: 'Say, 'The Praise is for Allah^{azwj} Who Does whatever He^{azwj} so Desires to, and does not Do what others desire. The Praise is for Allah^{azwj} just as Allah^{azwj} Loves to be praised. The Praise is for Allah^{azwj} just as He^{azwj} is Rightful of it.

O Allah^{azwj}! Enter me into every goodness wherein You^{azwj} Entered Muhammad^{saww} and the Progeny^{asws} of Muhammad^{saww} into, and Keep me away from every evil which You^{azwj} Kept Muhammad^{saww} and the Progeny^{asws} of Muhammad^{saww} away from, and Send Salawāts upon Muhammad^{saww} and the Progeny^{asws} of Muhammad^{saww}. 98

23. عِدَّةٌ مِنْ أَصْحَابِنَا، عَنْ أَحْمَدَ بْنِ مُحَمَّدَ بْنِ خَالِدٍ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ حَمَّادٍ الْكُوفِيِّ، عَنْ عَمْرِو بْنِ مُصْعَبٍ، عَنْ فُرَاتِ بْنِ الْأَحْنَفِ: عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ، قَالَ: «مَهْمَا تَرَكْتَ مِنْ شَيْءٍ، فَلَا تَتْرُكْ أَنْ تَقُولَ فِي كُلِّ صَبَاحٍ وَمَسَاءٍ: اللَّهُمَّ إِنِّي أَصْبَحْتُ أَسْتَغْفِرُكَ فِي هَذَا الصَّبَاحِ وَفِي هَذَا الْيَوْمِ لِأَهْلِ رَحْمَتِكَ، وَأَبْرَأُ إِلَيْكَ مِنْ أَهْلِ لَعْنَتِكَ؛ اللَّهُمَّ إِنِّي أَصْبَحْتُ أَبْرَأُ إِلَيْكَ فِي هَذَا الْيَوْمِ وَفِي هَذَا الصَّبَاحِ مِنْ نَحْنُ بَيْنَ ظَهْرَانِهِمْ مِنَ الْمُشْرِكِينَ، وَمِمَّا كَانُوا يَعْبُدُونَ؛ إِنَّهُمْ كَانُوا قَوْمَ سُوءٍ فَاسِقِينَ؛ اللَّهُمَّ اجْعَلْ مَا أُنَزَّلَتْ مِنَ السَّمَاءِ إِلَى الْأَرْضِ فِي هَذَا الصَّبَاحِ وَفِي هَذَا الْيَوْمِ بَرَكَةً عَلَى أَوْلِيَائِكَ، وَعِقَاباً عَلَى أَعْدَائِكَ؛ اللَّهُمَّ وَالِ مَنْ وَالَكَ، وَعَادِ مَنْ عَادَكَ؛ اللَّهُمَّ احْتَمِ لِي بِالْإِيمَانِ وَالْإِيمَانِ كُلَّمَا طَلَعَتْ شَمْسٌ أَوْ غَرَبَتْ؛ اللَّهُمَّ اغْفِرْ لِي وَلِوَالِدَيَّ، وَارْحَمْهُمَا كَمَا رَبَّيَانِي صَغِيراً؛ اللَّهُمَّ اغْفِرْ لِلْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ، وَالْمُسْلِمِينَ وَالْمُسْلِمَاتِ، الْأَحْيَاءِ مِنْهُمْ وَالْأَمْوَاتِ؛ اللَّهُمَّ إِنَّكَ تَعْلَمُ مَنْقَلِبَهُمْ وَمَتَوَاهِمُ؛ اللَّهُمَّ احْفَظْ إِمَامَ الْمُسْلِمِينَ بِحِفْظِ الْإِيمَانِ، وَانصُرْهُ نَصراً عَزِيزاً، وَافْتَحْ لَهُ فَتْحاً يَسِيراً، وَاجْعَلْ لَهُ وَلَئاً مِنْ لَدُنْكَ سُلْطَاناً نَصِيراً؛ اللَّهُمَّ الْعَنِ فُلَاناً وَفُلَاناً، وَالْفِرْقَ الْمُخْتَلِفَةَ عَلَى رَسُولِكَ وَوَلَاةِ الْأَمْرِ بَعْدَ رَسُولِكَ، وَالْأَئِمَّةَ مِنْ بَعْدِهِ وَشِيعَتِهِمْ، وَأَسْأَلُكَ الزِّيَادَةَ مِنْ فَضْلِكَ، وَالْإِقْرَارَ بِمَا جَاءَ مِنْ عِنْدِكَ، وَالتَّسْلِيمَ لِأَمْرِكَ، وَالْمَحَافَظَةَ عَلَى مَا أَمَرْتَ بِهِ؛ لَا أَبْتَغِي

بِهِ بَدَلًا، وَلَأَشْتَرِي بِهِ ثَمَنًا قَلِيلًا؛ اللَّهُمَّ اهْدِنِي فِيمَنْ هَدَيْتَ، وَقِنِي شَرَّ مَا قَضَيْتَ؛ إِنَّكَ تَقْضِي وَلَاقِضِي عَلَيْكَ، وَلَا يَذِلُّ مَنْ وَالَيْتَ، تَبَارَكْتَ وَتَعَالَيْتَ، سُبْحَانَكَ رَبَّ الْبَيْتِ، تَقَبَّلْ مِنِّي دُعَائِي؛ وَ مَا تَقَرَّبْتُ بِهِ إِلَيْكَ مِنْ خَيْرٍ فَضَاعَفْهُ لِي أضعافاً كَثِيرَةً، وَأَتَنَا مِنْ لَدُنْكَ أَجْرًا عَظِيمًا؛ رَبِّ مَا أَحْسَنَ مَا أَبْلَيْتَنِي! وَأَعْظَمَ مَا أَعْطَيْتَنِي! وَأَطْوَلَ مَا عَافَيْتَنِي! وَأَكْثَرَ مَا سَتَرْتَ عَلَيَّ! فَلَكَ الْحَمْدُ يَا إِلَهِي كَثِيرًا طَيِّبًا مُبَارَكًا عَلَيْهِ مَلَأَ السَّمَاوَاتِ وَمَلَأَ الْأَرْضَ وَمَلَأَ مَا شَاءَ رَبِّي كَمَا يُحِبُّ وَيَرْضَى، وَكَمَا يَنْبَغِي لَوَجْهِ رَبِّي ذِي الْجَلَالِ وَالْإِكْرَامِ».

A number of our companions, from Ahmad Bin Muhammad Bin Khalid, from Abdul Rahman Bin Hammad Al Kufy, from Amro Bin Mus'ab, from Furat Bin Al Ahnaf,

(It has been narrated) from Abu Abdullah^{asws} having said: 'From whatever you leave out from anything, so do not leave out saying during every morning and evening, 'O Allah^{azwj}! I come to be seeking Your^{azwj} Forgiveness in this morning and in this day of those deserving of Your^{azwj} Mercy, and disavow to You^{azwj} from the ones deserving of Your^{azwj} Curse. O Allah^{azwj}! I come to be disavowing from the ones we are among apparently, from the Polytheists and from whatever they are worshipping, to Your^{azwj} (presence) during this day and during this morning. They were an evil people, wicked.

O Allah^{azwj}! Make whatever You^{azwj} Send down from the sky to the earth during this morning and during this day, to be a Blessing upon Your^{azwj} friends, and a Punishment upon Your^{azwj} enemies. O Allah^{azwj}! I befriend the one befriends You^{azwj} and am an enemy to the one who is inimical to You^{azwj}. O Allah^{azwj}! Cause it to end for me with the safety and the Eman every time the sun emerges or sets. O Allah^{azwj}! Forgive (my sins) for me, and for my parents, [17: 24] Have Mercy upon them, as they brought me up (when I was) little.

O Allah^{azwj}! Forgive (the sins of) the Momineen, and the Mominaat (female Believers), and the Muslim men and the Muslim women, the living ones from them and the deceased. O Allah^{azwj}! You^{azwj} Know their activities and their dwellings. O Allah^{azwj}! Protect the Imam^{asws} of the Muslims with the protection of the Eman, and Help him^{asws} with a Strong Help, and Grant an easy victory for him^{asws}, and Make for him^{asws} and for us, from You^{azwj}, a persistence helper'.

O Allah^{azwj}! Curse so and so, and so and so, and the group which differed upon Your^{azwj} Rasool^{saww}, and the Masters^{asws} of the Command after Your^{azwj} Rasool^{saww} and the Imams^{asws} from after him^{saww}, and their^{asws} Shias. And I ask You^{azwj} of the increase from Your^{azwj} Grace, and the acknowledgement with whatever has come from Your^{azwj} Presence, and the submission to Your^{azwj} Command and the preservation upon whatever You^{azwj} have Commanded with. I neither seek an exchange with it nor sell it for a little price.

O Allah^{azwj}! Guide me among the ones You^{azwj} Guided, and Save me from the evil of what You^{azwj} have Ordained. You^{azwj} Ordained and there is no Ordainment upon You^{azwj}, nor would the one who befriends You^{azwj} be humiliated. You^{azwj} are Blessed and Exalted. Glory be to You^{azwj}, Lord^{azwj} of

the House (Kabah). Accept my supplication from me and what I can be closer to You^{azwj} with from goodness, and Multiply it for me with a huge multiple, and Give us from You^{azwj}, Mercy and a great Recompense.

Lord^{azwj}! How excellent is what You^{azwj} Tried me with, and how great was what You^{azwj} Gave me and Prolonged my good health, and how frequently You^{azwj} Veiled upon me. So, for You^{azwj} is the Praise, O my God, abundant, good, Blessed upon the communities of the skies and the communities of the earth, and whatever my Lord^{azwj} so Desires, just as He^{azwj} Loves, and is Pleased with, and just as it is befitting for the Face of my Lord^{azwj}, the One with Majesty and the Benevolence⁹⁹.

24. عَنْهُ، عَنْ إِسْمَاعِيلَ بْنِ مِهْرَانَ، عَنْ حَمَّادِ بْنِ عُثْمَانَ، قَالَ: سَمِعْتُ أَبَا عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ يَقُولُ: «مَنْ قَالَ: "مَا شَاءَ اللَّهُ كَانَ، لَاحَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ الْعَلِيِّ الْعَظِيمِ" مِائَةَ مَرَّةٍ حِينَ يُصَلِّيُ الْفَجْرَ، لَمْ يَرِ يَوْمَهُ ذَلِكَ شَيْئًا يَكْرَهُهُ».

From him, from Ismail Bin Mihran, from Hammad Bin Usman who said, 'I heard Abu Abdullah^{asws} saying: 'The one who says, 'Whatever Allah^{azwj} so Desires happens, there is neither Mighty nor Strength except with Allah^{azwj}, the Exalted, the Magnificent', one hundred times when he prays the Fajr Salat, would not see during that day of his, anything he would dislike'.¹⁰⁰

25. عَنْهُ، عَنْ إِسْمَاعِيلَ بْنِ مِهْرَانَ، عَنْ عَلِيِّ بْنِ أَبِي حَمْزَةَ، عَنْ أَبِي بصير: عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ، قَالَ: «مَنْ قَالَ فِي دُبْرِ صَلَاةِ الْفَجْرِ وَفِي دُبْرِ صَلَاةِ الْمَغْرِبِ سَبْعَ مَرَّاتٍ: "بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ، لَاحَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ الْعَلِيِّ الْعَظِيمِ" دَفَعَ اللَّهُ — عَزَّ وَجَلَّ — عَنْهُ سَبْعِينَ نَوْعًا مِنْ أَنْوَاعِ الْبَلَاءِ، أَهْوَنُهَا الرِّيحُ وَالْبَرَصُ وَالْجُنُونُ؛ وَإِنْ كَانَ شَقِيًّا مُحِيٍّ مِنَ الشَّقَاءِ، وَكُتِبَ فِي السُّعْدَاءِ».

From him, from Ismail Bin Mihran, from Ali Bin Abu Hamza, from Abu Baseer,

(It has been narrated) from Abu Abdullah^{asws} having said: 'The one who says at the end of the Fajr Salat and at the end of the Maghrib Salat, seven times, 'In the Name of Allah^{azwj} the Beneficent, the Merciful. There is neither Might nor Strength except with Allah^{azwj}, the Exalted, the Magnificent', Allah^{azwj} Mighty and Majestic would repel from him seventy types from the types of afflictions, the easiest of it being the wind (hurricane), and the vitiligo, and the insanity. And he if was a wretch, the wretchedness would be Deleted from him, and he would be Written in to be among the fortunate ones'.¹⁰¹

26. وَفِي رَوَايَةِ سَعْدَانَ، عَنْ أَبِي بصير: عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ، مِثْلَهُ إِلَّا أَنَّهُ قَالَ: «أَهْوَنُهُ الْجُنُونُ وَالْجَذَامُ وَالْبَرَصُ؛ وَإِنْ كَانَ شَقِيًّا رَجَوْتُ أَنْ يُحَوِّلَهُ اللَّهُ — عَزَّ وَجَلَّ — إِلَى السَّعَادَةِ».

And in a report of Sa'dan from Abu Baseer,

(It has been narrated) from Abu Abdullah^{asws}, similar to it, except that he^{asws} said: 'The easiest of it being the insanity, and the leprosy, and the

vitiligo. And if he was a wretch, it would be imminent that Allah^{azwj} Mighty and Majestic would Transform him to be the fortunate one'.¹⁰²

27. عَنْهُ، عَنْ ابْنِ فَضَّالٍ، عَنِ الْحَسَنِ بْنِ الْجَهْمِ: عَنْ أَبِي الْحَسَنِ عَلَيْهِ السَّلَامُ، مِثْلَهُ إِلَّا أَنَّهُ قَالَ: « يَقُولُهَا ثَلَاثَ مَرَّاتٍ حِينَ يُصْبِحُ، وَثَلَاثَ مَرَّاتٍ حِينَ يُمَسِّي، لَمْ يَخَفْ شَيْطَانًا وَلَا سُلْطَانًا وَلَا بَرَصًا وَلَا جُذَامًا » وَلَمْ يَقُلْ: سَبْعَ مَرَّاتٍ. قَالَ أَبُو الْحَسَنِ عَلَيْهِ السَّلَامُ: « وَأَنَا أَقُولُهَا مِائَةَ مَرَّةٍ ».

From him, from Ibn Fazzal, from Al Hassan Bin Al Jaham,

(It has been narrated) from Abu Al-Hassan^{asws}, similar to it, except that he^{asws} said: 'Saying it three times when it is morning, and three times when it is evening, he would neither fear a Satan^{la}, nor a ruling authority, nor vitiligo, nor leprosy', and he^{asws} did not say it 'seven times'. Abu Al-Hassan^{asws} said: 'And I^{asws} say it one hundred times'.¹⁰³

28. عَنْهُ، عَنْ عُثْمَانَ بْنِ عِيسَى، عَنْ سَمَاعَةَ: عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ، قَالَ: « إِذَا صَلَّيْتَ الْغَدَاةَ وَالْمَغْرِبَ، فَقُلْ: “ بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ، لِحَوْلٍ وَلِقُوَّةٍ إِلَّا بِاللَّهِ الْعَلِيِّ الْعَظِيمِ ” سَبْعَ مَرَّاتٍ ؛ فَإِنَّهُ مَنْ قَالَهَا لَمْ يَصِبْهُ جُنُونٌ وَلَا جُذَامٌ وَلَا بَرَصٌ، وَلَا سَبْعُونَ نَوْعًا مِنْ أَنْوَاعِ الْبَلَاءِ ».

From him, from Usman Bin Isa, from Sama'at,

(It has been narrated) from Abu Abdullah^{asws} having said: 'Whenever you pray the morning Salat and the Maghrib, so say, 'In the Name of Allah^{azwj} the Beneficent, the Merciful. There is neither Might nor Strength except with Allah^{azwj} with Allah^{azwj} the Exalted, the Magnificent', seven times, for the one who says it would not be hit by insanity, nor leprosy, nor vitiligo, nor seventy types from the types of afflictions'.¹⁰⁴

29. عَنْهُ، عَنْ مُحَمَّدِ بْنِ عَبْدِ الْحَمِيدِ، عَنْ سَعْدِ بْنِ زَيْدٍ، قَالَ: قَالَ أَبُو الْحَسَنِ عَلَيْهِ السَّلَامُ: « إِذَا صَلَّيْتَ الْمَغْرِبَ، فَلَا تَبْسُطَ رِجْلَكَ وَلَتُكَلِّمْ أَحَدًا حَتَّى تَقُولَ مِائَةَ مَرَّةٍ: “ بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ، لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ الْعَلِيِّ الْعَظِيمِ ”، وَمِائَةَ مَرَّةٍ فِي الْغَدَاةِ ؛ فَمَنْ قَالَهَا دَفَعَ اللَّهُ عَنْهُ مِائَةَ نَوْعٍ مِنْ أَنْوَاعِ الْبَلَاءِ، أَدْنَى نَوْعٍ مِنْهَا الْبَرَصُ وَالْجُذَامُ، وَالشَّيْطَانُ وَالسُّلْطَانُ ».

From him, from Muhammad Bin Abdul Hameed, from Sa'ad Bin Zayd who said,

'Abu Al-Hassan^{asws} said: 'Whenever you pray Al-Maghrib Salāt, so do not extend your legs and do not speak to anyone until you say ten times, 'In the Name of Allah^{azwj} the Beneficent, the Merciful. There is neither Might nor Strength except with Allah^{azwj}, the Exalted, the Magnificent', and one hundred times during the morning (Salat). So the one who says it, Allah^{azwj} would Repel from him, one hundred types from the types of afflictions, the least from it being the vitiligo, and the leprosy, and the Satan^{la}, and the ruling authority'.¹⁰⁵

30. عَنْهُ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ حَمَّادٍ، عَنْ عَبْدِ اللَّهِ بْنِ إِبْرَاهِيمَ الْجَعْفَرِيِّ، قَالَ: سَمِعْتُ أَبَا الْحَسَنِ عَلَيْهِ السَّلَامُ يَقُولُ: «إِذَا أَمْسَتِ فَنَظَرْتَ إِلَى الشَّمْسِ فِي غُرُوبٍ وَإِدْبَارٍ، فَقُلْ: بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ (الْحَمْدُ لِلَّهِ الَّذِي لَمْ يَتَّخِذْ وَلَدًا وَلَمْ يَكُنْ لَهُ شَرِيكٌ فِي الْمُلْكِ) الْحَمْدُ لِلَّهِ الَّذِي يَصِفُ وَلَا يُوصَفُ، وَيَعْلَمُ وَلَا يُعْلَمُ (يَعْلَمُ خَائِنَةَ الْأَعْيُنِ وَمَا تُخْفِي الصُّدُورُ) أَعُوذُ بِوَجْهِ اللَّهِ الْكَرِيمِ، وَبِاسْمِ اللَّهِ الْعَظِيمِ مِنْ شَرِّ مَا ذَرَأَ وَمَا بَرَأَ، وَمِنْ شَرِّ مَا تَحْتَ الثَّرَى، وَمِنْ شَرِّ مَا ظَهَرَ وَمَا بَطَنَ، وَمِنْ شَرِّ مَا كَانَ فِي اللَّيْلِ وَالنَّهَارِ، وَمِنْ شَرِّ أَبِي مُرَّةٍ وَمَا وَلَدَ، وَمِنْ شَرِّ الرَّسِيسِ، وَمِنْ شَرِّ مَا وَصَفْتُ وَمَا لَمْ أَصِفْ، فَالْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ».

ذَكَرَ أَنَّهَا أَمَانٌ مِنَ السَّبْعِ وَمِنَ الشَّيْطَانِ الرَّجِيمِ وَمِنْ ذُرِّيَّتِهِ.

قَالَ: «وَكَانَ أَمِيرُ الْمُؤْمِنِينَ عَلَيْهِ السَّلَامُ يَقُولُ إِذَا أَصْبَحَ: سُبْحَانَ اللَّهِ الْمَلِكِ الْقُدُّوسِ — ثَلَاثًا — ؛ اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنْ زَوَالِ نِعْمَتِكَ، وَمِنْ تَحْوِيلِ عَافِيَتِكَ، وَمِنْ فَجَاءَةِ نِقْمَتِكَ، وَمِنْ دَرَكِ الشَّقَاءِ، وَمِنْ شَرِّ مَا سَبَقَ فِي الْكِتَابِ ؛ اللَّهُمَّ إِنِّي أَسْأَلُكَ بِعِزَّةِ مُلْكِكَ وَشِدَّةِ قُوَّتِكَ، وَبِعَظِيمِ سُلْطَانِكَ، وَبِقُدْرَتِكَ عَلَى خَلْقِكَ».

From him, from Abdul Rahman Bin Hammad, from Abdullah Bin Ibrahim Al Ja'fary who said,

'I heard Abu Al-Hassan^{asws} saying: 'Whenever evening comes, so look at the sun in the west and its setting, so say, 'In the Name of Allah^{azwj} the Beneficent, the merciful. The Praise is for Allah^{azwj} Who did not Take a son and there does not happen to be an associate for Him^{azwj} in the Kingdom. The Praise is for Allah^{azwj} Who Describes and cannot be described, and He^{azwj} Knows and cannot be known. He^{azwj} Knows the treachery of the eyes and what the chests conceal.

I seek Refuge with the Benevolent Face of Allah^{azwj}, and by the Magnificent Name of Allah^{azwj}, from the evil of what is spread and settled, and the evil of what is beneath the surface, and from the evil of what is apparent and what is hidden, and from the evil of what was in the night and the day, and from the evil of Abu Murra (Satan^{la}) and what he^{la} begot, and from the evil of the allurements, and from the evil of what can be described and what cannot be described. So the Praise is for Allah^{azwj}, Lord^{azwj} of the worlds'. He^{asws} mentioned that it is a safety from the predatory animals and from the Pelted Satan^{la}, and from his^{la} offspring^{la}.

He^{asws} said: 'And it was so that Amir Al-Momineen^{asws} was saying: 'Whenever it is morning, (say), 'Glory be to Allah^{azwj}, the King, the Holy', three times. 'O Allah^{azwj}! I seek Refuge with You^{azwj} from the decline of Your^{azwj} Bounties, and from the changing of my good health, and from the sudden afflictions, and from the lowliness of the wretchedness, and from the evil of what preceded in the Book. O Allah^{azwj}! I ask You^{azwj} by the Might of Your^{azwj} Kingdom and the Intensity of Your^{azwj} Strength, and by the Magnificence of Your^{azwj} Authority, and by Your^{azwj} power over Your^{azwj} creatures'.¹⁰⁶

31. عَنْهُ، عَنْ مُحَمَّدٍ بْنِ عَلِيٍّ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي هَاشِمٍ، عَنْ أَبِي خَدِيجَةَ: عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ، قَالَ: «إِنَّ الدُّعَاءَ قَبْلَ طُلُوعِ الشَّمْسِ وَقَبْلَ غُرُوبِهَا سُنَّةٌ وَاجِبَةٌ مَعَ طُلُوعِ الْفَجْرِ وَالْمَغْرِبِ، تَقُولُ: «لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ، لَهُ الْمُلْكُ، وَلَهُ الْحَمْدُ، يُحْيِي وَيُمِيتُ، وَيُمْيْتُ وَيُحْيِي، وَهُوَ حَيٌّ لَا يَمُوتُ، بِيَدِهِ الْخَيْرُ، وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ» عَشْرَ مَرَّاتٍ، وَتَقُولُ: «أَعُوذُ بِاللَّهِ السَّمِيعِ الْعَلِيمِ مِنْ هَمَزَاتِ الشَّيَاطِينِ، وَأَعُوذُ بِكَ رَبَّ أَنْ يَحْضُرُونِ، إِنَّ اللَّهَ هُوَ السَّمِيعُ الْعَلِيمُ» عَشْرَ مَرَّاتٍ قَبْلَ طُلُوعِ الشَّمْسِ وَقَبْلَ الْغُرُوبِ؛ فَإِنْ نَسِيتَ، قَضَيْتَ، كَمَا تَقْضِي الصَّلَاةَ إِذَا نَسَيْتَهَا».

From him, from Muhammad Bin Ali, from Abdul Rahman Bin Abu Hashim, from Abu Khadeeja,

(It has been narrated) from Abu Abdullah^{asws} having said: The supplication before the emergence of the sun and before its setting is a Sunnah, an Obligation with the emergence of the dawn and the Maghrib. You should be saying, 'There is no god except Allah^{azwj}, Alone, there being no associates for Him^{azwj}. The Kingdom is for Him^{azwj}, and for Him^{azwj} is the Praise. He^{azwj} Causes to live and He^{azwj} Causes to die, and He^{azwj} Causes to die and He^{azwj} Causes to live, and He^{azwj} is Living and will not be dying. In His^{azwj} Hand is the goodness, and He^{azwj} is Able over everything', ten times.

And you should be saying, 'I seek Refuge with Allah^{azwj}, the Hearing, the Knowing, from the suggestion of the Satan^{la}, and I seek Refuge with You^{azwj}, Lord^{azwj}, that they would be approaching me. Allah^{azwj}, He^{azwj} is the Hearing, the Knowing', ten times before the emergence of the sun and before the setting. So if you were to forget, so make up for it just as you make up for the Salat when you forget it'.¹⁰⁷

32. عَنْهُ، عَنْ مُحَمَّدٍ بْنِ عَلِيٍّ، عَنْ أَبِي جَمِيلَةَ، عَنْ مُحَمَّدٍ بْنِ مَرْوَانَ: عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ، قَالَ: «قُلْ: «أَسْتَعِذُّ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ، وَأَعُوذُ بِاللَّهِ أَنْ يَحْضُرُونِ، إِنَّ اللَّهَ هُوَ السَّمِيعُ الْعَلِيمُ»؛ وَقُلْ: لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ، يُحْيِي وَيُمِيتُ، وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ».

قَالَ: فَقَالَ لَهُ رَجُلٌ: مَفْرُوضٌ هُوَ؟ قَالَ: «نَعَمْ، مَفْرُوضٌ مَحْدُودٌ، تَقُولُهُ قَبْلَ طُلُوعِ الشَّمْسِ وَقَبْلَ الْغُرُوبِ عَشْرَ مَرَّاتٍ، فَإِنْ فَاتَكَ شَيْءٌ، فَاقْضِهِ مِنَ اللَّيْلِ وَالنَّهَارِ».

From him, from Muhammad Bin Ali, from Abu Jameela, from Muhammad Bin Marwan,

(It has been narrated) from Abu Abdullah^{asws} having said: 'Say, 'I seek Refuge with Allah^{azwj} from the Pelted Satan^{la}, and I seek Refuge with Allah^{azwj}, that he^{la} would approach me, and that Allah^{azwj}, He^{azwj} is the Hearing, the Knowing'.

And say, 'There is no god except Allah^{azwj}, Alone, there being no associate for Him^{azwj}. He^{azwj} Causes to live and He^{azwj} Causes to die, and He^{azwj} is Able upon every thing'.

He (the narrator) said, ‘So a man said to him^{asws}, ‘Is it an Obligation?’ He^{asws} said: ‘Yes, an Obligation, Limited. You should be saying before the emergence of the sun and before the setting, ten times. So if something is missed by you, so make up for it, from the night and the day’.¹⁰⁸

33. عَنْهُ، عَنْ إِسْمَاعِيلَ بْنِ مِهْرَانَ، عَنْ رَجُلٍ، عَنْ إِسْحَاقَ بْنِ عَمَّارٍ، عَنِ الْعَلَاءِ بْنِ كَامِلٍ، قَالَ: قَالَ أَبُو عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ: «إِنَّ مِنَ الدُّعَاءِ مَا يَنْبَغِي لِصَاحِبِهِ إِذَا نَسِيَ أَنْ يَقْضِيَهُ، يَقُولُ بَعْدَ الْعَدَاةِ: “لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ، لَهُ الْمُلْكُ، وَلَهُ الْحَمْدُ، يُحْيِي وَيُمِيتُ، وَيُمْمِيتُ وَيُحْيِي، وَهُوَ حَيٌّ لَا يَمُوتُ، بِيَدِهِ الْخَيْرُ كُلُّهُ، وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ” عَشْرَ مَرَّاتٍ، وَيَقُولُ: “أَعُوذُ بِاللَّهِ السَّمِيعِ الْعَلِيمِ” عَشْرَ مَرَّاتٍ؛ فَإِذَا نَسِيَ مِنْ ذَلِكَ شَيْئًا، كَانَ عَلَيْهِ قَضَاؤُهُ».

From him, from Ismail Bin Mihran, from a man, from Is’haq Bin Ammar, from Al A’ala Bin Kamil who said,

‘Abu Abdullah^{asws} said: ‘From the supplication what is befitting for its performer when he forgets it, that he should make up for it, is that he should be saying after the morning (Salat), ‘There is no god except Allah^{azwj}, Alone, there being no associates for him. For Him^{azwj} is the Kingdom and for Him is the Praise. He^{azwj} Causes to like and He^{azwj} Causes to die, and He^{azwj} is Living and will not be dying. In His Hand is the goodness, all of it, and He^{azwj} is Able upon everything’, ten times. And he should be saying, ‘I seek Refuge with Allah^{azwj}, the Hearing, the Knowing’, ten times. So if he forgets anything from that, it would be upon him to make up for it’.¹⁰⁹

34. عَنْهُ، عَنْ ابْنِ مَحْبُوبٍ، عَنِ الْعَلَاءِ بْنِ رَزِينَ، عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ، قَالَ: سَأَلْتُ أَبَا جَعْفَرٍ عَلَيْهِ السَّلَامُ عَنِ التَّسْبِيحِ، فَقَالَ: «مَا عَلِمْتُ شَيْئًا مُوَظَّفًا غَيْرَ تَسْبِيحِ فَاطِمَةَ عَلَيْهَا السَّلَامُ، وَعَشْرَ مَرَّاتٍ بَعْدَ الْفَجْرِ تَقُولُ: “لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ، لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ، يُحْيِي وَيُمِيتُ، وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ” وَيَسْبِيحُ مَا شَاءَ تَطَوُّعًا».

From him, from Ibn Mahboub, from Al A’ala Bin Razeyn, from Muhammad Bin Muslim who said,

‘I asked Abu Ja’far^{asws} about the Glorification (Tasbeeh). So he^{asws} said: ‘I^{asws} do not know of anything other than the Tasbeeh of Fatima^{asws}, and ten times after Al-Fajr (Salat) you should be saying,

‘There is no god except Allah^{azwj}, Alone, there being no associates for Him^{azwj}. For Him^{azwj} is the Kingdom, and for Him^{azwj} is the Praise; and He^{azwj} Curses to live and He^{azwj} Causes to die, and He^{azwj} is Able upon everything’.

And then you can Glorify whatever you so desire to, voluntarily’.¹¹⁰

35. مُحَمَّدُ بْنُ يَحْيَى، عَنْ أَحْمَدَ بْنِ مُحَمَّدَ بْنِ عِيسَى، عَنْ مُحَمَّدِ بْنِ سَنَانَ، عَنْ إِسْمَاعِيلَ بْنِ جَابِرٍ، عَنْ أَبِي عُبَيْدَةَ الْحَذَّاءِ، قَالَ: قَالَ أَبُو جَعْفَرٍ عَلَيْهِ السَّلَامُ: «مَنْ قَالَ حِينَ يَطْلُعُ الْفَجْرُ: “لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ، لَهُ الْمُلْكُ، وَلَهُ الْحَمْدُ، يُحْيِي وَيُمِيتُ، وَيُمْمِيتُ وَيُحْيِي، وَهُوَ حَيٌّ لَا يَمُوتُ، بِيَدِهِ الْخَيْرُ، وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ” عَشْرَ مَرَّاتٍ، وَصَلَّى

عَلَى مُحَمَّدٍ وَآلِهِ عَشْرَ مَرَّاتٍ، وَسَبَّحَ خَمْسًا وَثَلَاثِينَ مَرَّةً، وَهَلَّلَ خَمْسًا وَثَلَاثِينَ مَرَّةً، وَحَمْدَ اللَّهِ خَمْسًا وَثَلَاثِينَ مَرَّةً، لَمْ يُكْتَبْ فِي ذَلِكَ الصَّبَاحِ مِنَ الْغَافِلِينَ ؛ وَإِذَا قَالَهَا فِي الْمَسَاءِ، لَمْ يُكْتَبْ فِي تِلْكَ اللَّيْلَةِ مِنَ الْغَافِلِينَ ».

Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Muhammad Bin Sinan, from Ismail Bin Jabir, from Abu Ubeyda Al Haza'a who said,

‘Abu Ja’far^{asws} said: ‘The one who says when the dawn emerges, ‘There is no god except Allah^{azwj}, Alone, there being no associate for Him^{azwj}. For Him^{azwj} is the Kingdom and for Him^{azwj} is the Praise. He^{azwj} Causes to live and He^{azwj} Causes to die, and He^{azwj} Causes to die and He^{azwj} Causes to live, and He^{azwj} is Living and will not be dying. In His^{azwj} Hand is the goodness, and He^{azwj} is Able upon everything’, ten times’

And send Salawāts upon Muhammad^{saww} and the Progeny^{asws} of Muhammad^{saww} ten times, and Glorify (Subhan-Allah^{azwj}) thirty five times, and Extol the Oneness (La Ilaha Illa Allah^{azwj}) thirty five times, and Praise Allah^{azwj} (Al Hamd Lil Allah^{azwj}) thirty five times, would not be Written during that morning as being from the neglectful ones. And when he says it during the evening, he would not be Written during that night as being from the neglectful ones’.¹¹¹

36. مُحَمَّدٌ بْنُ يَحْيَى، عَنْ أَحْمَدَ بْنِ مُحَمَّدَ بْنِ عِيسَى، عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ، عَنْ مُحَمَّدَ بْنِ الْفَضِيلِ، قَالَ: كَتَبْتُ إِلَى أَبِي جَعْفَرٍ الثَّانِي عَلَيْهِ السَّلَامُ أَسْأَلُهُ أَنْ يَعْلَمَنِي دُعَاءً، فَكَتَبَ إِلَيَّ: «تَقُولُ إِذَا أَصْبَحْتَ وَأَمْسَيْتَ: “اللَّهُ اللَّهُ رَبِّي الرَّحْمَنُ الرَّحِيمُ، لَا أُشْرِكُ بِهِ شَيْئًا” وَإِنْ زِدْتَ عَلَى ذَلِكَ فَهُوَ خَيْرٌ، ثُمَّ تَدْعُو بِمَا بَدَأَ لَكَ فِي حَاجَتِكَ، فَهُوَ لِكُلِّ شَيْءٍ بِإِذْنِ اللَّهِ تَعَالَى؛ يَفْعَلُ اللَّهُ مَا يَشَاءُ».

Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Al Husay Bin Saeed, from Muhammad Bin Al Fuzayl who said,

‘I wrote to Abu Ja’far^{asws} the 2nd asking him^{asws} to teach me a supplication. So he^{asws} wrote to me: ‘You should be saying when it is morning and evening, ‘Allah^{azwj}! Allah^{azwj}! Allah^{azwj}! My Lord^{azwj}, the Beneficent, the Merciful. I do not associate anything with Him^{azwj}’.

And if you were to increase upon that, so it is better. Then you should supplicate with whatever comes to you regarding your need. So it is for everything, by the Permission of Allah^{azwj} the Exalted. Allah^{azwj} Does whatever He^{azwj} so Desires to’.¹¹²

37. الْحُسَيْنُ بْنُ مُحَمَّدٍ، عَنْ أَحْمَدَ بْنِ إِسْحَاقَ، عَنْ سَعْدَانَ، عَنْ دَاوُدَ الرَّقِّيِّ، عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ، قَالَ: «لَا تَدْعُ أَنْ تَدْعُو بِهَذَا الدُّعَاءِ ثَلَاثَ مَرَّاتٍ إِذَا أَصْبَحْتَ، وَثَلَاثَ مَرَّاتٍ إِذَا أَمْسَيْتَ: “اللَّهُمَّ اجْعَلْنِي فِي دَرْعِكَ الْحَصِينَةِ الَّتِي تَجْعَلُ فِيهَا مَنْ تُرِيدُ” فَإِنْ أَبِي عَلَيْهِ السَّلَامُ كَانَ يَقُولُ: هَذَا مِنَ الدُّعَاءِ الْمَخْرُوجِ».

Al Husayn Bin Muhammad, from Ahmad Bin Is'haq, from Sa'dan, from Dawood Al Raqqy,

(It has been narrated) from Abu Abdullah^{asws} having said: 'Do not leave supplicating with this supplication, three times, when it is morning, and three times when it is evening – 'O Allah^{azwj}! Make me to be in Your^{azwj} Fortified Shield which You^{azwj} Cause to be in it the one You^{azwj} Want to', for my^{asws} father^{asws} was saying: 'This is from the treasured supplications'.¹¹³

38. عَلِيٌّ بْنُ مُحَمَّدٍ، عَنْ بَعْضِ أَصْحَابِهِ، عَنْ مُحَمَّدِ بْنِ سِنَانٍ، عَنْ أَبِي سَعِيدٍ الْمُكَارِيِّ، عَنْ أَبِي حَمْزَةَ: عَنْ أَبِي جَعْفَرٍ عَلَيْهِ السَّلَامُ، قَالَ: قُلْتُ لَهُ: مَا عَنِ يَقُولِهِ: (وَابْرَاهِيمَ الَّذِي وَفَّى) ؟ قَالَ: «كَلِمَاتٌ بَالِغٌ فِيهِنَّ». قُلْتُ: وَمَا هُنَّ؟

قَالَ: «كَانَ إِذَا أَصْبَحَ قَالَ: "أَصْبَحْتُ وَرَبِّي مَحْمُودٌ، أَصْبَحْتُ لِأُشْرِكُ بِاللَّهِ شَيْئًا، وَلَأَدْعُو مَعَهُ إِلَهًا، وَلَأَتَّخِذُ مِنْ دُونِهِ وَلِيًّا" ثَلَاثًا؛ وَإِذَا أَمْسَى قَالَهَا ثَلَاثًا» قَالَ: «فَأَنْزَلَ اللَّهُ — عَزَّ وَجَلَّ — فِي كِتَابِهِ: (وَابْرَاهِيمَ الَّذِي وَفَّى)». قُلْتُ: فَمَا عَنِ يَقُولِهِ فِي نُوحٍ: (إِنَّهُ كَانَ عَبْدًا شَكُورًا) ؟ قَالَ: «كَلِمَاتٌ بَالِغٌ فِيهِنَّ». قُلْتُ: وَمَا هُنَّ؟

قَالَ: «كَانَ إِذَا أَصْبَحَ، قَالَ: "أَصْبَحْتُ أُشْهِدُكَ مَا أَصْبَحْتَ بِي مِنْ نِعْمَةٍ أَوْ عَافِيَةٍ فِي دِينٍ أَوْ دُنْيَا، فَإِنَّهَا مِنْكَ وَحَدِّكَ لِأَشْرِيكَ لَكَ، فَلَكَ الْحَمْدُ عَلَى ذَلِكَ، وَلَكَ الشُّكْرُ كَثِيرًا"، كَانَ يَقُولُهَا إِذَا أَصْبَحَ ثَلَاثًا، وَإِذَا أَمْسَى ثَلَاثًا». قُلْتُ: فَمَا عَنِ يَقُولِهِ فِي يَحْيَى: (وَحَنَانًا مِنْ لَدُنَّا وَرُكَاءً) ؟ قَالَ: «تَحَنُّنَ اللَّهِ».

قَالَ: قُلْتُ: فَمَا بَلَغَ مِنْ تَحَنُّنِ اللَّهِ عَلَيْهِ؟ قَالَ: «كَانَ إِذَا قَالَ: يَا رَبِّ، قَالَ اللَّهُ عَزَّ وَجَلَّ: لَبَّيْكَ يَا يَحْيَى».

Ali Bin Muhammad, from one of his companions, from Muhammad Bin Sinan, from Abu Saeed Al Mukary, from Abu Hamza,

(It has been narrated) from Abu Ja'far^{asws}, said, 'I said to him^{asws}, 'What is the Meaning of His^{azwj} Words [53: 37] And (of) Ibrahim who fulfilled it?' He^{asws} said: 'Certain words he^{asws} used to express these with'. I said, 'And what were these?' He^{asws} said: 'It was so that when it was morning, he^{as} said: 'I wake up in the morning and my Lord^{azwj} is the most Praise One. I wake up in the morning and I do not associate anything with Allah^{azwj}, and I do not supplicate to a (another) god along with Him^{azwj}, and I do not take a Guardian besides Him^{azwj}', three (times). And when it is evening, say it three (times)'. He^{asws} said: 'Thus Allah^{azwj} Mighty and Majestic Revealed in His^{azwj} Book [53: 37] And (of) Ibrahim who fulfilled it'.

I said, ‘And what is the Meaning of His^{azwj} Words regarding Nuh^{as} [17: 3] surely he was a grateful servant?’ He^{asws} said: ‘Certain words he^{as} expressed with’. I said, ‘And what were these?’ He^{asws} said: ‘It was so that when it was morning, he^{as} said: ‘In the morning I^{as} testify to You^{azwj} what has come to me^{as} from the Bounties or the good health regarding religion of the world, is from You^{azwj}, Alone, there being no associates for You^{azwj}. So for You^{azwj} is the Praise upon that, and for You^{azwj} is the abundant thanks’. He^{as} used to say it when it was morning, three (times), and when it was evening three (times)’.

I said, ‘So what is the Meaning of His^{azwj} Words regarding Yahya^{as} [19: 13] And tenderness from Us and purity, and he was pious?’ He^{asws} said: ‘Allah^{azwj} Made him^{as} tender (hearted)’. I said, ‘So what Tenderness of Allah^{azwj} Reached upon him^{as}?’ He^{asws} said: ‘Whenever he^{as} said’O Lord^{azwj}!’ Allah^{azwj} Said: “Here I^{azwj} am, O Yahya^{as}”’.¹¹⁴

Notes

- 1 Al-Kafi V 2 – The Book Of Supplication CH 23 H 1
- 2 Al-Kafi V 2 – The Book Of Supplication CH 23 H 2
- 3 Al-Kafi V 2 – The Book Of Supplication CH 23 H 3
- 4 Al-Kafi V 2 – The Book Of Supplication CH 24 H 1
- 5 Al-Kafi V 2 – The Book Of Supplication CH 24 H 2
- 6 Al-Kafi V 2 – The Book Of Supplication CH 25 H 1
- 7 Al-Kafi V 2 – The Book Of Supplication CH 25 H 2
- 8 Al-Kafi V 2 – The Book Of Supplication CH 25 H 3
- 9 Al-Kafi V 2 – The Book Of Supplication CH 25 H 4
- 10 Al-Kafi V 2 – The Book Of Supplication CH 26 H 1
- 11 Al-Kafi V 2 – The Book Of Supplication CH 26 H 2
- 12 Al-Kafi V 2 – The Book Of Supplication CH 27 H 1
- 13 Al-Kafi V 2 – The Book Of Supplication CH 27 H 2
- 14 Al-Kafi V 2 – The Book Of Supplication CH 27 H 3
- 15 Al-Kafi V 2 – The Book Of Supplication CH 27 H 4
- 16 Al-Kafi V 2 – The Book Of Supplication CH 27 H 5
- 17 Al-Kafi V 2 – The Book Of Supplication CH 27 H 6
- 18 Al-Kafi V 2 – The Book Of Supplication CH 27 H 7
- 19 Al-Kafi V 2 – The Book Of Supplication CH 28 H 1
- 20 Al-Kafi V 2 – The Book Of Supplication CH 28 H 2
- 21 Al-Kafi V 2 – The Book Of Supplication CH 28 H 3
- 22 Al-Kafi V 2 – The Book Of Supplication CH 28 H 4
- 23 Al-Kafi V 2 – The Book Of Supplication CH 28 H 5
- 24 Al-Kafi V 2 – The Book Of Supplication CH 28 H 6
- 25 Al-Kafi V 2 – The Book Of Supplication CH 29 H 1
- 26 Al-Kafi V 2 – The Book Of Supplication CH 29 H 2
- 27 Al-Kafi V 2 – The Book Of Supplication CH 29 H 3
- 28 Al-Kafi V 2 – The Book Of Supplication CH 29 H 4
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- 30 Al-Kafi V 2 – The Book Of Supplication CH 30 H 1
- 31 Al-Kafi V 2 – The Book Of Supplication CH 30 H 2
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- 33 Al-Kafi V 2 – The Book Of Supplication CH 30 H 4
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- 35 Al-Kafi V 2 – The Book Of Supplication CH 30 H 6
- 36 Al-Kafi V 2 – The Book Of Supplication CH 30 H 7
- 37 Al-Kafi V 2 – The Book Of Supplication CH 31 H 1
- 38 Al-Kafi V 2 – The Book Of Supplication CH 31 H 2
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- 42 Al-Kafi V 2 – The Book Of Supplication CH 31 H 6
- 43 Al-Kafi V 2 – The Book Of Supplication CH 31 H 7
- 44 Al-Kafi V 2 – The Book Of Supplication CH 31 H 8
- 45 Al-Kafi V 2 – The Book Of Supplication CH 32 H 1
- 46 Al-Kafi V 2 – The Book Of Supplication CH 32 H 2
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- 48 Al-Kafi V 2 – The Book Of Supplication CH 33 H 1
- 49 Al-Kafi V 2 – The Book Of Supplication CH 33 H 2
- 50 Al-Kafi V 2 – The Book Of Supplication CH 33 H 3
- 51 Al-Kafi V 2 – The Book Of Supplication CH 33 H 4
- 52 Al-Kafi V 2 – The Book Of Supplication CH 33 H 5
- 53 Al-Kafi V 2 – The Book Of Supplication CH 34 H 1
- 54 Al-Kafi V 2 – The Book Of Supplication CH 34 H 2
- 55 Al-Kafi V 2 – The Book Of Supplication CH 34 H 3
- 56 Al-Kafi V 2 – The Book Of Supplication CH 34 H 4
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59	Al-Kafi V 2 – The Book Of Supplication	CH 35	H 2
60	Al-Kafi V 2 – The Book Of Supplication	CH 36	H 1
61	Al-Kafi V 2 – The Book Of Supplication	CH 36	H 2
62	Al-Kafi V 2 – The Book Of Supplication	CH 37	H 1
63	Al-Kafi V 2 – The Book Of Supplication	CH 38	H 1
64	Al-Kafi V 2 – The Book Of Supplication	CH 39	H 1
65	Al-Kafi V 2 – The Book Of Supplication	CH 39	H 2
66	Al-Kafi V 2 – The Book Of Supplication	CH 40	H 1
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69	Al-Kafi V 2 – The Book Of Supplication	CH 43	H 1
70	Al-Kafi V 2 – The Book Of Supplication	CH 44	H 1
71	Al-Kafi V 2 – The Book Of Supplication	CH 44	H 2
72	Al-Kafi V 2 – The Book Of Supplication	CH 44	H 3
73	Al-Kafi V 2 – The Book Of Supplication	CH 45	H 1
74	Al-Kafi V 2 – The Book Of Supplication	CH 46	H 1
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76	Al-Kafi V 2 – The Book Of Supplication	CH 47	H 1
77	Al-Kafi V 2 – The Book Of Supplication	CH 48	H 1
78	Al-Kafi V 2 – The Book Of Supplication	CH 48	H 2
79	Al-Kafi V 2 – The Book Of Supplication	CH 48	H 3
80	Al-Kafi V 2 – The Book Of Supplication	CH 48	H 4
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87	Al-Kafi V 2 – The Book Of Supplication	CH 48	H 11
88	Al-Kafi V 2 – The Book Of Supplication	CH 48	H 12
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90	Al-Kafi V 2 – The Book Of Supplication	CH 48	H 14
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92	Al-Kafi V 2 – The Book Of Supplication	CH 48	H 16
93	Al-Kafi V 2 – The Book Of Supplication	CH 48	H 17
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95	Al-Kafi V 2 – The Book Of Supplication	CH 48	H 19
96	Al-Kafi V 2 – The Book Of Supplication	CH 48	H 20
97	Al-Kafi V 2 – The Book Of Supplication	CH 48	H 21
98	Al-Kafi V 2 – The Book Of Supplication	CH 48	H 22
99	Al-Kafi V 2 – The Book Of Supplication	CH 48	H 23
100	Al-Kafi V 2 – The Book Of Supplication	CH 48	H 24
101	Al-Kafi V 2 – The Book Of Supplication	CH 48	H 25
102	Al-Kafi V 2 – The Book Of Supplication	CH 48	H 26
103	Al-Kafi V 2 – The Book Of Supplication	CH 48	H 27
104	Al-Kafi V 2 – The Book Of Supplication	CH 48	H 28
105	Al-Kafi V 2 – The Book Of Supplication	CH 48	H 29
106	Al-Kafi V 2 – The Book Of Supplication	CH 48	H 30
107	Al-Kafi V 2 – The Book Of Supplication	CH 48	H 31
108	Al-Kafi V 2 – The Book Of Supplication	CH 48	H 32
109	Al-Kafi V 2 – The Book Of Supplication	CH 48	H 33
110	Al-Kafi V 2 – The Book Of Supplication	CH 48	H 34
111	Al-Kafi V 2 – The Book Of Supplication	CH 48	H 35
112	Al-Kafi V 2 – The Book Of Supplication	CH 48	H 36
113	Al-Kafi V 2 – The Book Of Supplication	CH 48	H 37
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كِتَابُ الدُّعَاءِ

THE BOOK OF SUPPLICATION (3)

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ، وَصَلَّى اللَّهُ عَلَى سَيِّدِنَا مُحَمَّدٍ وَآلِهِ الطَّاهِرِينَ، وَسَلَّم تَسْلِيمًا.

In the Name of Allah^{azwj} the Beneficent, the Merciful. The Praise is for Allah^{azwj} Lord^{azwj} of the Worlds, and Blessing be upon our Chief Muhammad^{saww} and his^{saww} Purified Progeny^{asws}, and greetings with abundant greetings.

49- بَابُ الدُّعَاءِ عِنْدَ النَّوْمِ وَالْإِنْبَاهِ

Chapter 49 – The supplication at sleep time and when waking up

1. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ ؛ وَالْحُسَيْنُ بْنُ مُحَمَّدٍ، عَنْ أَحْمَدَ بْنِ إِسْحَاقَ جَمِيعًا، عَنْ بَكْرِ بْنِ مُحَمَّدٍ: عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ، قَالَ: « مَنْ قَالَ حِينَ يَأْخُذُ مَضْجَعَهُ — ثَلَاثَ مَرَّاتٍ: — “الْحَمْدُ لِلَّهِ الَّذِي عَلَّمَ فَقْهَهُ، وَالْحَمْدُ لِلَّهِ الَّذِي بَطَّنَ فَخْرَهُ، وَالْحَمْدُ لِلَّهِ الَّذِي مَلَكَ فَقْدَرَهُ، وَالْحَمْدُ لِلَّهِ الَّذِي يُحْيِي الْمَوْتَى وَيُمِيتُ الْأَحْيَاءَ، وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ” ، خَرَجَ مِنَ الذُّنُوبِ كَهَيْئَةِ يَوْمٍ وَلَدَتْهُ أُمُّهُ ». ».

Ali Bin Ibrahim, from his father and Al Husayn Bin Muhammad, from Ahmad Bin Is'haq, altogether from Bakr Bin Muhammad,

(It has been narrated) from Abu Abdullah^{asws} having said: ‘The one who says when he takes to his bed, three times,

‘The Praise is for Allah^{azwj} Who is Exalted, so Subjugates; and the Praise is for Allah^{azwj} Who is Hidden, so is Informed; and the Praise is for Allah^{azwj} Who is a King, so is Powerful; and the Praise is for Allah^{azwj} who Revives the dead and Causes the living to die and He^{azwj} is Able upon everything’, would come out from the sins to be as he was the day his mother gave him birth’.¹

2. مُحَمَّدُ بْنُ يَحْيَى، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ: رَفَعَهُ إِلَى أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ، قَالَ: « إِذَا أَوَى أَحَدُكُمْ إِلَى فِرَاشِهِ، فَلْيَقُلْ: اللَّهُمَّ إِنِّي احْتَبَسْتُ نَفْسِي عِنْدَكَ، فَاحْتَبَسْهَا فِي مَحَلِّ رِضْوَانِكَ وَمَغْفِرَتِكَ، وَإِنْ رَدَدْتَهَا إِلَى بَدَنِي، فَارُدِّدْهَا مُؤَمِّنَةً عَارِفَةً بِحَقِّ أَوْلِيَائِكَ حَتَّى تَتَوَفَّاهَا عَلَيَّ ذَلِكَ ». ».

Muhammad Bin Yahya, from Ahmad Bin Muhammad,

(It has been narrated) raising it to Abu Abdullah^{asws} having said: ‘Whenever one of you retires to his bed, so let him say,

‘O Allah^{azwj}! I have retained my soul with You^{azwj}, therefore Withhold it in a place of Your^{azwj} Pleasure and Your^{azwj} Forgiveness, and if you return it

to my body, so return it as a Momin, a recogniser of the rights of Your^{azwj} Guardians^{asws} until You Cause him to die upon that'.²

3. حُمَيْدُ بْنُ زِيَادٍ، عَنِ الْحَسَنِ بْنِ مُحَمَّدٍ، عَنْ غَيْرِ وَاحِدٍ، عَنْ أَبَانَ بْنِ عُثْمَانَ، عَنْ يَحْيَى بْنِ أَبِي الْعَلَاءِ: عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ: أَنَّهُ كَانَ يَقُولُ عِنْدَ مَنْامِهِ: «آمَنْتُ بِاللَّهِ، وَكَفَرْتُ بِالطَّاغُوتِ، اللَّهُمَّ احْفَظْنِي فِي مَنْامِي وَفِي يَقَظَتِي».

Humeyd Bin Ziyad, from Al Husayn Bin Muhammad, from someone else, from Aban Bin Usman, from Yahya Bin Abu Al A'ala,

(It has been narrated) from Abu Abdullah^{asws}, he^{asws} used to say during his^{asws} sleep time:

'I believe in Allah^{azwj} and disbelieve in the idols. O Allah^{azwj}! Protect me^{asws} during my^{asws} sleep and during my^{asws} waking up'.³

4. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنْ ابْنِ أَبِي عُمَيْرٍ، عَنْ جَمِيلِ بْنِ دَرَّاجٍ، عَنْ مُحَمَّدِ بْنِ مَرْوَانَ، قَالَ: قَالَ أَبُو عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ: «أَلَا أُخْبِرُكُمْ بِمَا كَانَ رَسُولُ اللَّهِ ﷺ يَقُولُ إِذَا أَوَى إِلَى فِرَاشِهِ؟» قُلْتُ: بَلَى، قَالَ: «كَانَ يَقْرَأُ آيَةَ الْكُرْسِيِّ، وَيَقُولُ: بِسْمِ اللَّهِ آمَنْتُ بِاللَّهِ، وَكَفَرْتُ بِالطَّاغُوتِ، اللَّهُمَّ احْفَظْنِي فِي مَنْامِي وَفِي يَقَظَتِي».

Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Jameel Bin Darraj, from Muhammad Bin Marwan who said,

'Abu Abdullah^{asws} said: 'Shall I^{asws} inform you with what Rasool-Allah^{saww} used to say whenever he^{saww} retired to his^{saww} bed?' I said, 'Yes'. He^{asws} said: 'He^{saww} used to recite The Verse of the Chair (Ayat Al Kursy – 2: 255) and he^{saww} was saying: 'In the Name of Allah^{azwj}. I^{saww} believe in Allah^{azwj} and disbelieve in the idols. O Allah^{azwj}! Protect me^{saww} during my^{saww} sleep and during my^{saww} waking up'.⁴

5. عِدَّةٌ مِنْ أَصْحَابِنَا، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ، عَنْ أَبِيهِ، عَنْ عَبْدِ اللَّهِ بْنِ مَيْمُونٍ: عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ، قَالَ: «كَانَ أَمِيرُ الْمُؤْمِنِينَ صَلَوَاتُ اللَّهِ عَلَيْهِ يَقُولُ: اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنَ الْاِحْتِلَامِ، وَمِنْ سُوءِ الْأَحْلَامِ، وَأَنْ يَلْعَبَ بِي الشَّيْطَانُ فِي الْيَقَظَةِ وَالْمَنَامِ».

A number of our companions, from Ahmad Bin Muhammad, from his father, from Abdullah Bin Maymoun,

(It has been narrated) from Abu Abdullah^{asws} having said: 'Amir Al-Momineen^{asws} used to say: 'O Allah^{azwj}! I seek Refuge with You^{azwj} from the wet dreams and the evil dreams, and that the Satan^{la} would play with me^{asws} during the wakefulness and the sleep'.⁵

6. مُحَمَّدُ بْنُ يَحْيَى، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ عِيسَى، عَنْ مُحَمَّدِ بْنِ خَالِدٍ وَالْحُسَيْنِ بْنِ سَعِيدٍ جَمِيعاً، عَنْ الْقَاسِمِ بْنِ عُرْوَةَ، عَنْ هِشَامِ بْنِ سَالِمٍ: عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ، قَالَ: «تَسْبِيحُ فَاطِمَةَ الزَّهْرَاءِ عَلَيْهِ السَّلَامُ: إِذَا أَخَذَتْ مَضْجَعَكَ، فَكَبِّرِ اللَّهَ أَرْبَعاً وَثَلَاثِينَ، وَاحْمَدَهُ ثَلَاثاً وَثَلَاثِينَ، وَسَبِّحْهُ ثَلَاثاً وَثَلَاثِينَ، وَتَقْرَأْ آيَةَ الْكُرْسِيِّ، وَالْمَعُودَتَيْنِ، وَعَشْرَ آيَاتٍ مِنْ أَوَّلِ الصِّفَاتِ، وَعَشْرًا مِنْ آخِرِهَا».

Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Muhammad Bin Khalid and Al Husayn Bin Saeed, altogether from Al Qasim Bin Urwa, from Hisham Bin salim,

(It has been narrated) from Abu Abdullah^{asws} having said: ‘(Recite) Tasbeeh (Glorification) of Fatima Al-Zahra^{asws} when you take to your bed, so Exclaim Takbeer (Allah^{azwj} O Akbar) thirty four times, and Praise Him^{azwj} (Al Hamd Li Allah^{azwj}) thirty three times, and Glorify Him^{azwj} (Subhan Allah^{azwj}) thirty three times, and recites Ayat Al-Kursy (2: 255), and the two Maw’azatayn (Chapters 113 & 114) and ten Verses from the beginning of (Surah) Al-Saffat (Chapter 37), and ten Verses from its end’.⁶

7. عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ، عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ، عَنْ فَضَالَةَ بْنِ أَيُّوبَ، عَنْ دَاوُدَ بْنِ فَرْقَدٍ، عَنْ أَخِيهِ: أَنَّ شِهَابَ بْنَ عَبْدِ رَبِّهِ سَأَلَهُ أَنْ يَسْأَلَ أَبَا عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ، وَ قَالَ: قُلْ لَهُ: إِنَّ امْرَأَةً تَفْزَعُنِي فِي الْمَنَامِ بِاللَّيْلِ، فَقَالَ: « قُلْ لَهُ: اجْعَلْ مَسْبَحًا، وَكَبِّرِ اللَّهَ أَرْبَعًا وَثَلَاثِينَ تَكْبِيرَةً، وَسَبِّحِ اللَّهَ ثَلَاثًا وَثَلَاثِينَ تَسْبِيحَةً، وَاحْمَدِ اللَّهَ ثَلَاثًا وَثَلَاثِينَ ؛ وَقُلْ: “لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ، لَهُ الْمُلْكُ، وَلَهُ الْحَمْدُ، يُحْيِي وَيُمِيتُ، وَيُمِيتُ وَيُحْيِي، بِيَدِهِ الْخَيْرُ، وَلَهُ اخْتِلَافُ اللَّيْلِ وَالنَّهَارِ، وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ” عَشْرَ مَرَّاتٍ ».

From him, from Ahmad Bin Muhammad, from Al Husayn Bin saeed, from Fazalat Bin Ayoub, from Dawood Bin Farqad, from his brother that,

‘Shihab Bin Abd Rabbih asked him to ask Abu Abdullah^{asws} and said, ‘Tell him^{asws} that a woman terrified me during the sleep at night’. So he^{asws} said: ‘Make Glorifications (Do Tasbeeh) and Exclaim Greatness of Allah^{azwj} (Takbeer) thirty four (times), and Glorify Allah^{azwj} (Subhan Allah^{azwj}) thirty three times, and Praise Allah^{azwj} (Al Hamd Li Allah^{azwj}) thirty three times, and say, ‘There is no god except Allah^{azwj}, Alone, there being no associate for Him^{azwj}. For Him^{azwj} is the Kingdom and for Him^{azwj} is the Praise. He^{azwj} Causes to live and He^{azwj} Causes to die, and He^{azwj} Causes to die and He^{azwj} Causes to live. In His^{azwj} Hand is the goodness and for Him^{azwj} is the interchange of the night and the day, and He^{azwj} is Able over everything’, ten times’.⁷

8. مُحَمَّدُ بْنُ يَحْيَى، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ، عَنْ عَلِيِّ بْنِ الْحَكَمِ، عَنْ مُعَاوِيَةَ بْنِ وَهَبٍ: عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ: أَنَّهُ أَتَاهُ ابْنُ لَهُ لَيْلَةً، فَقَالَ لَهُ: يَا أَبَتِي، أُرِيدُ أَنْ أَنْتَمَ، فَقَالَ: « يَا بُنَيَّ، قُلْ: أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ، وَأَنَّ مُحَمَّدًا ﷺ عَبْدُهُ وَرَسُولُهُ، أَعُوذُ بِعِظَمَةِ اللَّهِ، وَأَعُوذُ بِعِزَّةِ اللَّهِ، وَأَعُوذُ بِقُدْرَةِ اللَّهِ، وَأَعُوذُ بِجَلَالِ اللَّهِ، وَأَعُوذُ بِسُلْطَانِ اللَّهِ، إِنَّ اللَّهَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ، وَأَعُوذُ بِعَفْوِ اللَّهِ، وَأَعُوذُ بِغُفْرَانِ اللَّهِ، وَأَعُوذُ بِرَحْمَةِ اللَّهِ مِنْ شَرِّ السَّامَةِ وَالْهَامَةِ، وَمِنْ شَرِّ كُلِّ دَابَّةٍ صَغِيرَةٍ أَوْ كَبِيرَةٍ، بَلِيلٍ أَوْ نَهَارٍ، وَمِنْ شَرِّ فُسْقَةِ الْجَنِّ وَالْإِنْسِ، وَمِنْ شَرِّ فُسْقَةِ الْعَرَبِ وَالْعَجَمِ، وَمِنْ شَرِّ الصَّوَاعِقِ وَالْبَرَدِ ؛ اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ عَبْدِكَ وَرَسُولِكَ ».

قَالَ مُعَاوِيَةُ: فَيَقُولُ الصَّبِيُّ: الطَّيِّبُ عِنْدَ ذِكْرِ النَّبِيِّ الْمُبَارَكِ؟

قَالَ: «نَعَمْ يَا بَنِيَّ، الطَّيِّبُ الْمُبَارَكُ».

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Ali Bin Al Hakam, from Muawiya Bin Wahab,

(It has been narrated) from Abu Abdullah^{asws} that a son of his^{asws} came over to him^{asws} at night and said to him^{asws}, ‘O father^{asws}! I want to sleep’. So he^{asws} said: ‘O my^{asws} son! Say, ‘I testify that there is no god except Allah^{azwj} and that Muhammad^{saww} is His^{azwj} servant and His^{azwj} Rasool^{saww}. I seek Refuge with the Magnificence of Allah^{azwj}, and I seek Refuge with the Mighty of Allah^{azwj}, and I seek Refuge with the Power of Allah^{azwj}, and I seek Refuge with the Majesty of Allah^{azwj}, and I seek Refuge with the Authority of Allah^{azwj}. Allah^{azwj} is Able over everything.

And I seek Refuge with the Pardon of Allah^{azwj}, and I seek Refuge with the Forgiveness of Allah^{azwj}, and I seek Refuge from the evil of the venomous (creatures) and the insects, and from the evil of every animal, small or big, by the day or night, and from the evil of the mischief of the Jinn and the humans, and from the evil of the mischief of the Arabs and the non-Arabs, and from the evil of the thunderbolt and the cold. O Allah^{azwj}! Send Blessings upon Muhammad^{saww}, Your^{azwj} servant and Your^{azwj} Rasool^{saww}.

Muawiya (the narrator) said, ‘So the child was saying, ‘Good’, during the mention of the Blessed Prophet^{saww}, he^{asws} said: ‘Good, Blessed’.⁸

9. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنْ بَعْضِ أَصْحَابِهِ، عَنْ مُفَضَّلِ بْنِ عُمَرَ، قَالَ: قَالَ لِي أَبُو عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ: «إِنْ اسْتَطَعْتَ أَنْ لَا تَنِيْتَ لَيْلَةً حَتَّى تَعُوذَ بِأَحَدِ عَشَرَ حَرْفًا» قُلْتُ: أَخْبِرْنِي بِهَا، قَالَ: «قُلْ: أَعُوذُ بِعِزَّةِ اللَّهِ، وَأَعُوذُ بِقُدْرَةِ اللَّهِ، وَأَعُوذُ بِجَلَالِ اللَّهِ، وَأَعُوذُ بِسُلْطَانِ اللَّهِ، وَأَعُوذُ بِجَمَالِ اللَّهِ، وَأَعُوذُ بِدَفْعِ اللَّهِ، وَأَعُوذُ بِمَنْعِ اللَّهِ، وَأَعُوذُ بِجَمْعِ اللَّهِ، وَأَعُوذُ بِمُلْكِ اللَّهِ، وَأَعُوذُ بِوَجْهِ اللَّهِ، وَأَعُوذُ بِرَسُولِ اللَّهِ ﷺ مِنْ شَرِّ مَا خَلَقَ وَبَرَأَ وَذَرَأَ»؛ وَتَعُوذُ بِهِ كُلَّمَا شِئْتَ».

Ali Bin Ibrahim, from his father, from one of his companions, from Mufazzal Bin Umar who said,

‘Abu Abdullah^{asws} said: ‘If you have the capability, do not sleep at night until you seek Refuge with eleven Letters (Phrases)’. I said, ‘Inform me with these’. He^{asws} said: ‘Say,

‘I seek Refuge with the Might of Allah^{azwj}, and I seek Refuge with the Power of Allah^{azwj}, and I seek Refuge with the Majesty of Allah^{azwj}, and I seek Refuge with the Authority of Allah^{azwj}, and I seek Refuge with the Beauty of Allah^{azwj}, and I seek Refuge with the Defence of Allah^{azwj}, and I seek Refuge with the Prevention of Allah^{azwj}, and I seek Refuge with the Grip of Allah^{azwj}, and I seek Refuge with the Kingdom of Allah^{azwj}, and I seek Refuge with the Face of Allah^{azwj}, and I seek Refuge with Rasool-Allah^{saww} from the evil what He^{azwj} Created, Spread, and Settled’, and you can seek Refuge with it (these eleven Phrases) every time you so desire to’.⁹

10. عِدَّةٌ مِنْ أَصْحَابِنَا، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ، عَنْ عُثْمَانَ بْنِ عِيسَى، عَنْ خَالِدِ بْنِ نَجِيحٍ، قَالَ: كَانَ أَبُو عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ يَقُولُ: « إِذَا أَوَيْتَ إِلَى فِرَاشِكَ، فَقُلْ: بِسْمِ اللَّهِ وَضَعْتُ جَنْبِي الْأَيْمَنَ لِلَّهِ عَلَى مِلَّةِ إِبْرَاهِيمَ حَنِيفًا لِلَّهِ مُسْلِمًا، وَمَا أَنَا مِنَ الْمُشْرِكِينَ ».

A number of our companions, from Ahmad Bin Muhammad, from Usman Bin Isa, from Khalid Bin Najeesh who said,

‘Abu Abdullah^{asws} saying: ‘Whenever you retire to your bed, so say, ‘In the Name of Allah^{azwj}! I place my right side (on the bed) for the Sake of Allah^{azwj}, upon the Nation of Ibrahim^{as} the upright for the Sake of Allah^{azwj}, a Muslim, and I am not from the Polytheists’.¹⁰

11. مُحَمَّدُ بْنُ يَحْيَى، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ عِيسَى، عَنْ حُسَيْنِ بْنِ سَعِيدٍ، عَنِ النَّضْرِ بْنِ سُؤَيْدٍ، عَنِ الْقَاسِمِ بْنِ سُلَيْمَانَ، عَنْ جَرَّاحِ الْمَدَائِنِيِّ: عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ، قَالَ: « إِذَا قَامَ أَحَدُكُمْ مِنَ اللَّيْلِ، فَلْيَقُلْ: “ سُبْحَانَ رَبِّ النَّبِيِّينَ، وَإِلَهُ الْمُرْسَلِينَ، وَرَبَّ الْمُسْتَضْعَفِينَ، وَالْحَمْدُ لِلَّهِ الَّذِي يُحْيِي الْمَوْتَى، وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ ” يَقُولُ اللَّهُ عَزَّ وَجَلَّ: صَدَقَ عَبْدِي وَشَكَرَ ».

Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Husayn Bin Saeed, from Al Nazar Bin Suweyd, from Al Qasim Bin Suleyman, from Jarrah Al Madainy,

(It has been narrated) from Abu Abdullah^{asws} having said: ‘Whenever one of you stands (to pray Salāt) at night, so let him say, ‘Glorious is the Lord^{azwj} of the Prophets^{as} and God of the Mursil (Prophets^{as}), and Lord^{azwj} of the weak ones, and the Praise is for Allah^{azwj} Who Revives the dead and He^{azwj} is Able upon everything’. Allah^{azwj} Mighty and Majestic would be Saying: “My^{azwj} servant speaks the truth and is grateful”¹¹.

12. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنْ حَمَّادِ بْنِ عِيسَى، عَنْ حَرِيزٍ، عَنْ زُرَّارَةَ: عَنْ أَبِي جَعْفَرٍ عَلَيْهِ السَّلَامُ، قَالَ: « إِذَا قُمْتَ بِاللَّيْلِ مِنْ مَنَامِكَ، فَقُلْ: “ الْحَمْدُ لِلَّهِ الَّذِي رَدَّ عَلَيَّ رُوحِي لِأَحْمَدِهِ وَأَعْبَدَهُ ” ؛ فَإِذَا سَمِعْتَ صَوْتَ الدِّيكِ، فَقُلْ: “ سُبُّوحٌ قُدُّوسٌ رَبُّ الْمَلَائِكَةِ وَالرُّوحِ، سَبَقَتْ رَحْمَتُكَ غَضَبَكَ، لَا إِلَهَ إِلَّا أَنْتَ وَحْدَكَ، عَمِلْتُ سُوءًا، وَظَلَمْتُ نَفْسِي، فَاعْفُ رَحْمَةً لِي ؛ فَإِنَّهُ لَا يَغْفِرُ الذُّنُوبَ إِلَّا أَنْتَ ” ؛ فَإِذَا قُمْتَ، فَانْظُرْ فِي آفَاقِ السَّمَاءِ، وَقُلْ: اللَّهُمَّ لَا يُؤَارِي مِنْكَ لَيْلٌ دَاجٍ، وَلَا سَمَاءٌ ذَاتُ أَبْرَاجٍ، وَلَا أَرْضٌ ذَاتُ مِهَادٍ، وَلَا ظُلُمَاتٌ بَعْضُهَا فَوْقَ بَعْضٍ، وَلَا بَحْرٌ لَاجٍ تَدْلُجُ بَيْنَ يَدَيِ الْمَدْلُجِ مِنْ خَلْقِكَ، تَعْلَمُ خَائِنَةَ الْأَعْيُنِ وَمَا تُخْفِي الصُّدُورُ، غَارَتِ النُّجُومُ، وَنَامَتِ الْعُيُونُ، وَأَنْتَ الْحَيُّ الْقَيُّومُ، لَا تَأْخُذُكَ سِنَةٌ وَلَا نَوْمٌ، سُبْحَانَ رَبِّي رَبِّ الْعَالَمِينَ، وَإِلَهُ الْمُرْسَلِينَ، وَالْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ ».

Ali Bin Ibrahim, from his father, from Hammad Bin Isa, from Hareyz, from Zurara,

(It has been narrated) from Abu Ja'far^{asws} having said: ‘Whenever you stand at night from your sleep (for Salāt), so say, ‘The Praise is for Allah^{azwj}

Who Returned my soul to me that I should Praise Him^{azwj} and worship Him^{azwj}.

So when you hear the voice of the rooster, so say, ‘Glorious, Holy is the Lord^{azwj} of the Angels and the Spirit! Your^{azwj} Mercy precedes Your^{azwj} Anger. There is no god except You^{azwj}, Alone. I have done evil and been unjust to myself, therefore Forgive me, for no one Forgives the sins except You^{azwj}’.

So when you stand, look towards the horizons of the sky and say, ‘O Allah^{azwj}! Neither is the dark night hidden from You nor is the sky with the constellations, nor the earth with flatness, nor the darkness on top of each other, nor the unfathomable oceans coming with a wave in front of the wave. From Your^{azwj} creatures, You^{azwj} Know the betrayal of the eyes and what the chests conceal. The stars have disappeared and the eyes are sleeping, and You^{azwj} are Living, the Eternal. Neither does slumber seize You^{azwj} nor sleep. Glorious is my Lord^{azwj}, Lord^{azwj} of the worlds, and God of the Mursil Prophets^{as}, and the Praise is for Allah^{azwj} Lord^{azwj} of the worlds’’.¹²

13. أَبُو عَلِيٍّ الْأَشْعَرِيُّ، عَنْ مُحَمَّدِ بْنِ عَبْدِ الْجَبَّارِ ؛ وَمُحَمَّدِ بْنِ إِسْمَاعِيلَ، عَنِ الْفَضْلِ بْنِ شَاذَانَ جَمِيعًا، عَنْ صَفْوَانَ بْنِ يَحْيَى، عَنْ عَبْدِ الرَّحْمَنِ بْنِ الْحَجَّاجِ، قَالَ: كَانَ أَبُو عَبْدِ اللَّهِ عليه السلام إِذَا قَامَ آخِرَ اللَّيْلِ، يَرْفَعُ صَوْتَهُ حَتَّى يُسْمَعَ أَهْلَ الدَّارِ، وَيَقُولُ: «اللَّهُمَّ أَعْنِي عَلَى هَوْلِ الْمَطْلَعِ، وَوَسِّعْ عَلَيَّ ضَيْقَ الْمَضْجَعِ، وَارْزُقْنِي خَيْرَ مَا قَبْلَ الْمَوْتِ، وَارْزُقْنِي خَيْرَ مَا بَعْدَ الْمَوْتِ».

Abu Ali Al Ashary, from Muhammad Bin Abdul Jabbar and Muhammad Bin Ismail, from Al Fazl Bin Shazaan, altogether from Safwan Bin Yahya, from Abdul Rahman Bin Hajjaj who said,

‘It was so that whenever Abu Abdullah^{asws} stood at the end of the night (for Salāt), raised his^{asws} voice to the extent that the people of the house heard, and he^{asws} was saying (a supplication – to be taught to us):

‘O Allah^{azwj}! Assist me upon the terror of the emergence (of the Day of Judgment), and Expand upon me the narrowness of the bed (grave), and Grace me goodness in what is before the death, and Grace me goodness in what is after the death’’.¹³

14. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنْ ابْنِ أَبِي عُمَيْرٍ، عَنْ بَعْضِ أَصْحَابِهِ رَفَعَهُ، قَالَ: «تَقُولُ إِذَا أَرَدْتَ النَّوْمَ: اللَّهُمَّ إِنِّ أَمْسَكْتَ نَفْسِي فَارْحَمْهَا، وَإِنْ أَرْسَلْتَهَا فَاحْفَظْهَا».

Ali Bin Ibrahim, from his fataher, from Ibn Abu Umeyr, from one of his companions, raising it,

‘He^{asws} said: ‘You should be saying whenever you intend to sleep, ‘O Allah^{azwj}! If You^{azwj} are to Withhold my soul so be Merciful to it, and if You^{azwj} are to Send it (back to me), so Protect it’’.¹⁴

15. مُحَمَّدُ بْنُ يَحْيَى، عَنْ أَحْمَدَ بْنِ مُحَمَّدَ بْنِ عِيسَى، عَنْ مُحَمَّدِ بْنِ خَالِدٍ وَالحُسَيْنِ بْنِ سَعِيدٍ جَمِيعًا، عَنِ النَّضْرِ بْنِ سُوَيْدٍ، عَنْ يَحْيَى الْحَلْبِيِّ، عَنْ أَبِي أُسَامَةَ، قَالَ: سَمِعْتُ أَبَا

عَبْدُ اللَّهِ عَلَيْهِ السَّلَامُ يَقُولُ: «مَنْ قَرَأَ (قُلْ هُوَ اللَّهُ أَحَدٌ) مِائَةَ مَرَّةٍ حِينَ يَأْخُذُ مَضْجَعَهُ، غُفِرَ لَهُ مَا عَمِلَ قَبْلَ ذَلِكَ خَمْسِينَ عَامًا».

وَقَالَ يَحْيَى: فَسَأَلْتُ سَمَاعَةَ عَنْ ذَلِكَ، فَقَالَ: حَدَّثَنِي أَبُو بَصِيرٍ، قَالَ: سَمِعْتُ أَبَا عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ يَقُولُ ذَلِكَ، وَقَالَ: «يَا أَبَا مُحَمَّدٍ، أَمَا إِنَّكَ إِنِ جَرَّبْتَهُ وَجَدْتَهُ سَدِيدًا».

Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Muhammad Bin Khalid and Al Husayn Bin Saeed, altogether from Al Nazar Bin Suweyd, from Yahya Al Halby, from Abu Asama who said, 'I heard Abu Abdullah^{asws} saying: 'The one who recites (the Chapter) [112: 1] Say: He, Allah, is One, one hundred times when he takes to his bed, Allah^{azwj} would Forgive for him whatever he had done fifty years before that'.

And Yahya (the second narrator) said, 'So I asked Sama'at (a narrator), about that, so he said, 'Abu Baseer (a narrator) narrated to me saying, 'I heard Abu Abdullah^{asws} saying that, and he^{asws} said: 'O Abu Muhammad! But, if you were to try it out, you would find it to be always correct'.¹⁵

16. عِدَّةٌ مِنْ أَصْحَابِنَا، عَنْ سَهْلِ بْنِ زِيَادٍ وَأَحْمَدَ بْنِ مُحَمَّدٍ جَمِيعًا، عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ الْأَشْعَرِيِّ، عَنِ ابْنِ الْقَدَّاحِ: عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ، قَالَ: «كَانَ رَسُولُ اللَّهِ ﷺ إِذَا أَوَى إِلَى فِرَاشِهِ، قَالَ: "اللَّهُمَّ بِاسْمِكَ أَحْيَا، وَبِاسْمِكَ أَمُوتُ"؛ فَإِذَا قَامَ مِنْ نَوْمِهِ، قَالَ: الْحَمْدُ لِلَّهِ الَّذِي أَحْيَانِي بَعْدَ مَا أَمَاتَنِي، وَإِلَيْهِ النُّشُورُ».

وَقَالَ: قَالَ أَبُو عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ: «مَنْ قَرَأَ عِنْدَ مَنَامِهِ آيَةَ الْكُرْسِيِّ ثَلَاثَ مَرَّاتٍ، وَالْآيَةَ الَّتِي فِي آلِ عِمْرَانَ: (شَهِدَ اللَّهُ أَنَّهُ لَا إِلَهَ إِلَّا هُوَ وَالْمَلَائِكَةُ) وَآيَةَ السُّحُورَةِ، وَآيَةَ السُّجْدَةِ، وَكُلَّ بِهِ شَيْطَانَانِ يَحْفَظَانِهِ مِنْ مَرَدَةِ الشَّيَاطِينِ، شَاوُوا أَوْ أَبَوْا، وَمَعَهُمَا مِنَ اللَّهِ ثَلَاثُونَ مَلَكًا يَحْمَدُونَ اللَّهَ — عَزَّ وَجَلَّ — وَيَسْبِحُونَهُ وَيَهْلِلُونَهُ وَيَكْبِرُونَهُ وَيَسْتَغْفِرُونَهُ لَهُ إِلَى أَنْ يَنْتَبِهَ ذَلِكَ الْعَبْدُ مِنْ نَوْمِهِ، وَثَوَابُ ذَلِكَ لَهُ».

A number of our companions, from Sahl Bin Ziyad and Ahmad Bin Muhammad, altogether from Ja'far Bin Muhammad Al Ashary, from Ibn Al Qaddah,

(It has been narrated) from Abu Abdullah^{asws} having said: 'It was so that whenever Rasool-Allah^{saww} retired to his^{saww} bed, said: 'O Allah^{azwj}! By Your^{azwj} Name I^{saww} live, and by Your^{azwj} I^{saww} would be dying'. So when he^{saww} stood up from his^{saww} sleep, said: 'The Praise is for Allah^{azwj} Who will Cause me^{saww} to live after having Caused my^{saww} death, and to Him^{azwj} is the Resurrection'.

And he (the narrator) said, 'Abu Abdullah^{asws} said: 'The one who recites at his sleep time, the Ayat Al-Kursy (2: 255), three times and the Verses which are in (Surah) Aal-e-Imran [3: 18] Allah bears witness that there is no god but He, and (so do) the Angels, and the Verse of the Subservience (7: 54)'.¹⁶

17. أَحْمَدُ بْنُ مُحَمَّدٍ الْكُوفِيُّ، عَنْ حَمْدَانَ الْقَلَانِسِيِّ، عَنْ مُحَمَّدِ بْنِ الْوَلِيدِ، عَنْ أَبَانَ، عَنْ عَامِرِ بْنِ عَبْدِ اللَّهِ بْنِ جُذَاعَةَ: عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ، قَالَ: « مَا مِنْ أَحَدٍ يَقْرَأُ آخِرَ الْكَهْفِ عِنْدَ النَّوْمِ إِلَّا تَيَقَّظَ فِي السَّاعَةِ الَّتِي يُرِيدُ ».

Ahmad Bin Muhammad Al Kufy, from Hamdan Al Qalanasy, from Muhammad Bin Al Waleed, from Aban, from Aamir Bin Abdullah Bin Juza'a,

(It has been narrated) from Abu Abdullah^{asws} having said: 'There is no one who would recite the end (Verse) of (Surah) Al Kahf (Chapter 18) (before going to sleep) except he would wake up during the time which he wanted to'.¹⁷

18. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنِ النَّوْفَلِيِّ، عَنِ السَّكُونِيِّ: عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ، قَالَ: « قَالَ النَّبِيُّ ﷺ: مَنْ أَرَادَ شَيْئًا مِنْ قِيَامِ اللَّيْلِ وَأَخَذَ مَضْجَعَهُ فَلْيَقُلْ: "اللَّهُمَّ لَا تُؤْمِنِي مَكْرَكَ، وَلَا تُنْسِنِي ذِكْرَكَ، وَلَا تُجْعَلْنِي مِنَ الْغَافِلِينَ، أَقُومُ سَاعَةً كَذَا وَكَذَا"، إِلَّا وَكَّلَ اللَّهُ — عَزَّ وَجَلَّ — بِهِ مَلَكًا يُبْهِّهُ تِلْكَ السَّاعَةَ ».

Ali Bin Ibrahim, from his father, from Al Nowfaly, from Al Sakuny,

(It has been narrated) from Abu Abdullah^{asws} having said: 'The Prophet^{saww} said: 'The one who wants anything from standing at night, and he takes to his bed, so let him say, 'In the Name of Allah^{azwj}! O Allah^{azwj}! Do not Let me feels safe from Your^{azwj} Plan, nor Let me forget Your^{azwj} Mention, and do not Make me to be from the neglectful ones. I want to arise at such and such a time', except that Allah^{azwj} Mighty and Majestic would Allocate and Angel with him who would wake him up at that very time'.¹⁸

50- بَابُ الدُّعَاءِ إِذَا خَرَجَ الْإِنْسَانُ مِنْ مَنْزِلِهِ

Chapter 50 – The Supplication when the person exits from his house

1. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنِ ابْنِ أَبِي عُمَيْرٍ، عَنْ أَبِي أَيُّوبَ الْخَرَّازِ، عَنْ أَبِي حَمَزَةَ، قَالَ: رَأَيْتُ أَبَا عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ يُحَرِّكُ شَفْتَيْهِ حِينَ أَرَادَ أَنْ يَخْرُجَ وَهُوَ قَائِمٌ عَلَى الْبَابِ، فَقُلْتُ: إِنِّي رَأَيْتُكَ تُحَرِّكُ شَفْتَيْكَ حِينَ خَرَجْتَ، فَهَلْ قُلْتَ شَيْئًا؟

قَالَ: « نَعَمْ، إِنَّ الْإِنْسَانَ إِذَا خَرَجَ مِنْ مَنْزِلِهِ، قَالَ حِينَ يُرِيدُ أَنْ يَخْرُجَ: "اللَّهُ أَكْبَرُ، اللَّهُ أَكْبَرُ — ثَلَاثًا — بِاللَّهِ أَخْرُجْ، وَبِاللَّهِ ادْخُلْ، وَعَلَى اللَّهِ أَتَوَكَّلُ — ثَلَاثَ مَرَّاتٍ — اللَّهُمَّ افْتَحْ لِي فِي وَجْهِ هَذَا بَخِيرٌ، وَاخْتِمْ لِي بِخَيْرٍ، وَفَنِي شَرَّ كُلِّ دَابَّةٍ أَنْتَ آخِذٌ بِنَاصِيَتِهَا، إِنَّ رَبِّي عَلَى صِرَاطٍ مُسْتَقِيمٍ " لَمْ يَزَلْ فِي ضَمَانِ اللَّهِ — عَزَّ وَجَلَّ — حَتَّى يَرُدَّهُ اللَّهُ إِلَى الْمَكَانِ الَّذِي كَانَ فِيهِ ».

مُحَمَّدُ بْنُ يُحْيَى، عَنْ أَحْمَدَ بْنِ مُحَمَّدَ بْنِ عِيسَى، عَنْ عَلِيِّ بْنِ الْحَكَمِ، عَنْ أَبِي أَيُّوبَ، عَنْ أَبِي حَمْزَةَ، مِثْلَهُ.

Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Abu Ayoub AL Khazzaz, from Abu Hamza who said,

‘I saw Abu Abdullah^{asws} move his^{asws} lips when he^{asws} wanted to go out, and he^{asws} was standing at the door. So I said, ‘I saw you^{asws} moving your^{asws} lips when you^{asws} came out. So did you^{asws} say anything?’ He^{asws}: ‘Yes. The person, when he wants to go out from his house should say when he intends to go out, ‘Allah^{azwj} is the Greatest! Allah^{azwj} is the Greatest!’, three times. ‘By Allah^{azwj} I exit, and by Allah^{azwj} I enter, and upon Allah^{azwj} I rely’, three times. ‘O Allah^{azwj}! Open up goodness for me in this direction of mine and Save me from the evil of every animal You^{azwj} Seize by its forelock. My Lord^{azwj} is on the Straight Path’, would not cease to be in the Guarantee of Allah^{azwj} Mighty and Majestic until Allah^{azwj} Returns him to the place which he was in’.

Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Ali Bin Al Hakam, from Abu Ayoub, from Abu Hamza – similar to it.¹⁹

2. مُحَمَّدُ بْنُ يُحْيَى، عَنْ أَحْمَدَ بْنِ مُحَمَّدَ بْنِ عِيسَى، عَنْ عَلِيِّ بْنِ الْحَكَمِ، عَنْ مَالِكِ بْنِ عَطِيَّةٍ، عَنْ أَبِي حَمْزَةَ، قَالَ: أَتَيْتُ بَابَ عَلِيِّ بْنِ الْحُسَيْنِ عَلَيْهِمَا السَّلَامُ، فَوَافَقْتُهُ حِينَ خَرَجَ مِنَ الْبَابِ، فَقَالَ: «بِسْمِ اللَّهِ، آمَنْتُ بِاللَّهِ، وَتَوَكَّلْتُ عَلَى اللَّهِ».

ثُمَّ قَالَ: «يَا أَبَا حَمْزَةَ، إِنَّ الْعَبْدَ إِذَا خَرَجَ مِنْ مَنْزِلِهِ عَرَضَ لَهُ الشَّيْطَانُ، فَإِذَا قَالَ: بِسْمِ اللَّهِ، قَالَ الْمَلَكَانُ: كُفَيْتَ، فَإِذَا قَالَ: آمَنْتُ بِاللَّهِ، قَالَا: هُدَيْتَ، فَإِذَا قَالَ: تَوَكَّلْتُ عَلَى اللَّهِ، قَالَا: وَكَيْتَ، فَيَتَنَحَّى الشَّيْطَانُ، فَيَقُولُ بَعْضُهُمْ لِبَعْضٍ: كَيْفَ لَنَا بِمَنْ هُدِيَ وَكُفِيَ وَوُكِّي؟» قَالَ: ثُمَّ قَالَ: «اللَّهُمَّ إِنَّ عَرَضِي لَكَ الْيَوْمَ».

ثُمَّ قَالَ: «يَا أَبَا حَمْزَةَ، إِنْ تَرَكْتَ النَّاسَ لَمْ يَتْرُكُوكَ، وَإِنْ رَفَضَتْهُمْ لَمْ يَرْفُضُوكَ» قُلْتُ: فَمَا أَصْنَعُ؟ قَالَ: «أَعْطِهِمْ مِنْ عَرَضِكَ لِيَوْمٍ فَفَرَّكَ وَفَاقَتَكَ».

Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Ali Bin Al Hakam, from Malik Bin Atiyya, from Abu Hamza Al Sumaly who said, ‘

I went over to the door of Ali^{asws} Bin Al-Husayn^{asws} and co-incidentally it was when he^{asws} came out from the door, so he^{asws} said: ‘In the Name of Allah^{azwj}! I believe in Allah^{azwj}, and rely upon Allah^{azwj}!’,

Then he^{asws} said: ‘O Abu Hamza! The servant, when he goes out from his house, the Satan^{la} presents to him. So when he says, ‘In the Name of Allah^{azwj}’, the two Angels say: ‘You are Sufficed (with)’. So when he says, ‘I believe in Allah^{azwj}’, they both say: ‘You are Guided’. So when he says, ‘I rely upon Allah^{azwj}’, they both say: ‘You are Protected’. So the Satan^{la} leaves him alone, and they (the Satans^{la}) are saying to each other, ‘How would there be (a way) for us with the one who is Guided, and Sufficed (with), and Protected?’

He (the narrator) said, 'Then he^{asws} said: 'My^{asws} presentation is to You^{azwj} today'. Then he^{asws} said: 'O Abu Hamza! If you leave the people alone they will not leave you alone, and if you reject them, they will not reject you'. I said, 'So what should I do?' He^{asws} said: 'Give them from your presentation, for the day of your poverty and your destitution'.²⁰

3. عِدَّةٌ مِنْ أَصْحَابِنَا، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ، عَنْ عُثْمَانَ بْنِ عِيسَى، عَنْ أَبِي حَمَزَةَ، قَالَ: اسْتَأْذَنْتُ عَلَى أَبِي جَعْفَرٍ عليه السلام، فَخَرَجَ إِلَيَّ وَشَفَتَاهُ تَتَحَرَّكَانِ، فَقُلْتُ لَهُ: فَقَالَ: « أَفْطَنْتَ لَذَلِكَ يَا ثُمَالِي؟ » قُلْتُ: نَعَمْ، جُعِلْتُ فِدَاكَ، قَالَ: « إِنِّي — وَاللَّهِ — تَكَلَّمْتُ بِكَلَامٍ مَا تَكَلَّمُ بِهِ أَحَدٌ قَطُّ إِلَّا كَفَاهُ اللَّهُ مَا أَهَمُّهُ مِنْ أَمْرِ دُنْيَاهُ وَآخِرَتِهِ » قَالَ: قُلْتُ لَهُ: أَخْبِرْنِي بِهِ، قَالَ: « نَعَمْ، مَنْ قَالَ حِينَ يَخْرُجُ مِنْ مَنْزِلِهِ: « بِسْمِ اللَّهِ، حَسْبِيَ اللَّهُ، تَوَكَّلْتُ عَلَى اللَّهِ، اللَّهُمَّ إِنِّي أَسْأَلُكَ خَيْرَ أُمُورِي كُلِّهَا، وَأَعُوذُ بِكَ مِنْ خَيْرِ الدُّنْيَا وَعَذَابِ الْآخِرَةِ » كَفَاهُ اللَّهُ مَا أَهَمُّهُ مِنْ أَمْرِ دُنْيَاهُ وَآخِرَتِهِ ». »

A number of our companions, from Ahmad Bin Muhammad, from Usman Bin Isa, from Abu Hamza who said,

'I sought permission to (meet) Abu Ja'far^{asws}, so he^{asws} came out to me and his^{asws} lips were moving. So I told him^{asws}. So he^{asws} said: 'You realised that O Sumaly?' I said, 'Yes, may I be sacrificed for you^{asws}!'. He^{asws} said: 'By Allah^{azwj}! I^{asws} spoke with a speech what no one would speak with it at all, except Allah^{azwj} would Suffice him for what worries him from the matters of his world and his Hereafter'.

He (the narrator) said, 'I said to him^{asws}, 'Inform me of it'. He^{asws} said: 'The one who says when he goes out from his house,

'In the Name of Allah^{azwj}! Allah^{azwj} Suffices me. I rely upon Allah^{azwj}. O Allah^{azwj}! I ask You^{azwj} of the goodness in my affairs, all of them, and I seek Refuge with You^{azwj} from the disgrace of the world and the Punishment of the Hereafter', Allah^{azwj} will Suffice him for whatever worries him from the matters of his world and his Hereafter'.²¹

4. عَنْهُ، عَنْ عَلِيِّ بْنِ الْحَكَمِ، عَنْ عَاصِمِ بْنِ حُمَيْدٍ، عَنْ أَبِي بَصِيرٍ، عَنْ أَبِي جَعْفَرٍ عليه السلام، قَالَ: « مَنْ قَالَ حِينَ يَخْرُجُ مِنْ بَابِ دَارِهِ: « أَعُوذُ بِمَا عَادَتْ بِهِ مَلَائِكَةُ اللَّهِ مِنْ شَرِّ هَذَا الْيَوْمِ الْجَدِيدِ — الَّذِي إِذَا غَابَتْ شَمْسُهُ لَمْ يَعُدْ — مِنْ شَرِّ نَفْسِي، وَمِنْ شَرِّ غَيْرِي، وَمِنْ شَرِّ الشَّيَاطِينِ، وَمِنْ شَرِّ مَنْ نَصَبَ لِلْأَوْلِيَاءِ اللَّهِ، وَمِنْ شَرِّ الْجِنِّ وَالْإِنْسِ، وَمِنْ شَرِّ السَّبَاعِ وَالْهَوَامِّ، وَمِنْ شَرِّ رُكُوبِ الْمَحَارِمِ كُلِّهَا، أُجِيرَ نَفْسِي بِاللَّهِ مِنْ كُلِّ شَرٍّ » غَفَرَ اللَّهُ لَهُ، وَتَابَ عَلَيْهِ، وَكَفَاهُ اللَّهُ، وَحَجَزَهُ عَنِ السُّوءِ، وَعَصَمَهُ مِنَ الشَّرِّ ». »

From him, from Ali Bin Al Hakam, from Aasim Bin Humeyd, from Abu Baseer,

(It has been narrated) from Abu Ja'far^{asws} having said: 'The one who says when he goes out from the door of his house, 'I seek Refuge with whatever the Angels of the Lord seek Refuge with, from the evil of this new day which, when its sun sets, will not return, from the evil of myself, and from the evil

of others, and from the evil of the Satans^{la}, and from the evil of the one who establishes hostility to the Guardians^{asws} of Allah^{azwj}, and from the Jinn and the human beings, and from the evil of the predatory wild animals and the insects, and from the evil of indulging in the Prohibitions, all of them. I pledge myself with Allah^{azwj} with Allah^{azwj} from every evil, Allah^{azwj} would Forgive (his sins) for him, and Turn to him, and Suffice him for the worries, and Save him from the evil, and Protect him from the evil'.²²

5. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنْ ابْنِ مَحْبُوبٍ، عَنْ مُعَاوِيَةَ بْنِ عَمَّارٍ، عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ، قَالَ: « إِذَا خَرَجْتَ مِنْ مَنْزِلِكَ، فَقُلْ: بِسْمِ اللَّهِ تَوَكَّلْتُ عَلَى اللَّهِ، لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ ؛ اللَّهُمَّ إِنِّي أَسْأَلُكَ خَيْرَ مَا خَرَجْتُ لَهُ، وَأَعُوذُ بِكَ مِنْ شَرِّ مَا خَرَجْتُ لَهُ ؛ اللَّهُمَّ أَوْسِعْ عَلَيَّ مِنْ فَضْلِكَ، وَأَتِمِّمْ عَلَيَّ نِعَمَتَكَ، وَاسْتَعْمِلْنِي فِي طَاعَتِكَ، وَاجْعَلْ رَغْبَتِي فِيْمَا عِنْدَكَ، وَتَوَفَّنِي عَلَى مِلَّتِكَ وَمِلَّةِ رَسُولِكَ ﷺ ». »

Ali Bin Ibrahim, from his father, from Ibn Mahboub, from Muawiya Bin Ammar,

(It has been narrated) from Abu Abdullah^{asws} having said: ‘Whenever you go out from your house, so say, ‘In the Name of Allah^{azwj}! I rely upon Allah^{azwj}. There is neither Might nor Strength except with Allah^{azwj}. O Allah^{azwj}! I ask You^{azwj} for goodness of what I am going out for and I seek Refuge from the evil of what I am going out for. O Allah^{azwj}! Expand upon me from Your^{azwj} Grace, and Complete Your^{azwj} Favours upon me, and Utilise me in Your^{azwj} obedience, and Make my desires to be in what is in Your^{azwj} Presence, and Cause me to die upon Your^{azwj} Religion and the Religion of Your^{azwj} Rasool^{saww}’.²³

6. عِدَّةٌ مِنْ أَصْحَابِنَا، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ، عَنْ مُحَمَّدِ بْنِ عَلِيٍّ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي هَاشِمٍ، عَنْ أَبِي خَدِيجَةَ، قَالَ: كَانَ أَبُو عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ إِذَا خَرَجَ يَقُولُ: « اللَّهُمَّ بَكَ خَرَجْتُ، وَلَكَ أَسْلَمْتُ، وَبِكَ آمَنْتُ، وَعَلَيْكَ تَوَكَّلْتُ ؛ اللَّهُمَّ بَارِكْ لِي فِي يَوْمِي هَذَا، وَارْزُقْنِي فَوْزَهُ وَفَتْحَهُ وَنَصْرَهُ وَطَهْرَهُ وَهَدَاهُ وَبِرَّكَتَهُ، وَاصْرِفْ عَنِّي شَرَّهُ وَشَرِّ مَا فِيهِ ؛ بِسْمِ اللَّهِ وَبِاللَّهِ وَاللَّهُ أَكْبَرُ، وَالْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ ؛ اللَّهُمَّ إِنِّي قَدْ خَرَجْتُ، فَبَارِكْ لِي فِي خُرُوجِي، وَانْفَعْنِي بِهِ ». »

قَالَ: وَإِذَا دَخَلَ فِي مَنْزِلِهِ، قَالَ ذَلِكَ.

A number of our companions, from Ahman Bin Muhammad, from Muhammad Bin Ali, from Abdul Rahman Bin Abu Hashim, from Abu Khadeeja who said,

‘It was so that whenever Abu Abdullah^{asws} went out, he^{asws} was saying: ‘O Allah^{azwj}! With You^{azwj} I^{asws} go out, and to You^{azwj} I^{asws} submit, and in You^{azwj} I^{asws} believe, and upon You^{azwj} I^{asws} rely. O Allah^{azwj}! Bless for me this day of mine, and Grace me its success, and its victory, and its Help, and its purification, and its Guidance, and its Blessing, and Exchange from me its evil and the evil of whatever is in it. In the Name of Allah^{azwj}, and by Allah^{azwj},

and Allah^{azwj} is the Greatest, and the Praise is for Allah^{azwj}, Lord^{azwj} of the worlds. O Allah^{azwj}! I have gone out, therefore Bless for me^{asws} in my^{asws} exit, and Benefit me^{asws} with it’.

He (the narrator) said, ‘And whenever he entered his house, said that (as well)’.²⁴

7. مُحَمَّدُ بْنُ يَحْيَى، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ، عَنْ مُحَمَّدِ بْنِ سِنَانٍ، عَنِ الرُّضَا عَلَيْهِ السَّلَامُ، قَالَ: «كَانَ أَبِي عَلَيْهِ السَّلَامُ إِذَا خَرَجَ مِنْ مَنْزِلِهِ، قَالَ: بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ، خَرَجْتُ بِحَوْلِ اللَّهِ وَقُوَّتِهِ لَابْحَوْلٍ مِنِّي وَلَاقُوَّتِي، بَلِّ بِحَوْلِكَ وَقُوَّتِكَ، يَا رَبِّ مُتَعَرِّضًا لِرِزْقِكَ، فَأَتَنِي بِهِ فِي عَافِيَةٍ».

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Muhammad Bin Sinan,

(It has been narrated) from Al-Reza^{asws} having said: ‘It was so that whenever my^{asws} father^{asws} went out from his^{asws} house, said: ‘In the Name of Allah^{azwj} the Beneficent, the Merciful. I^{asws} go out with the Might of Allah^{azwj} and His^{azwj} Strength, not by my^{asws} might and my^{asws} strength, but with Your^{azwj} Mighty and Your^{azwj} Strength. O Lord^{azwj}!

I^{asws} am exposing myself^{asws} to Your^{azwj} sustenance, therefore Give it to me in good health’.²⁵

8. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنْ ابْنِ أَبِي عُمَيْرٍ، عَنِ الْحَسَنِ بْنِ عَطِيَّةٍ، عَنْ عُمَرَ بْنِ زَيْدٍ، قَالَ: قَالَ أَبُو عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ: «مَنْ قَرَأَ (قُلْ هُوَ اللَّهُ أَحَدٌ) حِينَ يَخْرُجُ مِنْ مَنْزِلِهِ عَشْرَ مَرَّاتٍ، لَمْ يَزَلْ فِي حِفْظِ اللَّهِ — عَزَّ وَجَلَّ — وَكَلَاءَتِهِ حَتَّى يَرْجِعَ إِلَى مَنْزِلِهِ».

Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Al Hassan Bin Atiyya, from Umar Bin Yazeed who said,

‘Abu Abdullah^{asws} said: ‘The one who recites [112: 1] Say He Allah is One (Chapter 112) ten times when he goes out from his house, will not cease to be in the Protection of Allah^{azwj} Mighty and Majestic and His^{azwj} Custody until he returns to his house’.²⁶

9. عِدَّةٌ مِنْ أَصْحَابِنَا، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ، عَنْ مُوسَى بْنِ الْقَاسِمِ، عَنْ صَبَّاحِ الْحِذَاءِ، قَالَ: قَالَ أَبُو الْحَسَنِ عَلَيْهِ السَّلَامُ: «إِذَا أَرَدْتَ السَّفَرَ، فَقِفْ عَلَى بَابِ دَارِكَ، وَاقْرَأْ فَاتِحَةَ الْكِتَابِ أَمَامَكَ وَعَنْ يَمِينِكَ وَعَنْ شِمَالِكَ، وَ (قُلْ هُوَ اللَّهُ أَحَدٌ) أَمَامَكَ وَعَنْ يَمِينِكَ وَعَنْ شِمَالِكَ، وَ (قُلْ أَعُوذُ بِرَبِّ النَّاسِ) وَ (قُلْ أَعُوذُ بِرَبِّ الْفَلَقِ) أَمَامَكَ وَعَنْ يَمِينِكَ وَعَنْ شِمَالِكَ. ثُمَّ قُلْ: اللَّهُمَّ احْفَظْنِي وَاحْفَظْ مَا مَعِيَ، وَسَلِّمْنِي وَسَلِّمْ مَا مَعِيَ، وَبَلِّغْنِي وَبَلِّغْ مَا مَعِيَ بَلَاغًا حَسَنًا».

ثُمَّ قَالَ: «أَمَّا رَأَيْتَ الرَّجُلَ يُحْفَظُ وَلَا يُحْفَظُ مَا مَعَهُ، وَيَسْلَمُ وَلَا يَسْلَمُ مَا مَعَهُ، وَيَبْلُغُ وَلَا يَبْلُغُ مَا مَعَهُ؟».

A number of our companions, from Ahmad Bin Muhammad, from Musa Bin Al Qasim, from Sabbah Al Haza’a who said,

‘Abu Abul Hassan^{asws} said: ‘Whenever you intend the journey, so pause at the door of your house and recite the Opening of the Book (Chapter 1) in front of you, and on your right, and on your left, and [112: 1] Say He Allah is One (Chapter 112) in front of you, and on your right and on your left, and [114: 1] Say I seek Refuge in the Lord of the people (Chapter 114) and [113: 1] Say I seek Refuge in the Lord of Al Falaq in front of you, and on your right and on your left, then say, ‘O Allah^{azwj}! Protect me and Protect what is with me, and Keep me safe and Kee safe whatever is with me, and Deliver me and Deliver what is with me (to my destination) with an excellent Delivery’.

Then he^{asws} said: ‘But, have you not seen the man who is protected and what is with his is not protected, and he is safe and what is with him is not safe, and he reaches (his destination) and what is with him does not reach?’²⁷

10. حُمَيْدُ بْنُ زِيَادٍ، عَنِ الْحَسَنِ بْنِ مُحَمَّدٍ، عَنْ غَيْرِ وَاحِدٍ، عَنْ أَبَانَ عَنْ أَبِي حَمْزَةَ: عَنْ أَبِي جَعْفَرٍ عليه السلام أَنَّهُ كَانَ إِذَا خَرَجَ مِنَ الْبَيْتِ، قَالَ: « بِسْمِ اللَّهِ خَرَجْتُ، وَعَلَى اللَّهِ تَوَكَّلْتُ، لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ ». »

Humeyd Bin Ziyad, from Al Hassan Bin Muhammad, from someone else, from Aban, from Abu Hamza,

(It has been narrated) from Abu Ja’far^{asws}. It was so that whenever he^{asws} used to go out from the house, said:

‘In the Name of Allah^{azwj} I^{asws} go out, and upon Allah^{azwj} I^{asws} rely, and there is neither Might nor Strength except with Allah^{azwj}’²⁸

11. عِدَّةٌ مِنْ أَصْحَابِنَا، عَنْ سَهْلِ بْنِ زِيَادٍ، عَنْ مُوسَى بْنِ الْقَاسِمِ، عَنْ صَبَّاحِ الْحِذَاءِ: عَنْ أَبِي الْحَسَنِ عليه السلام، قَالَ: « يَا صَبَّاحُ، لَوْ كَانَ الرَّجُلُ مِنْكُمْ إِذَا أَرَادَ سَفَرًا، قَامَ عَلَى بَابِ دَارِهِ تَلْقَاءَ وَجْهِهِ الَّذِي يَتَوَجَّهَ لَهُ، فَقَرَأَ الْحَمْدَ أَمَامَهُ وَعَنْ يَمِينِهِ وَعَنْ شِمَالِهِ، وَالْمَعُودَتَيْنِ أَمَامَهُ وَعَنْ يَمِينِهِ وَعَنْ شِمَالِهِ، وَ (قُلْ هُوَ اللَّهُ أَحَدٌ) أَمَامَهُ وَعَنْ يَمِينِهِ وَعَنْ شِمَالِهِ، وَآيَةَ الْكُرْسِيِّ أَمَامَهُ وَعَنْ يَمِينِهِ وَعَنْ شِمَالِهِ، ثُمَّ قَالَ: “اللَّهُمَّ احْفَظْنِي وَاحْفَظْ مَا مَعِيَ، وَسَلِّمْنِي وَسَلِّمْ مَا مَعِيَ، وَبَلِّغْنِي وَبَلِّغْ مَا مَعِيَ بِبَلَاغِكَ الْحَسَنِ الْجَمِيلِ” لِحَفَظِهِ اللَّهُ وَحَفَظَ مَا مَعَهُ، وَسَلَّمَهُ وَسَلَّمْ مَا مَعَهُ، وَبَلَّغَهُ وَبَلِّغْ مَا مَعَهُ، أَمَا رَأَيْتَ الرَّجُلَ يَحْفَظُ وَلَا يَحْفَظُ مَا مَعَهُ، وَيَبْلُغُ وَلَا يَبْلُغُ مَا مَعَهُ، وَيَسْلُمُ وَلَا يَسْلُمُ مَا مَعَهُ؟ ». »

A number of our companions, from Sahl Bin Ziyad, from Musa Bin Al Qasim, from Sabbah Al Haza’a,

(It has been narrated) from Abu Al-Hassan^{asws} having said: ‘O Sabbah! If only it was so that the man from you, whenever he intended the journey, would stand at the door of his house, facing towards the direction in which he is heading, so he recites (Surah) Al-Hamd (Chapter 1) in front of him and on his right and on his left, and the Muawwizatayn (Chapter 113 & 114) in front of him and on his right and on his left, and [112: 1] Say He Allah is One (Chapter 112) in front of him, and on his right and on his left, and Ayat Al-Kursy (2: 255) in front of him and on his right and on his left.

Then he should say, ‘O Allah^{azwj}! Protect me and Protect what is with me, and Keep me safe and Keep safe what is with me, and Deliver me and Deliver what is with me (to my destination) with an excellent beautiful Delivery’, Allah^{azwj} would Protect him and Protect what is with him, and Keep him safe and Keep safe what is with him, and Deliver him and Deliver what is with him (to the destination). But, have you not seen that a man who is protected but whatever is with him is not protected, and he reaches (the destination) and what is with him does not reach, and he is safe, and what is with him is not safe?’²⁹

12. مُحَمَّدٌ بْنُ يَحْيَى، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ، عَنْ ابْنِ فَضَّالٍ، عَنِ الْحَسَنِ بْنِ الْجَهْمِ: عَنْ أَبِي الْحَسَنِ عَلَيْهِ السَّلَامُ، قَالَ: «إِذَا خَرَجْتَ مِنْ مَنْزِلِكَ فِي سَفَرٍ أَوْ حَضَرَ، فَقُلْ: بِسْمِ اللَّهِ، آمَنْتُ بِاللَّهِ، تَوَكَّلْتُ عَلَى اللَّهِ مَا شَاءَ اللَّهُ، لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ» فَتَلَقَّاهُ الشَّيَاطِينُ، فَتَنْصَرَفُ، وَتَضْرِبُ الْمَلَائِكَةُ وُجُوهَهَا، وَتَقُولُ: مَا سَبَّلَكُمْ عَلَيْهِ وَقَدْ سَمَى اللَّهَ وَأَمَّنَ بِهِ وَتَوَكَّلَ عَلَيْهِ، وَقَالَ: مَا شَاءَ اللَّهُ لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ.»

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Ibn Fazzal, from Al Hassan Bin Jahma,

(It has been narrated) from Abu Al-Hassan^{asws} having said: ‘Whenever you go out from your house regarding a journey or (coming back) home, so say, ‘In the Name of Allah^{azwj}. I believe in Allah^{azwj}. I rely upon Allah^{azwj}. Whatever Allah^{azwj} so Desires. There is neither Mighty nor Strength except with Allah^{azwj}’. So the Satans^{la} who come across him would move away and the Angels would strike their^{la} faces and they would be saying: ‘There is no way for you all upon him, and he has Named Allah^{azwj} and believed in Him^{azwj}, and relied upon Him^{azwj}, and said ‘Whatever Allah^{azwj} so Desires, there is neither Might nor Strength except with Allah^{azwj}’³⁰.

51- بَابُ الدُّعَاءِ قَبْلَ الصَّلَاةِ

Chapter 51 – The supplication before the Salāt

1. مُحَمَّدٌ بْنُ يَحْيَى، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ عِيسَى، عَنْ عَلِيِّ بْنِ النُّعْمَانِ، عَنْ بَعْضِ أَصْحَابِهِ: عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ، قَالَ: «كَانَ أَمِيرُ الْمُؤْمِنِينَ عَلَيْهِ السَّلَامُ يَقُولُ: مَنْ قَالَ هَذَا الْقَوْلَ كَانَ مَعَ مُحَمَّدٍ وَآلِ مُحَمَّدٍ عَلَيْهِ السَّلَامُ إِذَا قَامَ مِنْ قَبْلِ أَنْ يَسْتَفْتَحَ الصَّلَاةَ: “اللَّهُمَّ إِنِّي أَتُوجِّهُ إِلَيْكَ بِمُحَمَّدٍ وَآلِ مُحَمَّدٍ، وَأَقْدِمُهُمْ بَيْنَ يَدَيَّ صَلَوَاتِي، وَأَتَقَرَّبُ بِهِمْ إِلَيْكَ، فَاجْعَلْنِي بِهِمْ وَجِيهًا فِي الدُّنْيَا وَالْآخِرَةِ وَمِنَ الْمُقَرَّبِينَ، مَنْنْتَ عَلَيَّ بِمَعْرِفَتِهِمْ، فَاخْتِمْ لِي بِطَاعَتِهِمْ وَمَعْرِفَتِهِمْ وَوَلَايَتِهِمْ؛ فَإِنَّهَا السَّعَادَةُ، وَاخْتِمْ لِي بِهَا؛ فَإِنَّكَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ”، ثُمَّ تَصَلِّي، فَإِذَا انْصَرَفْتَ قُلْتَ: اللَّهُمَّ اجْعَلْنِي مَعَ مُحَمَّدٍ وَآلِ مُحَمَّدٍ فِي كُلِّ عَافِيَةٍ وَبَلَاءٍ، وَاجْعَلْنِي مَعَ مُحَمَّدٍ وَآلِ مُحَمَّدٍ فِي كُلِّ مَثْوًى وَمُنْقَلَبٍ؛ اللَّهُمَّ اجْعَلْ مَحْيَايَ مَحْيَاهُمْ، وَمَمَاتِي مَمَاتَهُمْ، وَاجْعَلْنِي مَعَهُمْ فِي الْمَوَاطِنِ كُلِّهَا، وَلَا تُفَرِّقْ بَيْنِي وَبَيْنَهُمْ؛ إِنَّكَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ.»

Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Ali Bin Al Nu'man, from one of his companions,

(It has been narrated) from Abu Abdullah^{asws} having said: 'It was so that Amir Al-Momineen^{asws} was saying: 'The one who says these words would be with Muhammad^{saww} and the Progeny^{asws} of Muhammad^{saww}, when he stands before beginning the Salāt,

'O Allah^{azwj}! I divert towards You^{azwj} by Muhammad^{saww} and the Progeny^{asws} of Muhammad^{saww}, and I^{asws} advance them^{asws} in front of me in my Salāt, and I come closer by them^{asws} to You^{azwj}, therefore Make me, by them^{asws}, to be dignified in the world and the Hereafter, and to be from the ones of Proximity. You^{azwj} have Favoured upon me with their^{asws} recognition, therefore Conclude me to be in their^{asws} obedience, and their^{asws} recognition, and their^{asws} Wilyah, for it is the happiness, and Conclude me to be with it, for You^{azwj} are Able upon everything'.

Then you should pray Salāt. So when you finish, say,

'O Allah^{azwj}! Make me to be with Muhammad^{saww} and the Progeny^{asws} of Muhammad^{saww} in every well-being and affliction, and Make me to be with Muhammad^{azwj} and the Progeny^{asws} of Muhammad^{saww} in every lodgement and transfer. O Allah^{azwj}! Make my life to be (like) their^{asws} living, and my death to be (like) their^{asws} passing away, and Make me to be with them^{asws} in all the places, and not do Make a separation to be between me and them^{asws}. You^{azwj} are Able upon every thing'.³¹

2. عِدَّةٌ مِنْ أَصْحَابِنَا، عَنْ أَحْمَدَ بْنِ مُحَمَّدَ بْنِ خَالِدٍ، عَنْ بَعْضِ أَصْحَابِنَا رَفَعَهُ، قَالَ: تَقُولُ قَبْلَ دُخُولِكَ فِي الصَّلَاةِ: «اللَّهُمَّ إِنِّي أَقْدَمُ مُحَمَّدًا نَبِيَّكَ ﷺ بَيْنَ يَدَيَّ حَاجَتِي، وَأَتَوَجَّهُ بِهِ إِلَيْكَ فِي طَلِبَتِي، فَاجْعَلْنِي بِهِمْ وَجِيهًا فِي الدُّنْيَا وَالْآخِرَةِ وَمِنَ الْمُقَرَّبِينَ؛ اللَّهُمَّ اجْعَلْ صَلَاتِي بِهِمْ مُتَقَبَلَةً، وَذَنْبِي بِهِمْ مَغْفُورًا، وَدُعَائِي بِهِمْ مُسْتَجَابًا، يَا أَرْحَمَ الرَّاحِمِينَ».

A number of our companions, from Ahmad Bin Muhammad Bin Khalid, from one of our companions, raising it, said,

'You should be saying before your entry into the Salāt,

'O Allah^{azwj}! I give the lead to Muhammad^{saww} Your^{azwj} Prophet^{saww} to be in front of my need, and I divert by him^{saww} to You^{azwj} regarding my seeking, therefore Make me to be dignified by them^{asws} in the world and the Hereafter, and to be from the ones of Proximity. O Allah^{azwj}! Make my Salāt to be Acceptable due to them^{asws}, and my sins to be Forgiven due to them^{asws}, and my supplication to be Answered due to them^{asws}, O Most Merciful of the merciful ones!'.³²

3. عَنْهُ، عَنْ أَبِيهِ، عَنْ عَبْدِ اللَّهِ بْنِ الْقَاسِمِ، عَنْ صَفْوَانَ الْجَمَّالِ، قَالَ: شَهِدْتُ أَبَا عَبْدِ اللَّهِ عَاشِرًا، وَاسْتَقْبَلَ الْقَبْلَةَ قَبْلَ التَّكْبِيرِ، وَقَالَ: «اللَّهُمَّ لَا تُؤَيِّسْنِي مِنْ رَوْحِكَ، وَلَا تُقْنِطْنِي مِنْ رَحْمَتِكَ، وَلَا تُؤْمِنِي مَكْرَكَ؛ فَإِنَّهُ لَا يَأْمَنُ مَكْرَ اللَّهِ إِلَّا الْقَوْمُ الْخَاسِرُونَ».

قُلْتُ: جُعِلَتْ فِدَاكَ، مَا سَمِعْتُ بِهَذَا مِنْ أَحَدٍ قَبْلَكَ؟!

فَقَالَ: « إِنَّ مِنْ أَكْبَرِ الْكِبَائِرِ عِنْدَ اللَّهِ الْيَأْسَ مِنْ رَوْحِ اللَّهِ، وَالْقَنُوطَ مِنْ رَحْمَةِ اللَّهِ، وَالْأَمْنَ مِنْ مَكْرِ اللَّهِ ».

From him, from his father, from Abdullah Bin Al Qasim, from Safwan Al Jammal who said,

‘I witnessed Abu Abdullah^{asws} and he^{asws} was facing the Qiblah, before the exclamation of Takbeer (to commence the Salāt), and he^{asws} said: ‘O Allah^{azwj}! Do not Let me lose hope from Your^{azwj} Spirit, nor despair from Your^{azwj} mercy, nor feel safe from Your^{azwj} Plan, for there would not feel safe from the Plan of Allah^{azwj} except for the people incurring losses’.

I said, ‘May I be sacrificed for you^{asws}! I have not heard this from anyone (else) before you^{asws}’. So he^{asws} said: ‘From the most grievous of the major sins in the Presence of Allah^{azwj} is the hopelessness from the Spirit of Allah^{azwj}, and the despair from the Mercy of Allah^{azwj}, and the (feeling of) security from the Plan of Allah^{azwj}’.³³

52- بَابُ الدُّعَاءِ فِي أَدْبَارِ الصَّلَوَاتِ

Chapter 52 – The supplication at the end of the Salāt

1. مُحَمَّدُ بْنُ يَحْيَى، عَنْ أَحْمَدَ بْنِ مُحَمَّدَ بْنِ عِيسَى، عَنْ أَبِي عَبْدِ اللَّهِ الْبَرْقِيِّ، عَنْ عِيسَى بْنِ عَبْدِ اللَّهِ الْقُمِيِّ: عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ، قَالَ: « كَانَ أَمِيرُ الْمُؤْمِنِينَ صَلَوَاتُ اللَّهِ عَلَيْهِ يَقُولُ إِذَا فَرَغَ مِنَ الزَّوَالِ: اللَّهُمَّ إِنِّي أَتَقَرَّبُ إِلَيْكَ بِجُودِكَ وَكَرَمِكَ، وَأَتَقَرَّبُ إِلَيْكَ بِمُحَمَّدٍ عَبْدِكَ وَرَسُولِكَ، وَأَتَقَرَّبُ إِلَيْكَ بِمَلَائِكَتِكَ الْمُقَرَّبِينَ، وَأَنْبِيَائِكَ الْمُرْسَلِينَ، وَبِكَ ؛ اللَّهُمَّ أَنْتَ الْغَنِيُّ عَنِّي، وَبِيَ الْفَاقَةُ إِلَيْكَ، أَنْتَ الْغَنِيُّ وَأَنَا الْفَقِيرُ إِلَيْكَ، أَقْلَنْتَنِي عَشْرَتِي، وَسَتَرْتَ عَلَيَّ ذُنُوبِي، فَاقْضِ الْيَوْمَ حَاجَتِي، وَلَا تُعَذِّبْنِي بِقَبِيحٍ مَا تَعْلَمُ مِنِّي، بَلْ عَفْوِكَ وَجُودِكَ يَسْعُنِي ». قَالَ: « ثُمَّ يَخْرُ سَاجِدًا، وَيَقُولُ: يَا أَهْلَ التَّقْوَى، وَيَا أَهْلَ الْمَغْفَرَةِ، يَا بَرَّ يَا رَحِيمَ، أَنْتَ أَبْرُّ بِي مِنْ أَبِي وَأُمِّي وَمِنْ جَمِيعِ الْخَلَائِقِ، أَقْلِبْنِي بِقَضَاءِ حَاجَتِي مُجَابًا دُعَائِي، مَرْحُومًا صَوْتِي، قَدْ كَشَفْتَ أَنْوَاعَ الْبَلَاءِ عَنِّي ».

Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Abu Abdullah Al Narqy, from Isa Bin Abdullah Al Qummy,

(It has been narrated) from Abu Abdullah^{asws} having said: ‘Amir Al-Momineen^{asws} was saying whenever he^{asws} was free from the decline (midday Salāt): ‘O Allah^{azwj}! I^{asws} come closer to You^{azwj} by Your^{azwj} Generosity and Your^{azwj} Benevolence, and I^{asws} come closer to You^{azwj} by Muhammad^{azwj} Your^{azwj} servant and Your^{azwj} Rasool^{saww}, and I^{asws} come closer to You^{azwj} by Your^{azwj} Angels of Proximity, and Your^{azwj} Prophets^{as}, the Mursileen, and By You^{azwj}.

O Allah^{azwj}! You^{azwj} are the One Needless from me, and with me is the need (requirement) to You^{azwj}. You^{saww} are the rich and I am the poor to You^{azwj}. You^{azwj} Discharge my traces (of errors), and Veil my sins upon me. So Fulfil my needs for me today and do not Punish me with ugliness what

You^{azwj} are more Knowing of than I am. But, Amplify upon me, Your^{azwj} Pardon and Your^{azwj} generosity’.

He^{asws} said: ‘Then he^{asws} would perform Sajdah and he^{asws} would be saying: ‘O the One rightful to be feared, and O the One rightful for the Forgiveness, O Righteous, O Merciful! You^{azwj} are more Righteous with me than my father and my mother, and from the entirety of the creatures. Accept me by Fulfilling my need by Answering my supplication, Merciful upon my voice as You^{azwj} have Removed a variety of the afflictions from me’’.³⁴

2. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ؛ وَمُحَمَّدُ بْنُ إِسْمَاعِيلَ، عَنْ الْفَضْلِ بْنِ شَاذَانَ جَمِيعاً، عَنْ ابْنِ أَبِي عُمَيْرٍ، عَنْ إِبْرَاهِيمَ بْنِ عَبْدِ الْحَمِيدِ، عَنْ الصَّبَّاحِ بْنِ سَيَّابَةَ: عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ، قَالَ: «مَنْ قَالَ إِذَا صَلَّى الْمَغْرِبَ ثَلَاثَ مَرَّاتٍ: «الْحَمْدُ لِلَّهِ الَّذِي يَفْعَلُ مَا يَشَاءُ، وَلَا يَفْعَلُ مَا يَشَاءُ غَيْرَهُ» أُعْطِيَ خَيْرًا كَثِيرًا».

Ali Bin Ibrahim, from his father, and Muhammad Bin Ismail, from Al Fazl Bin Shazaan, altogether from Ibn Abu Umeyr, from Ibrahim Bin Abdul Hameed, from Al Sabbah Bin Sayaba,

(It has been narrated) from Abu Abdullah^{asws} having said: ‘The one who says, when he prays the Maghrib Salāt, three times, ‘The Praise is for Allah^{azwj} who Does whatever He^{azwj} so Desires to, and does not Do what others desire’, would be Given a lot of goodness’.³⁵

3. عِدَّةٌ مِنْ أَصْحَابِنَا، عَنْ أَحْمَدَ بْنِ مُحَمَّدَ بْنِ خَالِدٍ، عَنْ أَبِيهِ رَفَعَهُ، قَالَ: «يَقُولُ بَعْدَ الْعِشَاءِ: اللَّهُمَّ بِيَدِكَ مَقَادِيرُ اللَّيْلِ وَالنَّهَارِ، وَمَقَادِيرُ الدُّنْيَا وَالْآخِرَةِ، وَمَقَادِيرُ الْمَوْتِ وَالْحَيَاةِ، وَمَقَادِيرُ الشَّمْسِ وَالْقَمَرِ، وَمَقَادِيرُ النَّصْرِ وَالْخِذْلَانِ، وَمَقَادِيرُ الْغِنَى وَالْفَقْرِ؛ اللَّهُمَّ بَارِكْ لِي فِي دِينِي وَدُنْيَايَ، وَفِي جَسَدِي وَأَهْلِي وَوَلَدِي؛ اللَّهُمَّ ادْرَأْ عَنِّي شَرَّ فِسْقَةِ الْعَرَبِ وَالْعَجَمِ، وَالْجِنِّ وَالْإِنْسِ، وَاجْعَلْ مُنْقَلَبِي إِلَى خَيْرٍ دَائِمٍ، وَنَعِيمٍ لَا يَزُولُ».

A number of our companions, from Ahmad Bin Muhammad Bin Khalid, from his father, raising it,

‘He^{asws} said: ‘One should be saying after the two evening Salāts, ‘O Allah^{azwj}! In Your^{azwj} Hand is the Ordainment of the night and the day, and the Ordainment of the world and the Hereafter, and the Ordainment of the death and the life, and the Ordainment of the sun and the moon, and the Ordainment of the Help and the Abandonment, and the Ordainment of the riches and the poverty! Bless for me in my Religion, and in my world, and in my body, and in my family, and in my children. O Allah^{azwj}! Stave off the evil from me, the mischief of the Arabs and the non-Arabs, and the Jinn, and the human beings, and Make my transfer to the eternal goodness and Bliss which will no be ceasing’’.³⁶

4. عَنْهُ، عَنْ بَعْضِ أَصْحَابِهِ رَفَعَهُ، قَالَ: «مَنْ قَالَ بَعْدَ كُلِّ صَلَاةٍ — وَهُوَ آخِذٌ بِلِحْيَتِهِ بِيَدِهِ الْيُمْنَى: — «يَا ذَا الْجَلَالِ وَالْإِكْرَامِ، ارْحَمْنِي مِنَ النَّارِ» ثَلَاثَ مَرَّاتٍ، وَيَدُهُ الْيُسْرَى مَرْفُوعَةٌ، وَبَطْنُهَا إِلَى مَا يَلِي السَّمَاءَ، ثُمَّ يَقُولُ: «أَجْرَنِي مِنَ الْعَذَابِ الْأَلِيمِ» ثَلَاثَ مَرَّاتٍ،

ثُمَّ يُؤْخِرُ يَدَهُ عَنْ لَحْيَيْهِ، ثُمَّ يَرْفَعُ يَدَهُ، وَيَجْعَلُ بَطْنَهَا مِمَّا يَلِي السَّمَاءَ، ثُمَّ يَقُولُ: «يَا عَزِيزُ يَا كَرِيمُ، يَا رَحْمَانُ يَا رَحِيمُ» وَيَقْلِبُ يَدَيْهِ، وَيَجْعَلُ بَطُونَهُمَا مِمَّا يَلِي السَّمَاءَ، ثُمَّ يَقُولُ: «أَجْرَنِي مِنَ الْعَذَابِ الْأَلِيمِ — ثَلَاثَ مَرَّاتٍ — صَلِّ عَلَى مُحَمَّدٍ وَآلِ مُحَمَّدٍ وَالْمَلَائِكَةِ وَالرُّوحِ» غُفِرَ لَهُ، وَرَضِيَ عَنْهُ، وَوُصِلَ بِالِاسْتِغْفَارِ لَهُ حَتَّى يَمُوتَ جَمِيعُ الْخَلَائِقِ إِلَّا الثَّقَلَيْنِ: الْجِنَّ وَالْإِنْسَ.»

وَقَالَ: «إِذَا فَرَغْتَ مِنْ تَشْهَدِكَ فَارْفَعْ يَدَيْكَ، وَقُلْ: اللَّهُمَّ اغْفِرْ لِي مَغْفِرَةً عَظَمًا جَزَمًا لَأَتُغَادِرَ ذَنْبًا وَلَأُارْتَكِبُ بَعْدَهَا مُحَرَّمًا أَبَدًا، وَعَافِنِي مُعَافَاةً لَابُلُوى بَعْدَهَا أَبَدًا، وَاهْدِنِي هُدًى لَأُضِلُّ بَعْدَهُ أَبَدًا، وَانْفَعْنِي يَا رَبِّ بِمَا عَلَّمْتَنِي، وَاجْعَلْهُ لِي، وَلَاتَجْعَلْهُ عَلَيَّ، وَارْزُقْنِي كِفَافًا، وَرَضْنِي بِهِ يَا رَبَّاهُ، وَتَبَّ عَلَيَّ يَا اللَّهُ يَا اللَّهُ يَا اللَّهُ، يَا رَحْمَانُ يَا رَحْمَانُ يَا رَحِيمُ يَا رَحِيمُ، ارْحَمْنِي مِنَ النَّارِ ذَاتِ السَّعِيرِ، وَأَبْسِطْ عَلَيَّ مِنْ سَعَةِ رِزْقِكَ، وَاهْدِنِي لِمَا اخْتَلَفَ فِيهِ مِنَ الْحَقِّ بِإِذْنِكَ، وَأَعْصِمْنِي مِنَ الشَّيْطَانِ الرَّجِيمِ، وَأَبْلِغْ مُحَمَّدًا — صَلَّى اللَّهُ عَلَيْهِ وَآلَهُ — عَنِّي تَحِيَّةً كَثِيرَةً وَسَلَامًا، وَاهْدِنِي بِهِدَاكَ، وَأَغْنِنِي بِغِنَاكَ، وَاجْعَلْنِي مِنْ أَوْلِيَائِكَ الْمُخْلِصِينَ، وَصَلَّى اللَّهُ عَلَى مُحَمَّدٍ وَآلِ مُحَمَّدٍ آمِينَ.»

قَالَ: «مَنْ قَالَ هَذَا بَعْدَ كُلِّ صَلَاةٍ رَدَّ اللَّهُ عَلَيْهِ رُوحَهُ فِي قَبْرِهِ، وَكَانَ حَيًّا مَرْزُوقًا نَاعِمًا مَسْرُورًا إِلَى يَوْمِ الْقِيَامَةِ.»

From him, from one of his companions, raising it, said,

‘The one who says after every Salāt while grabbing his beard by his right hand, ‘O One^{azwj} with the Majesty and the Benevolence! Be Merciful to me from the Fire’, three times, and his left hand is raised, and its palm is facing towards the sky. Then he should be saying, ‘Rescue me from the painful Punishment’, three times.

Then he should drop his hand from his beard, then raise his hand and make its palm to be facing towards the sky, then he should be saying, ‘O Mighty! O benevolent! O Beneficent! O Merciful’, and he should flip over his hand and makes both their palms to face towards the sky, then he should be saying, ‘Rescue me from the painful Punishment’, three times. ‘Send Salawāt upon Muhammad^{saww} and the Progeny^{asws} of Muhammad^{saww}, and the Angels, and the Spirit’, (his sins) would be Forgiven for him, and he would be Pleased from, and be linked with the Forgiveness for him until the entirety of the creatures die off, except for the two heavy ones, the Jinn and the human beings’.

And he^{asws} said: ‘Whenever you are free from your Tashahhud (bearing of the testimonies), so raise your hand and say,

‘O Allah^{azwj}! Forgive (my sins) for me with a Determined and Decisive Forgiveness, not leaving any sin nor will I be indulging in a Prohibition after it, ever! And Grant me such well-being that I would not suffer an affliction after it, ever! And Guide me with such a Guidance that I will not go astray

after it, ever! And benefit me, O Lord^{azwj} with what You^{azwj} Teach me and Make it to be for me, and do not Make it to be against me, and Grace me sufficiently and Make me to be pleased with it.

O Lord^{azwj}! And Turn to me (with Mercy). O Allah^{azwj}! O Allah^{azwj}! O Allah^{azwj}! O Beneficent! O Beneficent! O Beneficent! O Merciful! O Merciful! O Merciful! Have Mercy on me from the Fire with the blaze, and Extend upon me from the Expansion of Your^{azwj} Grace, and Guide me do what I am differing in from the Truth by Your^{azwj} Permission, and Rescue me from the Pelted Satan^{la}, and Deliver a lot of salutations upon Muhammad^{saww} from me, and greeting, and Guide me by Your^{azwj} Guidance, and Enrich me with Your^{azwj} Riches, and Make me to be from Your^{azwj} sincere friends. And may Allah^{azwj} Send Salawāt upon Muhammad^{azwj} and the Progeny^{asws} of Muhammad^{saww}. Ameen!

He^{asws} said: 'The one says this after every Salāt, Allah^{azwj} would Return his soul upon him in his grave, and he would be alive, Sustained, blissful, joyful up to the Day of Judgment'.³⁷

5. عَنْهُ، عَنْ بَعْضِ أَصْحَابِهِ رَفَعَهُ، قَالَ: «تَقُولُ بَعْدَ الْفَجْرِ: اللَّهُمَّ لَكَ الْحَمْدُ حَمْدًا خَالِدًا مَعَ خُلُودِكَ، وَلَكَ الْحَمْدُ حَمْدًا لَا مُنْتَهَى لَهُ دُونَ رِضَاكَ، وَلَكَ الْحَمْدُ حَمْدًا لَا أَمَدَ لَهُ دُونَ مَشِيئَتِكَ، وَلَكَ الْحَمْدُ حَمْدًا لَا حِزَاءَ لِقَائِهِ إِلَّا رِضَاكَ؛ اللَّهُمَّ لَكَ الْحَمْدُ، وَإِلَيْكَ الْمُشْتَكَى، وَأَنْتَ الْمُسْتَعَانُ؛ اللَّهُمَّ لَكَ الْحَمْدُ كَمَا أَنْتَ أَهْلُهُ، الْحَمْدُ لِلَّهِ بِمَحَامِدِهِ كُلِّهَا، عَلَى نِعَمَائِهِ كُلِّهَا حَتَّى يَنْتَهِيَ الْحَمْدُ إِلَى حَيْثُ مَا يُحِبُّ رَبِّي وَيَرْضَى». وَتَقُولُ بَعْدَ الْفَجْرِ قَبْلَ أَنْ تَتَكَلَّمَ: «الْحَمْدُ لِلَّهِ مِلْءُ الْمِيزَانِ، وَمُنْتَهَى الرِّضَا، وَزِنَةُ الْعَرْشِ، وَسُبْحَانَ اللَّهِ مِلْءُ الْمِيزَانِ، وَمُنْتَهَى الرِّضَا، وَزِنَةُ الْعَرْشِ، وَاللَّهُ أَكْبَرُ مِلْءُ الْمِيزَانِ، وَمُنْتَهَى الرِّضَا، وَزِنَةُ الْعَرْشِ، وَلِلَّهِ إِلَّا اللَّهُ مِلْءُ الْمِيزَانِ، وَمُنْتَهَى الرِّضَا، وَزِنَةُ الْعَرْشِ»؛ تُعِيدُ ذَلِكَ أَرْبَعَ مَرَّاتٍ.

ثُمَّ تَقُولُ: أَسْأَلُكَ مَسْأَلَةَ الْعَبْدِ الدَّلِيلِ أَنْ تُصَلِّيَ عَلَى مُحَمَّدٍ وَآلِ مُحَمَّدٍ، وَأَنْ تَغْفِرَ لَنَا ذُنُوبَنَا، وَتَقْضِيَ لَنَا حَوَائِجَنَا فِي الدُّنْيَا وَالْآخِرَةِ فِي يَسْرٍ مِنْكَ وَعَافِيَةٍ».

From him, from one of his companions, raising it,

'He^{asws} said: 'You should be saying after Al-Fajr (Salāt),

'O Allah^{azwj}! For You^{azwj} is the Praise, an eternal Praise with Your^{azwj} Eternality, and for You^{azwj} is the Praise, a Praise with no end point to it. And to You^{azwj} I complain and You^{azwj} are the Aider. O Allah^{azwj}! For You^{azwj} is the Praise as You^{azwj} are rightful of it. The Praise is for Allah^{azwj} when one praises, every time upon his Bounties, all of them, until the Praise ends up to where what You^{azwj} Love, my Lord^{azwj} and are Pleased with'.

And you should be saying after Al-Fajr (Salāt) before you speak,

'The Praise is for Allah^{azwj}, Filler of the Scale and the Limit of the Pleasure, and Adornment of the Throne. And Glory be to Allah^{azwj} Filler of the Scale and Limit of the Pleasure, and Adornment of the Throne! And Allah^{azwj} is the Greatest, Filler of the Scale and Limit of the Pleasure and Adornment of the

Throne. And there is no God except Allah^{azwj}, Filler of the Scale, and Limit of the Pleasure, and Adornment of the Throne’ – repeating that four times.

Then you should be saying,

‘O Allah^{azwj}! I ask You^{azwj} the asking of the humble slave, that You^{azwj} Send Salawāt upon Muhammad^{saww} and the Progeny^{asws} of Muhammad^{saww}, and that You^{azwj} Forgive our sins for us, and Fulfil our needs for us in the world and the Hereafter, in Ease from You^{azwj} and good health’.³⁸

6. عِدَّةٌ مِنْ أَصْحَابِنَا، عَنْ سَهْلِ بْنِ زِيَادٍ، عَنْ بَعْضِ أَصْحَابِهِ، عَنْ مُحَمَّدِ بْنِ الْفَرَجِ، قَالَ: كَتَبَ إِلَيَّ أَبُو جَعْفَرٍ ابْنُ الرِّضَا عليه السلام بِهَذَا الدُّعَاءِ، وَعَلَّمَنِيهِ، وَقَالَ: «مَنْ قَالَ فِي دُبُرِ صَلَاةِ الْفَجْرِ لَمْ يَلْتَمِسْ حَاجَةً إِلَّا تيسَّرَتْ لَهُ، وَكَفَاهُ اللَّهُ مَا أَرَاهُ: بِسْمِ اللَّهِ، وَصَلَّى اللَّهُ عَلَى مُحَمَّدٍ وَآلِهِ، (وَأَفْوُضْ أَمْرِي إِلَى اللَّهِ إِنَّ اللَّهَ بَصِيرٌ بِالْعِبَادِ فَوْقَهُ اللَّهُ سَيِّئَاتِ مَا مَكْرُوهًا)، (لَا إِلَهَ إِلَّا أَنْتَ سُبْحَانَكَ إِنِّي كُنْتُ مِنَ الظَّالِمِينَ فَاسْتَجِبْنَا لَهُ وَتَجَنَّبْنَا مِنَ الْغَمِّ وَكَذَلِكَ نُنْجِي الْمُؤْمِنِينَ)، (حَسْبُنَا اللَّهُ وَنِعْمَ الْوَكِيلُ فَانْقَلِبُوا بِنِعْمَةٍ مِنَ اللَّهِ وَفَضْلٍ لَمْ يَمَسْسَهُمْ سُوءٌ) مَا شَاءَ اللَّهُ، لِحَاوِلِ وَلَاقُوهُ إِلَّا بِاللَّهِ الْعَلِيِّ الْعَظِيمِ، مَا شَاءَ اللَّهُ، لَا مَا شَاءَ النَّاسُ، مَا شَاءَ اللَّهُ وَإِنْ كَرِهَ النَّاسُ، حَسْبِيَ الرَّبُّ مِنَ الْمَرْبِيِّينَ، حَسْبِيَ الْخَالِقُ مِنَ الْمَخْلُوقِينَ، حَسْبِيَ الرَّازِقُ مِنَ الْمَرْزُوقِينَ، حَسْبِيَ الَّذِي لَمْ يَزَلْ حَسْبِي مُنْذُ قَطُّ، حَسْبِيَ اللَّهُ الَّذِي لَا إِلَهَ إِلَّا هُوَ، عَلَيْهِ تَوَكَّلْتُ، وَهُوَ رَبُّ الْعَرْشِ الْعَظِيمِ».

وَقَالَ: «إِذَا انْصَرَفْتَ مِنْ صَلَاةٍ مَكْتُوبَةٍ، فَقُلْ: رَضِيتُ بِاللَّهِ رَبًّا، وَبِمُحَمَّدٍ صلى الله عليه وآله وسلم نَبِيًّا، وَبِالْإِسْلَامِ دِينًا، وَبِالْقُرْآنِ كِتَابًا، وَبِفُلَانٍ وَفُلَانٍ أئِمَّةً؛ اللَّهُمَّ وَلِيكَ فُلَانٌ، فَاحْفَظْهُ مِنْ بَيْنِ يَدَيْهِ، وَمِنْ خَلْفِهِ، وَعَنْ يَمِينِهِ، وَعَنْ شِمَالِهِ، وَمِنْ فَوْقِهِ، وَمِنْ تَحْتِهِ، وَامْدُدْ لَهُ فِي عَمْرِهِ، وَاجْعَلْهُ الْقَائِمَ بِأَمْرِكَ، وَالْمُنْتَصِرَ لِدِينِكَ، وَأَرِهِ مَا يُحِبُّ وَمَا تَقَرُّ بِهِ عَيْنُهُ فِي نَفْسِهِ وَذُرِّيَّتِهِ، وَفِي أَهْلِهِ وَمَالِهِ، وَفِي شَيْعَتِهِ، وَفِي عَدُوِّهِ، وَأَرِهِمْ مِنْهُ مَا يَحْذَرُونَ، وَأَرِهِ فِيهِمْ مَا يُحِبُّ وَتَقَرُّ بِهِ عَيْنُهُ، وَاشْفِ صَدُورَنَا وَصُدُورَ قَوْمٍ مُؤْمِنِينَ».

قَالَ: «وَكَانَ النَّبِيُّ صلى الله عليه وآله وسلم يَقُولُ إِذَا فَرَّغَ مِنْ صَلَاتِهِ: اللَّهُمَّ اغْفِرْ لِي مَا قَدَّمْتُ وَمَا أَخَّرْتُ، وَمَا أَسْرَرْتُ وَمَا أَعْلَنْتُ، وَإِسْرَافِي عَلَى نَفْسِي، وَمَا أَنْتَ أَعْلَمُ بِهِ مِنِّي؛ اللَّهُمَّ أَنْتَ الْمُقَدِّمُ، وَأَنْتَ الْمُؤَخِّرُ، لَا إِلَهَ إِلَّا أَنْتَ، يَعْلَمُكَ الْغَيْبُ وَيُقَدِّرُكَ عَلَى الْخَلْقِ أَجْمَعِينَ مَا عَلِمْتَ الْحَيَاةَ خَيْرًا لِي فَأَحْيِنِي، وَتَوَفَّنِي إِذَا عَلِمْتَ الْوَفَاةَ خَيْرًا لِي. اللَّهُمَّ إِنِّي أَسْأَلُكَ خَشْيَتِكَ فِي السِّرِّ وَالْعَلَانِيَةِ، وَكَلِمَةَ الْحَقِّ فِي الْغَضَبِ وَالرِّضَا، وَالْقَصْدَ فِي الْفَقْرِ وَالْغِنَى، وَأَسْأَلُكَ نَعِيمًا لَا يَنْفَدُ، وَقَرَّةَ عَيْنٍ لَا تَنْقَطِعُ، وَأَسْأَلُكَ الرِّضَا بِالْقَضَاءِ، وَبَرَكَاتِ الْمَوْتِ بَعْدَ الْعَيْشِ، وَبَرْدَ الْعَيْشِ بَعْدَ الْمَوْتِ، وَلَذَّةَ النَّظَرِ إِلَى وَجْهِكَ وَشَوْقًا إِلَى رُؤْيَاكَ وَلِقَائِكَ مِنْ غَيْرِ ضَرَاءٍ مُضِرَّةٍ، وَلَفِتْنَةٍ مُضِلَّةٍ. اللَّهُمَّ زِينَةَ الْإِيمَانِ، وَاجْعَلْنَا هُدَاةً مَهْدِينَ؛ اللَّهُمَّ اهْدِنَا

فِيْمَنْ هَدَيْتَ ؛ اَللّٰهُمَّ اِنِّیْ اَسْأَلُكَ عَزِيْمَةَ الرَّشَادِ، وَالثَّبَاتِ فِي الْاَمْرِ وَالرُّشْدِ، وَاسْأَلُكَ شُكْرَ نِعْمَتِكَ، وَحُسْنَ عَافِيَتِكَ، وَاَدَاءَ حَقِّكَ، وَاسْأَلُكَ يَا رَبَّ قَلْبًا سَلِيْمًا، وَلِسَانًا صَادِقًا، وَاسْتَغْفِرُكَ لِمَا تَعَلَّمْتُ، وَاسْأَلُكَ خَيْرَ مَا تَعَلَّمْتُ، وَاعُوْذُ بِكَ مِنْ شَرِّ مَا تَعَلَّمْتُ ؛ فَاِنَّكَ تَعْلَمُ وَلَّا نَعْلَمُ، وَاَنْتَ عَلَامُ الْغُيُوْبِ ».

A number of our companions, from sahl Bin Ziyad, from one of our companions, from Muhammad Bin Al Faraj who said,

‘Abu Ja’far Ibn Al-Reza^{asws} wrote to me with this supplication, and taught it and said: ‘The one who says this at the end of Al-Fajr Salāt, would not seek a need except it would be Eased for him, and Allah^{azwj} would Suffice him for what worries him –

‘In the Name of Allah^{azwj}, and by Allah^{azwj}, and Salawāt be upon Muhammad^{saww} and his^{saww} Progeny^{asws}, and I delegate my matters to Allah^{azwj}, that Allah^{azwj} is All-seeing with his servants.

[40: 45] So Allah Saved him from the evil of what they planned [21: 87] There is no god but You, Glory be to You; surely I am from the unjust ones [21: 88] So We Answered him and Delivered him from the grief and thus do We Deliver the Believers [3: 173] Allah is Sufficient for us and most excellent is the Protector [3: 174] So they returned with Favour from Allah and (His) Grace, no evil touched them Whatever Allah^{azwj} so Desires. There is neither Might nor Strength except with Allah^{azwj}, the Exalted, the Magnificent, not what the people desire. Whatever Allah^{azwj} so Desires and even if the people dislike it. Sufficient for me is the Lord^{azwj} from the lords. Sufficient for me is the Creator from the created beings. Sufficient for me is the Sustainer from the sustained beings. Sufficient for me is the One Who will not cease to be. Sufficient for me since ever. Sufficient for me is Allah^{azwj}, Who, there is no god except Allah^{azwj}. He^{azwj} is upon Whom I rely, and He^{azwj} is the Lord^{azwj} of the Magnificent Throne’.

And he^{asws} said: ‘When you finish from the Prescribed Salāt, so say,

‘I am pleased with Allah^{azwj} as Lord^{azwj}, and with Muhammad^{saww} as Prophet^{saww}, and with Al-Islam as Religion, and with Al-Quran as a Book, and with so and so, and so and so as Imams^{asws}. O Allah^{azwj}! So and so is a Guardian^{asws} of Yours^{azwj}, therefore Protect him from in front of him^{asws}, and from behind him^{asws}, and from his^{asws} right, and from his^{asws} left, and from above him^{asws}, and from beneath him^{asws}, and Extend for him^{asws} in his^{asws} life-span, and Make him^{asws} as the Rising One^{asws} with Your^{azwj} Command, and the helper for Your^{azwj} Religion.

And Show him what he^{asws} loves and what his^{asws} eyes would be delighted with, in himself^{asws}, and his^{asws} offspring, and in his^{asws} family, and his^{asws} wealth, and in his^{asws} Shias, and in his^{asws} enemies, and Show them from him^{asws} what they are bewaring, and Show him^{asws} in them what he^{asws} loves, and what his^{asws} eyes would be delighted with, and Heal our chests and the chests of the group of Momineen’.

He^{asws} said: ‘And the Prophet^{saww} was saying whenever he^{saww} was free from his^{saww} Salāt: ‘O Allah^{azwj}! Forgive for me^{saww} the sins (of my^{saww} Shias), whatever has preceded, and whatever is delayed, and whatever was in secret,

and whatever was in public, and whatever was extravagance upon myself^{saww} and what You^{azwj} are more Knowing with than I^{saww} am. O Allah^{azwj}! You^{azwj} are the Preceding One^{azwj} and I^{saww} am the following one. There is no god except for You^{azwj}. You^{azwj}, with Your^{azwj} Knowledge of the unseen and by Your^{azwj} Power upon Your^{azwj} creatures in their entirety Know the life which is better for me^{saww}, therefore Cause me^{saww} to live and Cause me^{saww} to die when You^{azwj} Know of a (manner of) dying which is better for me^{saww}.

O Allah^{azwj}! I^{saww} ask You^{azwj} for being fearful of You^{azwj} during the privacy and publicly, and of (speaking the) word of truth during the anger, and the pleasure, and the moderation during the poverty and the riches. And I^{saww} ask You^{azwj} of bliss which does not run out, and a delight of the eyes which does not get cut-off. And I^{saww} ask You^{azwj} of the pleasure with the Ordainment and Blessings of the death after the life, and the coolness of the life after the death, and the pleasure of the looking at Your^{azwj} Face, and desire to see You^{azwj} and meet You^{azwj}, from without being harmed by a harm nor a misleading strife.

O Allah^{azwj}! Adorn us with the adornment of the Eman, and Make us to be calm Guided ones. O Allah^{azwj}! Guide us to be among the ones You^{azwj} Guided. O Allah^{azwj}! I^{saww} ask You^{azwj} of the Determination of righteous reasoning, and the steadfastness in the matters and the reasoning. And I^{saww} ask You^{azwj} for thanking for Your^{azwj} Bounties, and goodness of Your^{azwj} health, and paying Your^{azwj} right. And I^{saww} ask You^{azwj}, O Lord^{azwj}, for the sound heart, and a truthful tongue, and seeking Forgiveness to what You^{azwj} Know of. And I^{saww} ask You^{azwj} of the best of what You^{azwj} Know of and I^{saww} seek Refuge with You^{azwj} from the evil of what You^{azwj} Know, for You^{azwj} Know what we do not know, and You^{azwj} are the Knower of the unseen”³⁹.

7. عَلِيٌّ، عَنْ أَبِيهِ، عَنْ ابْنِ أَبِي عُمَيْرٍ، عَنْ حَمَّادِ بْنِ عَثْمَانَ، عَنْ سَيْفِ بْنِ عَمِيرَةَ، قَالَ: سَمِعْتُ أَبَا عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ يَقُولُ: «جَاءَ جَبْرِئِيلُ عَلَيْهِ السَّلَامُ إِلَى يُوسُفَ وَهُوَ فِي السِّجْنِ، فَقَالَ لَهُ: يَا يُوسُفُ، قُلْ فِي دُبُرِ كُلِّ صَلَاةٍ: اللَّهُمَّ اجْعَلْ لِي فَرْجًا وَمَخْرَجًا، وَارْزُقْنِي مِنْ حَيْثُ أَحْتَسِبُ، وَمِنْ حَيْثُ لَأَحْتَسِبُ.»

Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Hammad Bin Usman, from Sayf Bin Ameyra who said,

‘I heard Abu Abdullah^{asws} saying: ‘Jibraeel^{as} came over to Yusuf^{as} while he^{as} was in the prison, and he^{as} said to him^{as}: ‘O Yusuf^{as}! Say at the end of every Salāt:

‘O Allah^{azwj}! Make a relief for me^{as} and an exit, and Grace me^{as} from where I^{as} do expect and from where I^{as} do not expect (it to be from)”⁴⁰.

8. مُحَمَّدُ بْنُ يَحْيَى، عَنْ أَحْمَدَ بْنِ مُحَمَّدَ بْنِ عِيسَى، عَنْ مُحَمَّدِ بْنِ عَبْدِ الْعَزِيزِ، عَنْ بَكْرِ بْنِ مُحَمَّدٍ، عَمَّنْ رَوَاهُ: عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ، قَالَ: «مَنْ قَالَ هَذِهِ الْكَلِمَاتِ عِنْدَ كُلِّ صَلَاةٍ مَكْتُوبَةٍ، حَفِظَ فِي نَفْسِهِ وَدَارِهِ وَمَالِهِ وَوَلَدِهِ: أَجِيرُ نَفْسِي وَمَالِي وَوَلَدِي وَأَهْلِي وَدَارِي وَكُلِّ مَا هُوَ مِنِّي بِاللَّهِ الْوَاحِدِ الْأَحَدِ الصَّمَدِ، الَّذِي (لَمْ يَلِدْ وَلَمْ يُولَدْ وَلَمْ يَكُنْ لَهُ كُفُوًا أَحَدٌ)

وَأَجِيرُ نَفْسِي وَمَالِي وَوُلْدِي وَكُلَّ مَا هُوَ مِنِّي (يَرْبُّ الْفَلَقِ مِنْ شَرِّ مَا خَلَقَ) إِلَى آخِرِهَا، وَ (يَرْبُّ النَّاسِ) إِلَى آخِرِهَا، وَآيَةَ الْكُرْسِيِّ، إِلَى آخِرِهَا.»

Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Muhammad Bin Abdul Aziz, from Bakr Bin Muhammad, from the one who reported it,

(It has been narrated) from Abu Abdullah^{asws} having said: ‘The one who says these words during every Prescribed Salāt, there would be Protection regarding himself, and his house, and his wealth, and his children, and the wife and all what he owns:

‘I seek Refuge for myself, and my children, and my wealth, and my children, and my family, and my house, and everything what is from me, with Allah^{azwj}, the One, the First, the Last, who neither begets nor is begotten, and there does not happen to be anyone as a match for Him^{azwj}. And I seek Refuge for myself, and my wealth, and my children, and everything what is from me, with [113: 1] the Lord of Al-Falaq, [113: 2] From the evil of what He has Created – up to its end, and with [114: 1] Say: I seek refuge in the Lord of the people – up to its end, and Ayat Al Kursy (2: 255) – up to its end’.⁴¹

9. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنْ ابْنِ أَبِي عُمَيْرٍ، عَنْ مُعَاوِيَةَ بْنِ عَمَّارٍ، قَالَ: مَنْ قَالَ فِي دُبْرِ الْفَرِيضَةِ: «يَا مَنْ يَفْعَلُ مَا يَشَاءُ، وَلَا يَفْعَلُ مَا يَشَاءُ أَحَدٌ غَيْرُهُ» ثَلَاثًا، ثُمَّ سَأَلَ، أُعْطِيَ مَا سَأَلَ.

Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Muawiya Bin Ammar who said,

‘The one who says at the end of the Obligatory (Salāt), ‘O One^{azwj} Who Does whatever He^{azwj} so Desires to and does not do what anyone else desires’, three times, then asks, would be Given what he asks for’.⁴²

10. الْحُسَيْنُ بْنُ مُحَمَّدٍ، عَنْ أَحْمَدَ بْنِ إِسْحَاقَ، عَنْ سَعْدَانَ، عَنْ سَعِيدِ بْنِ يَسَارٍ، قَالَ: قَالَ أَبُو عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ: «إِذَا صَلَّيْتَ الْمَغْرِبَ، فَأَمِّرْ يَدَكَ عَلَى جَبْهَتِكَ، وَقُلْ: “بِسْمِ اللَّهِ الَّذِي لَا إِلَهَ إِلَّا هُوَ، عَالِمِ الْغَيْبِ وَالشَّهَادَةِ، الرَّحْمَنِ الرَّحِيمِ؛ اللَّهُمَّ أَذْهَبْ عَنِّي الْهَمَّ وَالْغَمَّ وَالْحُزْنَ” ثَلَاثَ مَرَّاتٍ.»

Al Husayn Bin Muhammad, from Ahmad Bin Is’haq, from Sa’dan, from Saeed Bin Yasaar who said,

‘Abu Abdullah^{asws} said: ‘Whenever you prays Al-Maghrib Salāt, so pass your hand upon your face and say,

‘In the Name of Allah^{azwj} Who, there is no god except Him, the Knower of the unseen and the seen, the Beneficent, the Merciful. O Allah^{azwj}! Remove from me, the worries, and the gloom, and the grief’, three times’.⁴³

11. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنْ ابْنِ أَبِي عُمَيْرٍ، عَنْ مُحَمَّدِ الْجُعْفِيِّ، عَنْ أَبِيهِ: عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ، قَالَ: كُنْتُ كَثِيرًا مَا أَشْتَكِي عَيْنِي، فَشَكَوْتُ ذَلِكَ إِلَى أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ، فَقَالَ: «أَلَا أَعْلَمُكَ دُعَاءَ لِدُنْيَاكَ وَآخِرَتِكَ، وَبَلَاغًا لَوْجَعِ عَيْنِكَ؟»

قُلْتُ: بَلَى.
 قَالَ: «تَقُولُ فِي دُبْرِ الْفَجْرِ وَدُبْرِ الْمَغْرِبِ: اللَّهُمَّ إِنِّي أَسْأَلُكَ بِحَقِّ مُحَمَّدٍ وَآلِ مُحَمَّدٍ عَلَيْكَ، صَلِّ عَلَى مُحَمَّدٍ وَآلِ مُحَمَّدٍ، وَاجْعَلِ النُّورَ فِي بَصَرِي، وَالْبَصِيرَةَ فِي دِينِي، وَالْيَقِينَ فِي قَلْبِي، وَالْإِحْلَاصَ فِي عَمَلِي، وَالسَّلَامَةَ فِي نَفْسِي، وَالسَّعَةَ فِي رِزْقِي، وَالشُّكْرَ لَكَ أَبَدًا مَا أَبْقَيْتَنِي.»

Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Muhammad Al Ju'fy, from his father,

(It has been narrated) from Abu Abdullah^{asws} having said: 'I used to have a lot of complaints of my eyes, so I complained of that to Abu Abdullah^{asws}. So he^{asws} said, 'Shall I^{asws} teach you a supplication for your world and your Hereafter, and would be a cure for the pain of your eyes?' I said, 'Yes'.

He^{asws} said: 'You should be saying at the end of Al Fajr (Salāt) and the end of Al Maghrib (Salāt),

'O Allah^{azwj}! I ask You^{azwj} with the right of Muhammad^{saww} and the Progeny^{asws} of Muhammad^{saww} upon You^{azwj}, Send Salawāt upon Muhammad^{saww} and the Progeny^{asws} of Muhammad^{saww}, and Make light to be in my vision and the insight to be in my Religion, and the conviction to be in my heart, and the sincerity to be in my deeds, and the safety to be in my self, and the expansion to be in my sustenance, and the gratefulness is to You^{azwj}, forever, whatever my remaining (life is)'.⁴⁴

12. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنْ ابْنِ أَبِي عُمَيْرٍ، قَالَ: حَدَّثَنِي أَبُو جَعْفَرٍ الشَّامِيُّ، قَالَ: حَدَّثَنِي رَجُلٌ بِالشَّامِ — يُقَالُ لَهُ: هَلْقَامُ بْنُ أَبِي هَلْقَامٍ — قَالَ: أَتَيْتُ أَبَا إِبْرَاهِيمَ عَلَيْهِ السَّلَامُ، فَقُلْتُ لَهُ: جُعِلْتُ فِدَاكَ، عَلَّمَنِي دُعَاءً جَامِعًا لِلدُّنْيَا وَالْآخِرَةِ، وَأَوْجَزَ فَقَالَ: «قُلْ فِي دُبْرِ الْفَجْرِ إِلَى أَنْ تَطْلُعَ الشَّمْسُ: سُبْحَانَ اللَّهِ الْعَظِيمِ وَبِحَمْدِهِ، أَسْتَغْفِرُ اللَّهَ وَأَسْأَلُهُ مِنْ فَضْلِهِ.»

قَالَ هَلْقَامُ: لَقَدْ كُنْتُ مِنْ أَسْوَأِ أَهْلِ بَيْتِي حَالًا، فَمَا عَلِمْتُ حَتَّى أَتَانِي مِيرَاثٌ مِنْ قَبْلِ رَجُلٍ مَا ظَنَنْتُ أَنَّ بَيْنِي وَبَيْنَهُ قَرَابَةً، وَإِنِّي الْيَوْمَ لَمِنْ أَيْسَرِ أَهْلِ بَيْتِي، وَمَا ذَلِكَ إِلَّا بِمَا عَلَّمَنِي مَوْلَايَ الْعَبْدُ الصَّالِحُ عَلَيْهِ السَّلَامُ.

Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr who said, 'Abu Ja'far Al Shamy narrated to me saying, 'A man called Hilqam Bin Abu Hilqam narrated to me at Syria saying,

'I went over to Abu Ibrahim^{asws} (7th Imam^{asws}), and I said to him^{asws}, 'Teach me a comprehensive supplication for the world and the Hereafter, and be brief'. So he^{asws} said: 'Say at the end of Al-Fajr (Salāt) up to the emergence of the sun,

'Glorious is Allah^{azwj} the Magnificent, and by His^{azwj} Praise I seek Forgiveness of Allah^{azwj}, and I ask Him^{azwj} from His^{azwj} Grace'.

Hilqam (the narrator) said, 'I had been in an evil state from my family members, until (one day) there came to me, an inheritance from a man who I

did not think there was any relationship between me and him, and today I am from the most affluent people of my family, and that was not except due to what was taught to me by my Master^{asws}, Al-Abd Al-Salih^{asws} (7th Imam^{asws}).⁴⁵

53- بَابُ الدُّعَاءِ لِلرِّزْقِ

Chapter 53 – The supplication for the sustenance

1. مُحَمَّدٌ بْنُ يَحْيَى، عَنْ أَحْمَدَ بْنِ مُحَمَّدَ بْنِ عِيسَى، عَنْ مُحَمَّدِ بْنِ خَالِدٍ وَالْحُسَيْنِ بْنِ سَعِيدٍ جَمِيعاً، عَنْ الْقَاسِمِ بْنِ عُرْوَةَ، عَنْ أَبِي جَمِيلَةَ، عَنْ مُعَاوِيَةَ بْنِ عَمَّارٍ، قَالَ: سَأَلْتُ أَبَا عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ أَنْ يُعَلِّمَنِي دُعَاءَ لِلرِّزْقِ، فَعَلَّمَنِي دُعَاءَ مَا رَأَيْتُ أَجْلَبَ مِنْهُ لِلرِّزْقِ، قَالَ: «قُلْ: اللَّهُمَّ ارْزُقْنِي مِنْ فَضْلِكَ الْوَاسِعِ، الْحَلَالِ الطَّيِّبِ، رِزْقاً وَاسِعاً، حَلَالاً طَيِّباً، بَلَاغاً لِلدُّنْيَا وَالْآخِرَةِ، صَبّاً صَبّاً، هَنِيئاً مَرِيئاً، مِنْ غَيْرِ كَدٍّ وَلَا مِنْ أَحَدٍ مِنْ خَلْقِكَ إِلَّا سَعَةً مِنْ فَضْلِكَ الْوَاسِعِ؛ فَإِنَّكَ قُلْتَ: (وَسْئَلُوا اللَّهَ مِنْ فَضْلِهِ) فَمِنْ فَضْلِكَ أَسْأَلُ، وَمِنْ عَطِيَّتِكَ أَسْأَلُ، وَمِنْ يَدِكَ الْمَلَأَى أَسْأَلُ».

Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Muhammad Bin Khalid, and Al Husayn Bin Saeed, altogether from Al Qasim Bin Urwa, from Abu Jameela, from Muawiya Bin Ammar who said,

‘I asked Abu Abdullah^{asws} to teach me a supplication for the sustenance, so he^{asws} taught me a supplication what I had not seen as more beneficial than it for the sustenance. Said say:

He^{asws} said: ‘Say, ‘O Allah^{azwj}! Sustain me from Your^{azwj} Grace, the extensive, the Permissible, the goodly sustenance, extensive, Permissible, goodly, adequate for the world and the Hereafter, attained, achieved, welcoming, wholesome, from without a toil nor from anyone from Your^{azwj} creatures except as being an extension from Your^{azwj} Expansive Grace, for You^{azwj} Said [4: 32] and ask Allah of His Grace. Thus, it is from Your^{azwj} Grace that I ask, and from Your^{azwj} Gifts I ask, and from Your^{azwj} Full Hands I ask’.⁴⁶

2. مُحَمَّدٌ بْنُ يَحْيَى، عَنْ أَحْمَدَ بْنِ مُحَمَّدَ بْنِ مُعَاوِيَةَ، عَنْ ابْنِ فَضَّالٍ، عَنْ يُونُسَ، عَنْ أَبِي بَصِيرٍ، قَالَ: قُلْتُ لِأَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ: لَقَدْ اسْتَبْطَأْتُ الرِّزْقَ، فَغَضِبَ، ثُمَّ قَالَ لِي: «قُلْ: اللَّهُمَّ إِنَّكَ تَكْفُلْتَ بَرَزِقِي وَرَزَقَ كُلِّ دَابَّةٍ يَا خَيْرَ مَدْعُوٍّ، وَيَا خَيْرَ مَنْ أَعْطَى، وَيَا خَيْرَ مَنْ سِئِلَ، وَيَا أَفْضَلَ مُرْتَجَى، أَفْعَلْ بِي كَذَا وَكَذَا».

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Ibn Fazzal, from Yunus, from Abu Baseer who said,

‘I said to Abu Abdullah^{asws}, ‘The sustenance has been delayed’. So he^{asws} got upset, then said to me: ‘Say,

‘O Allah^{azwj}! You are the Guarantor of my sustenance and the sustenance of every creature. O the Best of the ones supplicated to, and O the Best of the

one who give, and O the Best of the ones asked from, and O the most superior of the ones hoped from, do for me'such and such'.⁴⁷

3. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنْ ابْنِ أَبِي عُمَيْرٍ، عَنْ إِسْمَاعِيلَ بْنِ عَبْدِ الْخَالِقِ، قَالَ: أَبْطَأَ رَجُلٌ مِنْ أَصْحَابِ النَّبِيِّ ﷺ عَنْهُ، ثُمَّ أَتَاهُ، فَقَالَ لَهُ رَسُولُ اللَّهِ ﷺ: « مَا أَبْطَأَ بِكَ عَنَّا؟ » فَقَالَ: السُّقْمُ وَالْفَقْرُ، فَقَالَ لَهُ: « أَفَلَا أَعْلَمُكَ دُعَاءً يَذْهَبُ اللَّهُ عَنْكَ بِالسُّقْمِ وَالْفَقْرِ؟ » قَالَ: بَلَى يَا رَسُولَ اللَّهِ، فَقَالَ: « قُلْ: لِحَوْلٍ وَلِقُوَّةٍ إِلَّا بِاللَّهِ الْعَلِيِّ الْعَظِيمِ، تَوَكَّلْتُ عَلَى الْحَيِّ الَّذِي لَا يَمُوتُ، وَالْحَمْدُ لِلَّهِ الَّذِي لَمْ يَتَّخِذْ صَاحِبَةً وَلَا وَلَدًا، (وَلَمْ يَكُنْ لَهُ شَرِيكٌ فِي الْمُلْكِ، وَلَمْ يَكُنْ لَهُ وَلِيٌّ مِنَ الذَّلِّ وَكِبَرُهُ تَكْبِيرًا) ».

قَالَ: فَمَا لَبِثَ أَنْ عَادَ إِلَى النَّبِيِّ ﷺ، فَقَالَ: يَا رَسُولَ اللَّهِ، قَدْ أَذْهَبَ اللَّهُ عَنِّي السُّقْمَ وَالْفَقْرَ.

Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Ismail Bin Abdul Khaliq who said,

‘A man from the companions of the Prophet^{saww} was delay from him^{saww}. Then he came over to him^{saww}. So Rasool-Allah^{saww} said to him: ‘What delayed you from us^{saww}?’ So he said, ‘The illness and the poverty’. So he^{saww} said to him: ‘So, shall I^{saww} teach you a supplication by which Allah^{azwj} will Remove from you, the illness and the poverty?’ He said, ‘Yes, O Rasool-Allah^{saww}!’.

So he^{saww} said: ‘Say,

‘There is neither Might nor Strength except with Allah^{azwj}, the Exalted, the Magnificent. I rely upon the Living Who will not be dying, and the Praise is for Allah^{azwj} Who neither Took a female companion, nor a son, and there does not happen to be an associate for Him^{azwj} in the Kingdom, and there does not happen to be a guardian for Him^{azwj} from the disgrace, and I exclaim Greatness to Him with an exclamation’.

He^{asws} said: ‘So it was not long before he returned to the Prophet^{saww} and he said, ‘O Rasool-Allah^{saww}! Allah^{azwj} has Removed from me, the illness and the poverty’’.⁴⁸

4. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنْ حَمَّادِ بْنِ عِيسَى، عَنْ إِبْرَاهِيمَ بْنِ عَمْرٍو الْيَمَانِيِّ، عَنْ زَيْدِ الشَّحَّامِ، عَنْ أَبِي جَعْفَرٍ عَائِلَةَ، قَالَ: « ادْعُ فِي طَلَبِ الرِّزْقِ فِي الْمَكْتُوبَةِ وَأَنْتَ سَاجِدٌ: يَا خَيْرَ الْمَسْئُولِينَ، وَيَا خَيْرَ الْمُعْطِينَ، ارْزُقْنِي وَارْزُقْ عِيَالِي مِنْ فَضْلِكَ الْوَاسِعِ ؛ فَإِنَّكَ ذُو الْفَضْلِ الْعَظِيمِ ».

Ali Bin Ibrahim, from his father, from Hammad Bin Isa, from Ibrahim Bin Umar Al Yamani, from Zayd Al Shahaam,

(It has been narrated) from Abu Ja'far^{asws} having said: ‘Supplicate for the sustenance during the Prescribed (Salāt) while you are in Sajdah,

‘O Best of the ones asked from, and O Best of the Givers! Grace me and Grace my dependants from Your^{azwj} Extensive Grace, for You^{azwj} are the One With the Magnificent Grace’’.⁴⁹

5. مُحَمَّدُ بْنُ يَحْيَى، عَنْ أَحْمَدَ بْنِ مُحَمَّدَ بْنِ عِيسَى، عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ، عَنْ مُحَمَّدِ بْنِ خَالِدٍ، عَنِ الْقَاسِمِ بْنِ عُرْوَةَ، عَنْ أَبِي جَمِيلَةَ، عَنْ أَبِي بَصِيرٍ، قَالَ: شَكَوْتُ إِلَى أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ الْحَاجَةَ، وَسَأَلْتُهُ أَنْ يُعَلِّمَنِي دُعَاءَ فِي الرِّزْقِ، فَعَلَّمَنِي دُعَاءَ مَا احْتَجْتُ مِنْذُ دُعَوْتُ بِهِ، قَالَ: «قُلْ فِي دُبُرِ صَلَاةِ اللَّيْلِ وَأَنْتَ سَاجِدٌ: يَا خَيْرَ مَدْعُوٍّ، وَيَا خَيْرَ مَسْئُولٍ، وَيَا أَوْسَعَ مَنْ أَعْطَى، وَيَا خَيْرَ مُرْتَجَى، ارْزُقْنِي وَأَوْسِعْ عَلَيَّ مِنْ رِزْقِكَ، وَسَبِّحْ لِي رِزْقاً مِنْ قَبْلِكَ؛ إِنَّكَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ».

Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Al Husayn Bin Saeed, from Muhammad Bin Khalid, from al Qasim Bin Urwa, from Abu Jameela from Abu Baseer who said,

‘I complained to Abu Abdullah^{asws} of the need and asked him^{asws} to teach me a supplication regarding seeking the sustenance. So he^{asws} taught me a supplication since I supplicated with it - I did not (remain) needy.

He^{asws} said: ‘Say at the end of the night Salāt while you are in Sajda,

‘O the Best of the ones supplicated to, and O the Best of the ones asked from, and O the most Extensive of the ones who give, and O the Best of the ones hoped from! Grace me and Expand upon me from Your^{azwj} Grace, and Cause the sustenance to be from You^{azwj}. You^{azwj} are Able upon everything’.⁵⁰

6. مُحَمَّدُ بْنُ يَحْيَى، عَنْ أَحْمَدَ بْنِ مُحَمَّدَ بْنِ عِيسَى، عَنْ أَحْمَدَ بْنِ مُحَمَّدَ بْنِ أَبِي دَاوُدَ، عَنْ أَبِي حَمَزَةَ: عَنْ أَبِي جَعْفَرٍ عَلَيْهِ السَّلَامُ، قَالَ: «جَاءَ رَجُلٌ إِلَى النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، فَقَالَ: يَا رَسُولَ اللَّهِ، إِنِّي ذُو عِيَالٍ وَعَلَيَّ دَيْنٌ، وَقَدْ اشْتَدَّتْ حَالِي، فَعَلِّمْنِي دُعَاءَ أَدْعُو اللَّهَ — عَزَّ وَجَلَّ — بِهِ لِيَرْزُقَنِي مَا أَقْضِي بِهِ دَيْنِي، وَأَسْتَعِينُ بِهِ عَلَى عِيَالِي.

فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: يَا عَبْدَ اللَّهِ، تَوَضَّأْ وَأَسْبِغْ وَضُوءَكَ، ثُمَّ صَلِّ رَكَعَتَيْنِ تَمِّمِ الرُّكُوعَ وَالسُّجُودَ، ثُمَّ قُلْ: يَا مَاجِدُ، يَا وَاحِدُ، يَا كَرِيمُ، يَا دَائِمُ، أَتَوَجَّهُ إِلَيْكَ بِمُحَمَّدٍ نَبِيِّ الرَّحْمَةِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ؛ يَا مُحَمَّدُ، يَا رَسُولَ اللَّهِ، إِنِّي أَتَوَجَّهُ بِكَ إِلَى اللَّهِ رَبِّكَ وَرَبِّي وَرَبِّ كُلِّ شَيْءٍ أَنْ تُصَلِّيَ عَلَيَّ مُحَمَّدٍ وَاهْلِي بَيْتِهِ، وَأَسْأَلُكَ نَفْحَةَ كَرَمَتِهِ مِنْ نَفَحَاتِكَ، وَفَتْحاً يَسِيراً، وَرِزْقاً وَاسِعاً أَلُمُّ بِهِ شَعْنِي، وَأَقْضِي بِهِ دَيْنِي، وَأَسْتَعِينُ بِهِ عَلَى عِيَالِي».

Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Ahmad Bin Muhammad Bin Abu Dawood, from Abu Hamza,

(It has been narrated) from Abu Ja'far^{asws} having said: ‘A man came over to the Prophet^{saww} and he said, ‘O Rasool-Allah^{saww}! I am with dependants and upon me are debts, and my situation has become difficult, therefore teach me a supplication, I can supplicate to Allah^{azwj} Mighty and Majestic with it and plead to Him^{azwj} to Grace me what I can fulfil my debts and assist upon my dependants with’.

So Rasool-Allah^{saww} said: ‘O servant of Allah^{azwj}! Perform ablution and perfect your ablution, then pray two Cycles of Salāt, completing the Bowings and Prostrations, then say,

‘O Glorified, O One, O Benevolent, O Eternal! I divert towards You^{azwj} by Muhammad^{saww}, the Prophet^{saww} of Mercy. O Muhammad^{saww}, O Rasool-Allah^{saww}! I divert by you^{saww} towards Allah^{azwj}, your^{saww} Lord^{azwj} and my Lord^{azwj}, and Lord^{azwj} of everything, that You^{azwj} Send Salawāt upon Muhammad^{saww} and the People^{asws} of his^{saww} Household; and I ask You^{azwj} for a Benevolent Grant from Your^{azwj} Grants, and an easy breakthrough, and an extensive sustenance, I can gather my chaotic affairs with it, and fulfil my debts with it, and assist my dependants with it’.⁵¹

7. مُحَمَّدُ بْنُ يَحْيَى، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ، عَنْ ابْنِ أَبِي عُمَيْرٍ، عَنْ أَبِي سَعِيدٍ الْمَكَارِيِّ وَغَيْرِهِ: عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ، قَالَ: «عَلَّمَ رَسُولُ اللَّهِ ﷺ هَذَا الدُّعَاءَ: يَا رَازِقَ الْمُفْلِينَ، يَا رَاحِمَ الْمَسَاكِينِ، يَا وَلِيَّ الْمُؤْمِنِينَ، يَا ذَا الْقُوَّةِ الْمَتِينِ، صَلِّ عَلَى مُحَمَّدٍ وَأَهْلِ بَيْتِهِ، وَارْزُقْنِي وَعَافِنِي، وَكَفِّنِي مَا أَهْمَنِي.»

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Ibn Abu Umeir, from Aban, from Abu Saeed Al Mukary, and someone else,

(It has been narrated) from Abu Abdullah^{asws} having said: ‘Rasool-Allah^{saww} taught this supplication: ‘O Sustainer of the ones with scarcity! O Merciful to the needy ones! O Guardian of the Momineen! O the One^{azwj} with the Strong Strength! Send Salawāt upon Muhammad^{saww} and the People^{asws} of his^{saww} Household, and Grace me, Grant me good health, and Suffice me for what worries me’.⁵²

8. مُحَمَّدُ بْنُ يَحْيَى، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ، عَنْ مُعَمَّرِ بْنِ خَلَادٍ: عَنْ أَبِي الْحَسَنِ عَلَيْهِ السَّلَامُ، قَالَ: سَمِعْتُهُ يَقُولُ: «نَظَرَ أَبُو جَعْفَرٍ عَلَيْهِ السَّلَامُ إِلَى رَجُلٍ وَهُوَ يَقُولُ: اللَّهُمَّ إِنِّي أَسْأَلُكَ مِنْ رِزْقِكَ الْحَلَالِ، فَقَالَ أَبُو جَعْفَرٍ عَلَيْهِ السَّلَامُ: سَأَلْتَ قُوَّةَ النَّبِيِّينَ، قُلْ: اللَّهُمَّ إِنِّي أَسْأَلُكَ رِزْقًا وَاسِعًا طَيِّبًا مِنْ رِزْقِكَ.»

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Moammad Bin Khallad,

(It has been narrated) from Abu Al-Hassan^{asws}, said, ‘I heard him^{asws} saying: ‘Abu Ja’far^{asws} looked towards a man and he was saying, ‘O Allah^{azwj}! I ask You^{azwj} from Your^{azwj} Permissible sustenance’. So Abu Ja’far^{asws} said: ‘You are asking for the subsistence of the Prophets^{as}. Say, ‘O Allah^{azwj}! I ask You^{azwj} for Permissible sustenance, extensive, goodly, from Your^{azwj} Sustenance’.⁵³

9. عِدَّةٌ مِنْ أَصْحَابِنَا، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ خَالِدٍ، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ أَبِي نَصْرِ، قَالَ: قُلْتُ لِلرُّضَا عَلَيْهِ السَّلَامُ: جُعِلْتُ فِدَاكَ، ادْعُ اللَّهَ — عَزَّ وَجَلَّ — أَنْ يَرْزُقَنِي الْحَلَالَ، فَقَالَ: «تَدْرِي مَا الْحَلَالُ؟» قُلْتُ: الَّذِي عِنْدَنَا الْكَسْبُ الطَّيِّبُ، فَقَالَ: «كَانَ عَلِيُّ بْنُ الْحُسَيْنِ عَلَيْهِمَا السَّلَامُ يَقُولُ: الْحَلَالُ هُوَ قُوَّةُ الْمُصْطَفَيْنِ» ثُمَّ قَالَ: «قُلْ: أَسْأَلُكَ مِنْ رِزْقِكَ الْوَاسِعِ.»

A number of our companions, from Ahmad Bin Muhammad Bin Khalid, from Ahmad Bin Muhammad Bin Abu Nasr who said,

‘I said to Al-Reza^{asws}, ‘May I be sacrificed for you^{asws}! Supplicate to Allah^{azwj} Mighty and Majestic that He^{azwj} should Grace me the Permissibles sustenance’. So he^{asws} said: ‘Do you know what is the Permissible?’ I said, ‘That which is with us, the goodly earnings’. So he^{asws} said: ‘Ali Bin Al-Husayn^{asws} was saying: ‘The Permissible, it is the subsistence of the Chosen ones’. Then he^{asws} said: ‘Say, ‘I ask You^{azwj} from Your^{azwj} Extensive sustenance’’.⁵⁴

10. عَنْهُ، عَنْ بَعْضِ أَصْحَابِهِ، عَنْ مُفَضَّلِ بْنِ مَزِيدٍ: عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ، قَالَ: «قُلِ: اللَّهُمَّ أَوْسِعْ عَلَيَّ فِي رِزْقِي، وَأَمْدُدْ لِي فِي عُمْرِي، وَاجْعَلْنِي مِمَّنْ تَنْتَصِرُ بِهِ لَدَيْنِكَ، وَلَا تَسْتَبْدِلْ بِي غَيْرِي».

From him, from one of his companions, from Mufazzal Bin Mazeyd,

(It has been narrated) from Abu Abdullah^{asws} having said: ‘Say,

‘O Allah^{azwj}! Expand upon me in my sustenance, and Extend for me in my life-span, and Make to be from the ones You^{azwj} would be Helping Your^{azwj} Religion with, and do not Exchange me with someone else’’.⁵⁵

11. عَنْهُ، عَنْ أَبِي إِبْرَاهِيمَ عَلَيْهِ السَّلَامُ دُعَاءُ فِي الرِّزْقِ: «يَا اللَّهُ يَا اللَّهُ يَا اللَّهُ، أَسْأَلُكَ بِحَقِّ مَنْ حَقَّهُ عَلَيْكَ عَظِيمٌ أَنْ تُصَلِّيَ عَلَيَّ مُحَمَّدٌ وَآلَ مُحَمَّدٍ، وَأَنْ تَرْزُقَنِي الْعَمَلَ بِمَا عَلَّمْتَنِي مِنْ مَعْرِفَةِ حَقِّكَ، وَأَنْ تَبْسُطَ عَلَيَّ مَا حَظَرْتَ مِنْ رِزْقِكَ».

From him,

(It has been narrated) from Abu Ibrahim^{asws} (7th Imam^{asws}), a supplication regarding the sustenance: ‘O Allah^{azwj}! O Allah^{azwj}! O Allah^{azwj}! I ask You^{azwj} by the right of the ones^{asws} who have the great right upon You^{azwj} that You^{azwj} Send Salawāt upon Muhammad^{saww} and the Progeny^{asws} of Muhammad^{saww}, and that You^{azwj} Grace me the deed by what You^{azwj} Taught me from the recognition of Your^{azwj} Right, and that You^{azwj} Extendd upon me what is suppressed from Your^{azwj} sustenance’’.⁵⁶

12. عِدَّةٌ مِنْ أَصْحَابِنَا، عَنْ سَهْلِ بْنِ زِيَادٍ، عَنْ مُحَمَّدِ بْنِ عَبْدِ الْحَمِيدِ الْعَطَّارِ، عَنْ يُونُسَ بْنِ يَعْقُوبَ، عَنْ أَبِي بَصِيرٍ، قَالَ: قُلْتُ لِأَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ: إِنَّا قَدْ اسْتَبَطْنَا الرِّزْقَ، فَغَضِبَ، ثُمَّ قَالَ: «قُلِ: اللَّهُمَّ إِنَّكَ تَكْفَلْتَ بِرِزْقِي وَرِزْقِ كُلِّ دَابَّةٍ، فَيَا خَيْرَ مَنْ دُعِيَ، وَيَا خَيْرَ مَنْ سُئِلَ، وَيَا خَيْرَ مَنْ أُعْطِيَ، وَيَا أَفْضَلَ مُرْتَجَى، أَفْعَلْ بِي كَذَا وَكَذَا».

A number of our companions, from Sahl Bin Ziyad, from Muhammad Bin Abdul Hameed Al Attar, from Yunus Bin Yaqoub, from Abu Baseer who said,

‘I said to Abu Abdullah^{asws}, ‘For us the sustenance has been delayed’. So he^{asws} got angry, then said:

‘Say, ‘O Allah^{azwj}! You^{azwj} are the Guarantor of my sustenance and the sustenance of every animal. So, O the Best of the supplicated to, and O the Best of the ones asked from, and O the best of the ones who give, and O the Most Superior of the ones hoped from, Do for me such and such’’.⁵⁷

13. أَبُو بَصِيرٍ، عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ، قَالَ: «كَانَ عَلِيُّ بْنُ الْحُسَيْنِ عَلَيْهِمَا السَّلَامُ يَدْعُو بِهَذَا الدُّعَاءِ: اللَّهُمَّ إِنِّي أَسْأَلُكَ حَسَنَ الْمَعِيشَةِ، مَعِيشَةً أَتَقَوَّى بِهَا عَلَى جَمِيعِ حَوَائِجِي، وَأَتَوَصَّلُ بِهَا فِي الْحَيَاةِ إِلَى آخِرَتِي مِنْ غَيْرِ أَنْ تُتَرَفَّنِي فِيهَا فَأَطْغَى، أَوْ تَقْتَرَّ بِهَا عَلَيَّ فَأَشْقَى، أَوْ سَعَى عَلَيَّ مِنْ حَلَالِ رِزْقِكَ، وَأَفْضَ عَلَيَّ مِنْ سَبَبِ فَضْلِكَ نِعْمَةً مِنْكَ سَابِغَةً، وَعَطَاءً غَيْرَ مَمْنُونٍ، ثُمَّ لَاتَشْغَلْنِي عَنْ شُكْرِ نِعْمَتِكَ بِإِكْتَارِ مِنْهَا تُلْهِيَنِي بِهَجْتِهِ، وَتَفْتِنَنِي زَهْرَاتُ زَهْوَتِهِ، وَلَا يَاقِلَالٍ عَلَيَّ مِنْهَا يَقْصُرُ بَعْمَلِي كَدَهُ، وَيَمْلَأُ صَدْرِي هَمَّهُ، أَعْطِنِي مِنْ ذَلِكَ يَا إِلَهِي غِنًى عَنْ شَرَارِ خَلْقِكَ، وَبَلَاغًا أَنَالُ بِهِ رِضْوَانَكَ، وَأَعُوذُ بِكَ يَا إِلَهِي مِنْ شَرِّ الدُّنْيَا وَشَرِّ مَا فِيهَا، لَاتَجْعَلِ الدُّنْيَا عَلَيَّ سَجْنًا، وَلَا فِرَاقَهَا عَلَيَّ حُزْنًا، أَخْرِجْنِي مِنْ فِتْنَتِهَا مَرْضِيًّا عَنِّي، مَقْبُولًا فِيهَا عَمَلِي إِلَى دَارِ الْحَيَوَانِ وَمَسَاكِينِ الْأَخْيَارِ، وَأَبْدَلْنِي بِالدُّنْيَا الْفَانِيَةِ نَعِيمَ الدَّارِ الْبَاقِيَةِ؛ اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنْ أَرْزَالِهَا وَزَلْزَالِهَا وَسَطَوَاتِ شَيَاطِينِهَا وَسَلَّاطِينِهَا وَنَكَالِهَا، وَمِنْ بَغْيٍ مِنْ بَغْيٍ عَلَيَّ فِيهَا؛ اللَّهُمَّ مَنْ كَادَنِي فَكُدْهُ؛ وَمَنْ أَرَادَنِي فَأَرِدْهُ، وَفَلَّ عَنِّي حَدَّ مِنْ نَصَبٍ لِي حَدَّهُ، وَأَطْفَ عَنِّي نَارَ مَنْ شَبَّ لِي وَقُودُهُ، وَاكْفِنِي مَكْرَ الْمَكْرَةِ، وَاقْفَأْ عَنِّي عُيُونَ الْكُفْرَةِ، وَاكْفِنِي هَمَّ مَنْ أَدْخَلَ عَلَيَّ هَمَّهُ، وَادْفَعْ عَنِّي شَرَّ الْحَسَدَةِ، وَأَعْصِمْنِي مِنْ ذَلِكَ بِالسَّكِينَةِ، وَالْإِسْنِي دَرْعَكَ الْحَصِينَةَ، وَاجْبَأْنِي فِي سِتْرِكَ الْوَاقِي، وَأَصْلِحْ لِي حَالِي، وَصَدِّقْ قَوْلِي بِفِعَالِي، وَبَارِكْ لِي فِي أَهْلِي وَمَالِي.»

Abu Baseer,

(It has been narrated) from Abu Abdullah^{asws} having said: 'It was so that Ali^{asws} Bin Al-Husayn^{asws} used to supplicate with this supplication:

'O Allah^{azwj}! I plead before You^{azwj} for good means of living with which I may gain power for all of my needs and continue my life to the next life, but no so affluently with which I may rebel, or such constraints that make me miserable. Expand for me Your^{azwj} lawful sustenance and Increase for me Your^{azwj} generous favour, a delightful bounty, and a charity for me without being burdened. Do not Cause me to be held back from paying thanks for Your^{azwj} bounties (due to the abundance of the same),

Then do not Let me^{asws} be too pre-occupied from thanking for Your^{azwj} Bounties due to the abundance from it, and its delight would distract me^{asws} and the blossoms of its flowers would tempt me^{asws}, nor by the scarcity upon me^{asws} from it, reducing my^{asws} toiling for it, and filling my^{asws} chest with its worries.

Give it to me^{asws} from that, O my^{asws} God, self-sufficiency from the evil of Your^{azwj} creatures, and adequate I^{asws} can take Your^{azwj} Pleasure with it, and I^{asws} can seek Refuge with You^{azwj}, O my^{asws} God, from the evil of the world and the evil of whatever is in it. Make the prison to be a prison upon me^{asws} and do not (Make) its separation to be a grief upon me^{asws}. Extract me^{asws} from its strife being Pleased from me^{asws}, my^{asws} deeds having been Accepted in it, to the house of (eternal) life and the dwelling of the Chosen ones, and

Exchange for me with the perishable world, the Bounties of the House of the Remaining.

O Allah^{azwj}! I seek Refuge with You^{azwj} from its decline and its turbulence, and the hold-ups of its Satans^{la}, and its ruling authorities, and its troubles, and the ones who rebel, the ones who rebel against me in it.

O Allah^{azwj}! The one who plots against me^{asws}, Plan against him, and the one intends (to harm) me^{asws}, so Harm him, and Neutralise from me a limit from the one who establishes a limitation to me^{asws}, and Extinguish from me^{asws} the fire of the one who lights it to me and fuels it; and Suffice me for the plots of the plotters, and Divert from me^{asws} the spying eyes of the disbelievers, and Suffice me^{asws} for the worries of the one who enters the worries upon me^{asws}, and Repel from me^{asws} the evil of the envy and Rescue me^{asws} from that with the tranquillity, and Clothe me^{asws} with Your^{azwj} Fortified Shield, and Hide me^{asws} in Your^{azwj} Defensive Veil, and Correct my^{asws} situation for me^{asws}, and Verify my^{asws} words with my^{asws} deeds, and Bless for me^{asws} in my^{asws} family and my^{asws} wealth”.⁵⁸

54- بَابُ الدُّعَاءِ لِلدِّينِ

Chapter 54 – The supplication for the debts

1. عَدَّةٌ مِنْ أَصْحَابِنَا، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ وَسَهْلِ بْنِ زِيَادٍ جَمِيعاً، عَنْ ابْنِ مَحْبُوبٍ، عَنْ جَمِيلِ بْنِ دَرَّاجٍ، عَنْ وَلِيدِ بْنِ صَبِيحٍ، قَالَ: شَكَّوتُ إِلَى أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ دَيْنًا لِي عَلَى أَنَسٍ، فَقَالَ: «قُلْ: اللَّهُمَّ لِحَظَّةٍ مِنْ لِحَظَاتِكَ تَيْسِّرْ عَلَيَّ غُرْمَائِي بِهَا الْقَضَاءَ، وَتَيْسِّرْ لِي بِهَا الْإِقْتِضَاءَ؛ إِنَّكَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ».

A number of our companions, from Ahmad Bin Muhammad, and Sahl Bin Ziyad, altogether from Ibn Mahboub, from Jameel Bin Darraj, from Waleed Bin Sabeeh who said,

‘I complained to Abu Abdullah^{asws} of debts of mine upon the people. So he^{asws} said to me: ‘Say,

‘O Allah^{azwj}! Grant an opportunity from Your opportunities to ease upon my debtors they can pay off the debts with, and Ease for me the collection of these, You^{azwj} are Able upon everything’”.⁵⁹

2. الْحُسَيْنُ بْنُ مُحَمَّدٍ الْأَشْعَرِيُّ، عَنْ مُعَلَّى بْنِ مُحَمَّدٍ، عَنْ الْحَسَنِ بْنِ عَلِيٍّ الْوَشَّاءِ، عَنْ حَمَّادِ بْنِ عَثْمَانَ: عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ، قَالَ: «أَتَى النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ رَجُلٌ، فَقَالَ: يَا نَبِيَّ اللَّهِ، الْغَالِبُ عَلَيَّ الدِّينُ وَوَسْوَسةُ الصَّدْرِ، فَقَالَ لَهُ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: قُلْ: تَوَكَّلْتُ عَلَى الْحَيِّ الَّذِي لَا يَمُوتُ، وَالْحَمْدُ لِلَّهِ الَّذِي لَمْ يَتَّخِذْ صَاحِبَةً وَلَا وَلَدًا، وَلَمْ يَكُنْ لَهُ شَرِيكٌ فِي الْمُلْكِ وَلَمْ يَكُنْ لَهُ وَلِيٌّ مِنَ الذَّلِّ وَكَبْرُهُ تَكْبِيرًا»

قَالَ: «فَصَبِرَ الرَّجُلُ مَا شَاءَ اللَّهُ، ثُمَّ مَرَّ عَلَى النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، فَهَتَفَ بِهِ، فَقَالَ: مَا صَنَعْتَ؟ فَقَالَ: أَدْمَنْتُ مَا قُلْتَ لِي يَا رَسُولَ اللَّهِ، فَقَضَى اللَّهُ دَيْنِي، وَأَذْهَبَ وَسْوَسةُ صَدْرِي».

Al Husayn Bin Muhammad Al Ashary, from Moalla Bin Muhammad, from Al Hassan Bin Ali Al Washha, from Hammad Bin Usman,

(It has been narrated) from Abu Abdullah^{asws} having said: ‘A man came over to the Prophet^{saww} and he said, ‘O Prophet^{saww} of Allah^{azwj}! There have overcome upon me, the debts and the insinuations (of Satan^{la}) of the chest’. So the Prophet^{saww} said to him: ‘Say, ‘I rely upon the Living Who will not be dying, and the Praise is for Allah^{azwj} Who neither Took a female companions, nor a son, and there does not happen to be an associate for Him^{azwj} in the Kingdom, and there does not happen to be a guardian for Him^{azwj} from the disgrace’, and exclaim His^{azwj} Greatness with Takbeer’.

He^{asws} said: ‘So the man waited for as long as Allah^{azwj} so Desired, then passed by the Prophet^{saww}, so he^{saww} inquired about it and he^{saww} said: ‘What happened?’ So he said, ‘I persisted in what you^{saww} said to me, O Rasool-Allah^{saww}, so Allah^{azwj} Fulfilled my debts and Removed the Satanic insinuation from my chest’.⁶⁰

3. مُحَمَّدُ بْنُ يَحْيَى، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ، عَنْ مُحَمَّدِ بْنِ سِنَانٍ، عَنْ ابْنِ مُسْكَانَ، عَنِ الثَّمَالِيِّ: عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ، قَالَ: «جَاءَ رَجُلٌ إِلَى النَّبِيِّ ﷺ، فَقَالَ: يَا رَسُولَ اللَّهِ، قَدْ لَقِيتُ شِدَّةً مِنْ وَسْوَسةِ الصَّدْرِ، وَأَنَا رَجُلٌ مَدِينٌ مُعِيلٌ مُحْجَجٌ، فَقَالَ لَهُ: كَرَّرْ هَذِهِ الْكَلِمَاتِ: “تَوَكَّلْتُ عَلَى الْحَيِّ الَّذِي لَا يَمُوتُ، وَالْحَمْدُ لِلَّهِ الَّذِي لَمْ يَتَّخِذْ صَاحِبَةً وَلَا وَلَدًا، وَلَمْ يَكُنْ لَهُ شَرِيكٌ فِي الْمُلْكِ، وَلَمْ يَكُنْ لَهُ وَلِيٌّ مِنَ الذَّلِّ وَكَبْرَهُ تَكْبِيرًا” فَلَمْ يَلْبَثْ أَنْ جَاءَهُ، فَقَالَ: أَذْهَبَ اللَّهُ عَنِّي وَسْوَسةَ صَدْرِي، وَقَضَى عَنِّي دَيْنِي، وَوَسَّعَ عَلَيَّ رِزْقِي».

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Muhammad Bin Sinan, from Ibn Muskan, from Abu Hamza Al Sumaly,

(It has been narrated) from Abu Abdullah^{asws} having said: ‘A man came over to the Prophet^{saww} and he said, ‘O Rasool-Allah^{saww}! I am facing intense Satanic insinuations of the chest, and I am a man in debts, with dependants, needy’. So he^{saww} said: ‘Reiterate these words,

‘I rely upon the Living Who will no be dying, and the Praise is for Allah^{azwj} Who neither Took a female companion nor a son, and there does not happen to be an associate for Him^{azwj} in the Kingdom, and there does not happen to be a guardian for Him^{azwj} from the disgrace, and I exclaim His^{azwj} Greatness with Takbeer’.

So it was not long before he came over to him^{saww} and he said, ‘Allah^{azwj} has Removed the Satanic insinuations of my chest and Fulfilled my debts from me and Expanded my sustenance upon me’.⁶¹

4. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنْ عَبْدِ اللَّهِ بْنِ الْمُغِيرَةِ، عَنْ مُوسَى بْنِ بَكْرٍ: عَنْ أَبِي إِبْرَاهِيمَ عَلَيْهِ السَّلَامُ كَانَ كَتَبَهُ لِي فِي قِرْطَاسٍ: «اللَّهُمَّ ارْزُدْ إِلَى جَمِيعِ خَلْقِكَ مَظَالِمَهُمُ الَّتِي قَبْلِي — صَغِيرَهَا وَكَبِيرَهَا — فِي يَسْرِ مِنْكَ وَعَافِيَةٍ؛ وَمَا لَمْ تَبْلُغْهُ قُوَّتِي، وَلَمْ تَسْعَهُ ذَاتُ يَدَيَّ، وَلَمْ يَقْوِ عَلَيْهِ بَدَنِي وَيَقِينِي وَنَفْسِي، فَأَدِّهِ عَنِّي مِنْ جَزِيلِ مَا عِنْدَكَ مِنْ فَضْلِكَ، ثُمَّ لَاتَخْلُفْ عَلَيَّ مِنْهُ شَيْئًا تَقْضِيهِ مِنْ حَسَنَاتِي، يَا أَرْحَمَ الرَّاحِمِينَ، أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ

لَهُ، وَأَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ، وَأَنَّ الدِّينَ كَمَا شُرِعَ، وَأَنَّ الْإِسْلَامَ كَمَا وُصِفَ، وَأَنَّ الْكِتَابَ كَمَا أُنْزِلَ، وَأَنَّ الْقَوْلَ كَمَا حَدَّثَ، وَأَنَّ اللَّهَ هُوَ الْحَقُّ الْمُبِينُ، ذَكَرَ اللَّهُ مُحَمَّدًا وَأَهْلَ بَيْتِهِ بِخَيْرٍ، وَحَيَّا مُحَمَّدًا وَأَهْلَ بَيْتِهِ بِالسَّلَامِ».

Ali Bin Ibrahim, from his father, from Abdullah Bin Al Mugheira, from Musa Bin Bakr,

(It has been narrated) from Abu Ibrahim^{asws} (7th Imam^{asws}) having had written to me in a paper: ‘O Allah^{azwj}! Return to the entirety of Your^{azwj} creatures their grievances which are before me, their small ones and their big ones, from You^{azwj}, and good health, and what my strength cannot reach, and what I cannot strive for by my hands, and my body is not strong enough upon it, and my conviction, and myself. Therefore Pay-off on my behalf from the abundance of what is in Your^{azwj} Presence from Your^{azwj} Grace. Then do not Leave behind upon me anything from it, Fulfil it from my good deeds, O Most Merciful of the merciful ones.

I testify that there is no god except Allah^{azwj}, Alone, there being no associates for Him^{azwj}, and I testify that Muhammad^{saww} is His^{azwj} servant and His^{azwj} Rasool^{saww}, and that the Religion is as it commenced and that Al-Islam is just as described, and that the Book is just as Revealed, and that the Words are just as narrated, and that Allah^{azwj}, He^{azwj} is the Evident Truth having Mentioned Muhammad^{saww} and the People^{asws} of his^{saww} Household with goodness, and welcomed Muhammad^{saww} and the People^{asws} of his^{saww} Household with Al-Islam’.⁶²

55- بَابُ الدُّعَاءِ لِلْكُرْبِ وَالْهَمِّ وَالْحُزْنِ وَالْخَوْفِ

Chapter 55 – The supplication for the distress, and the worries, and the grief, and the fear

1. مُحَمَّدُ بْنُ يَحْيَى، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ، عَنْ مُحَمَّدِ بْنِ إِسْمَاعِيلَ بْنِ بَزِيعٍ، عَنْ أَبِي إِسْمَاعِيلَ السَّرَّاجِ، عَنْ ابْنِ مُسْكَانَ، عَنْ أَبِي حَمْزَةَ، قَالَ: قَالَ مُحَمَّدُ بْنُ عَلِيٍّ عَلَيْهِ السَّلَامُ: «يَا أَبَا حَمْزَةَ، مَا لَكَ إِذَا أَتَى بِكَ أَمْرٌ تَخَافُهُ أَنْ لَا تَتَوَجَّهَ إِلَى بَعْضِ زَوَايَا بَيْتِكَ — يَعْنِي الْقِبْلَةَ — فَتُصَلِّيَ رَكَعَتَيْنِ، ثُمَّ تَقُولَ: “يَا أَبْصَرَ النَّاطِرِينَ، وَيَا أَسْمَعَ السَّامِعِينَ، وَيَا أَسْرَعَ الْحَاسِبِينَ، وَيَا أَرْحَمَ الرَّاحِمِينَ” سَبْعِينَ مَرَّةً، كُلَّمَا دَعَوْتَ بِهَذِهِ الْكَلِمَاتِ مَرَّةً سَأَلْتَ حَاجَةً».

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Muhammad Bin Ismail Bin Bazi'e, from Abu Ismail Al Sarraj, from Ibn Muskan, from Abu Hamza who said,

‘Muhammad^{asws} Bin Ali^{asws} said: ‘O Abu Hamza! What is the matter with you that whenever a fearful matter comes to you, you do not divert to one of the corners of your house, meaning (facing) the Qiblah, so you pray two Cycles of Salāt, then you could be saying,

‘O Most Insightful of the lookers, and O Most hearing of the listeners, and O Quickest of the reckoners, and O Most Merciful of the merciful ones’, seventy times. Every time you supplicate with these words, ask for a need’.⁶³

2. عِدَّةٌ مِنْ أَصْحَابِنَا، عَنْ سَهْلِ بْنِ زِيَادٍ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي نَجْرَانَ، عَنْ عَاصِمِ بْنِ حُمَيْدٍ، عَنْ ثَابِتٍ، عَنْ أَسْمَاءَ، قَالَتْ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَنْ أَصَابَهُ هُمٌّ، أَوْ غَمٌّ، أَوْ كَرْبٌ، أَوْ بَلَاءٌ، أَوْ لَأَوَاءٌ، فَلْيَقُلْ: اللَّهُ رَبِّي، وَلَا أُشْرِكُ بِهِ شَيْئًا، تَوَكَّلْتُ عَلَى الْحَيِّ الَّذِي لَا يَمُوتُ».

A number of our companions, from Sahl Bin Ziyad, from Abdul Rahman Bin Abu Najran, from Aasim Bin Humeyd, from Sabit, from Asma'a who said,

‘Rasool-Allah^{saww} said: ‘The one who is hit by worries, or sadness, or distress, or an affliction, or adversity, so let him say, ‘Allah^{azwj} is my Lord^{azwj} and I do not associates anything with Him^{azwj}. I rely upon the Living Who will not be dying’’.⁶⁴

3. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنْ ابْنِ أَبِي عُمَيْرٍ، عَنْ هِشَامِ بْنِ سَالِمٍ، عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ، قَالَ: «إِذَا نَزَلَتْ بِرَجُلٍ نَازِلَةٌ، أَوْ شَدِيدَةٌ، أَوْ كَرْبُهُ أَمْرٌ، فَلْيَكْشِفْ عَنْ رُكْبَتَيْهِ وَذِرَاعَيْهِ، وَلْيَلْصِقْهُمَا بِالْأَرْضِ، وَلْيَلْزِقْ جَوْعُوهُ بِالْأَرْضِ، ثُمَّ لِيَدْعُ بِحَاجَتِهِ وَهُوَ سَاجِدٌ».

Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Hisham Bin Salim,

(It has been narrated) from Abu Abdullah^{asws} having said: ‘Whenever a descending (affliction) descends with a man, or a difficulty, or a matters distresses him, so let him uncover from his knees, and his forearms, and paste them with the ground, and let him adhere his chest with the ground, then let him supplicate with his needs while he is in Sajdah’.⁶⁵

4. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنْ ابْنِ مَحْبُوبٍ، عَنْ الْحَسَنِ بْنِ عُمَارَةَ الدَّهَّانِ، عَنْ مَسْمَعٍ: عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ، قَالَ: «لَمَّا طَرَحَ إِخْوَةُ يُوسُفَ يُوْسُفَ فِي الْجُبِّ، أَتَاهُ جَبْرِئِيلُ عَلَيْهِ السَّلَامُ، فَدَخَلَ عَلَيْهِ، فَقَالَ: يَا غُلَامُ، مَا تَصْنَعُ هَاهُنَا؟ فَقَالَ: إِنِ إِخْوَتِي أَلْقَوْنِي فِي الْجُبِّ، قَالَ: فَتُحِبُّ أَنْ تَخْرُجَ مِنْهُ؟ قَالَ: ذَاكَ إِلَيَّ اللَّهُ — عَزَّ وَجَلَّ — إِنْ شَاءَ أَخْرَجَنِي». قَالَ: «فَقَالَ لَهُ: إِنَّ اللَّهَ تَعَالَى يَقُولُ لَكَ: ادْعُنِي بِهَذَا الدُّعَاءِ حَتَّى أُخْرِجَكَ مِنَ الْجُبِّ، فَقَالَ لَهُ: وَمَا الدُّعَاءُ؟ فَقَالَ: قُلِ: اللَّهُمَّ إِنِّي أَسْأَلُكَ بِأَنَّ لَكَ الْحَمْدَ، لِإِلَهِ إِلَّا أَنْتَ الْمَنَّانُ، بَدِيعُ السَّمَاوَاتِ وَالْأَرْضِ، ذُو الْجَلَالِ وَالْإِكْرَامِ أَنْ تُصَلِّيَ عَلَى مُحَمَّدٍ وَآلِ مُحَمَّدٍ، وَأَنْ تَجْعَلَ لِي مِمَّا أَنَا فِيهِ فَرَجًا وَمَخْرَجًا».

قَالَ: «ثُمَّ كَانَ مِنْ قِصَّتِهِ مَا ذَكَرَ اللَّهُ فِي كِتَابِهِ».

Ali Bin Ibrahim, from his father, from Ibn Mahboub, from Al Hassan Bin Ammar Al Dahhan, from Misma'a,

(It has been narrated) from Abu Abdullah^{asws} having said: ‘When the brothers of Yusuf^{as} threw Yusuf^{as} into the well, Jibraeel^{as} came over to him^{as} and said: ‘O boy^{as}! What are you^{as} doing over here?’ So he^{as} said: ‘My^{as} brothers threw me^{as} into the well’. He^{as} said: ‘So would you^{as} like me^{as} to take

you^{as} out from it?’ He^{as} said: ‘That is up to Allah^{azwj} Mighty and Majestic. If He^{azwj} so Desires to, He^{azwj} will Extract me^{as}’.

He^{asws} said: ‘So he (Jibraeel^{as}) said to him^{as}: ‘Allah^{azwj} the Exalted is Saying to you^{as}: “Supplicate to Me^{azwj} with this supplication until I^{azwj} Extract you^{as} from the well’. So he (Yusuf^{as}) said to him: ‘And what is the supplication?’ So he^{as} said: ‘Say:

‘O Allah^{azwj}! I^{as} ask You^{azwj} with, for You^{azwj} is the Praise. There is no god except You^{azwj}, the Benefactor, Initiator of the skies and the earth, One with the Majesty and the Benevolence, that You^{azwj} Send Salawāt upon Muhammad^{saww} and the Progeny^{asws} of Muhammad^{saww}, and that You^{azwj} Make a relief to be for me^{as} from what I^{as} am (trapped) in, and an exit’.

He^{asws} said: ‘Then it was from his^{as} story what Allah^{azwj} Mentioned in His^{azwj} Book’.⁶⁶

5. مُحَمَّدٌ بْنُ يَحْيَى، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ، عَنْ مُحَمَّدِ بْنِ إِسْمَاعِيلَ، عَنْ أَبِي إِسْمَاعِيلَ السَّرَّاجِ، عَنْ مُعَاوِيَةَ بْنِ عَمَّارٍ: عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ: أَنَّ الَّذِي دَعَا بِهِ أَبُو عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ عَلَى دَاوُدَ بْنِ عَلِيٍّ حِينَ قَتَلَ الْمُعَلَّى بْنَ خُنَيْسٍ، وَأَخَذَ مَالَ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ: «اللَّهُمَّ إِنِّي أَسْأَلُكَ بِنُورِكَ الَّذِي لَا يُطْفِئُ، وَبِعِزَّتِكَ الَّتِي لَا تُخْفَى، وَبِعِزَّتِكَ الَّذِي لَا يَنْقُضِي، وَبِنِعْمَتِكَ الَّتِي لَا تُحْصَى، وَبِسُلْطَانِكَ الَّذِي كَفَفْتَ بِهِ فِرْعَوْنَ عَنْ مُوسَى عَلَيْهِ السَّلَامُ».

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Muhammad Bin Ismail, from Abu Ismail Al Sarraj, from Muawiya Bin Ammar,

(It has been narrated) from Abu Abdullah^{asws} that the supplication with which Abu Abdullah^{asws} supplicated against Dawood Bin Ali when he killed Al-Moalla Bin Khunays and seized the wealth of Abu Abdullah^{asws} was: ‘O Allah^{azwj}! I^{asws} ask You^{azwj} by Your^{azwj} Light Which cannot be extinguished, and by Your^{azwj} Determination which is not hidden, and by Your^{azwj} Might which cannot expire, and by Your^{azwj} Favours which cannot be counted, and by Your^{azwj} Authority which suffice Musa^{as} from Pharaoh^{la}’.⁶⁷

6. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنْ بَعْضِ أَصْحَابِهِ، عَنْ إِسْمَاعِيلَ بْنِ جَابِرٍ: عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ فِي الْهَمِّ، قَالَ: «تَغْتَسِلُ وَتُصَلِّي رَكَعَتَيْنِ، وَتَقُولُ: “يَا فَارِجَ الْهَمِّ، وَيَا كَاشِفَ الْغَمِّ، يَا رَحْمَانَ الدُّنْيَا وَالْآخِرَةِ وَرَحِيمَهُمَا، فَارِّجْ هَمِّي، وَاكْشِفْ غَمِّي، يَا اللَّهُ الْوَاحِدُ الْأَحَدُ الصَّمَدُ، الَّذِي لَمْ يَلِدْ وَلَمْ يُولَدْ، وَلَمْ يَكُنْ لَهُ كُفُوًا أَحَدٌ، اعْصِمْنِي وَطَهِّرْنِي، وَادْهَبْ بِلَبِّي” وَاقْرَأْ آيَةَ الْكُرْسِيِّ، وَالْمُعَوِّذَيْنِ».

Ali Bin Ibrahim, from his father, from one of his companions, from Ismail Bin Jabir,

(It has been narrated) from Abu Abdullah^{asws} regarding the worries. He^{asws} said: ‘You should wash and pray two Cycles of Salāt, and you should be saying, ‘O Reliever of the worries, and O Remover of the sadness, and O Beneficent of the world and the Hereafter and Merciful to them both! Relieve my worries and Remove my sadness. O Allah^{azwj}, the Alone, the First, the Last who neither begets nor is begotten, and there does not happen to anyone as a match for Him^{azwj}, Protect me and Clean me and Remove my afflictions’;

and recite Ayat Al-Kursy (2: 255) and Al-Muawwizatayn (Chapters 113 & 114).⁶⁸

7. عِدَّةٌ مِنْ أَصْحَابِنَا، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ، عَنْ عُثْمَانَ بْنِ عِيسَى، عَنْ سَمَاعَةَ: عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ، قَالَ: « إِذَا خَفْتَ أَمْرًا، فَقُلْ: اللَّهُمَّ إِنَّكَ لَا يَكْفِي مِنْكَ أَحَدٌ، وَأَنْتَ تَكْفِي مِنْ كُلِّ أَحَدٍ مِنْ خَلْقِكَ، فَاكْفِنِي كَذَا وَكَذَا ».

وَفِي حَدِيثٍ آخَرَ، قَالَ: « تَقُولُ: يَا كَافِيًا مِنْ كُلِّ شَيْءٍ، وَلَا يَكْفِي مِنْكَ شَيْءٌ فِي السَّمَاوَاتِ وَالْأَرْضِ، أَكْفِنِي مَا أَهَمَّنِي مِنْ أَمْرِ الدُّنْيَا وَالْآخِرَةِ، وَصَلَّى اللَّهُ عَلَى مُحَمَّدٍ وَآلِهِ ».

وَقَالَ أَبُو عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ: « مَنْ دَخَلَ عَلَى سُلْطَانٍ يَهَابُهُ، فَلْيَقُلْ: « بِاللَّهِ أَسْتَفْتِحُ، وَبِاللَّهِ أَسْتَجِجُ، وَبِمُحَمَّدٍ ﷺ أَتَوَجَّهُ، اللَّهُمَّ ذَلِّ لِي صُعُوبَتَهُ، وَسَهِّلْ لِي حَزُونَتَهُ؛ فَإِنَّكَ تَمَحُّو مَا تَشَاءُ وَتُثَبِّتُ، وَعِنْدَكَ أُمُّ الْكِتَابِ ».

وَتَقُولُ أَيْضًا: « حَسْبِيَ اللَّهُ، لَا إِلَهَ إِلَّا هُوَ، عَلَيْهِ تَوَكَّلْتُ، وَهُوَ رَبُّ الْعَرْشِ الْعَظِيمِ، وَأَمْتَنِعْ بِحَوْلِ اللَّهِ وَقُوَّتِهِ مِنْ حَوْلِهِمْ وَقُوَّتِهِمْ، وَأَمْتَنِعْ بِرَبِّ الْفَلَقِ، مِنْ شَرِّ مَا خَلَقَ، وَلَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ ».

A number of our companions, from Ahmad Bin Muhammad, from Usman Bin Isa, from Sama'at,

(It has been narrated) from Abu Abdullah^{asws} having said: 'Whenever you fear a matter, so say, 'O Allah^{azwj}! You^{azwj} are such that no one suffices from You^{azwj} and You^{azwj} Suffice from every one from Your^{azwj} creatures, therefore Suffice me with such and such'.

And in another Hadeeth, he^{asws} said: 'You should be sayin, 'O Sufficent from every thing and nothing suffices from You^{azwj}, in the skies and the earth! Suffice me for what worries me from the matters of the world and the Hereafter, and Send Salawāt upon Muhammad^{saww} and the Progeny^{asws} of Muhammad^{saww}'.

And Abu Abdullah^{asws} said: 'The one who goes over to a ruling authority to be awarded, so let him say, 'By Allah^{azwj} I commence and by Allah^{azwj} I shall succeed, and by Muhammad^{saww} I divert to Him^{azwj}. O Allah^{azwj}! Overcome for me his difficult attitude and Ease for me his ruthlessness, for You^{azwj} Delete whatever You^{azwj} so Desire to and Affirm, and with You^{azwj} is the Mother of the Book'.

And you should be saying as well, 'Allah^{azwj} Suffices for me. There is no God except Him^{azwj}. Upon Him^{azwj} do I rely, and He^{azwj} is the Lord^{azwj} of the Magnificent Throne, and I refrain by the Might of Allah^{azwj} and His^{azwj} Strength, from their (tyrants) might and their strength. And I refrain by the Lord^{azwj} of Al Falaq (a chasm in Hell), from the evil of what He^{azwj} Created, and there is neither Might nor Strength except with Allah^{azwj}'.⁶⁹

8. عَنْهُ، عَنْ عِدَّةٍ رَفَعُوهُ، إِلَى أَبِي عَبْدِ اللَّهِ عليه السلام، قَالَ: «كَانَ مِنْ دُعَاءِ أَبِي عليه السلام فِي الْأَمْرِ بِحَدِّثِ: اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَآلِ مُحَمَّدٍ، وَاعْفِرْ لِي، وَارْحَمْنِي، وَزَكِّ عَمَلِي، وَيَسِّرْ مُنْقَلَبِي، وَاهْدِ قَلْبِي، وَأَمِنْ خَوْفِي، وَعَافِنِي فِي عُمْرِي كُلِّهِ، وَثَبِّتْ حُجَّتِي، وَاعْفِرْ خَطَايَايَ، وَبَيِّضْ وَجْهِي، وَاعْصِمْنِي فِي دِينِي، وَسَهِّلْ مَطْلَبِي، وَوَسِّعْ عَلَيَّ فِي رِزْقِي؛ فَإِنِّي ضَعِيفٌ، وَتَجَاوَزَ عَنْ سَيِّئِ مَا عِنْدِي بِحَسَنِ مَا عِنْدَكَ، وَلَاتَفْجَعْنِي بِنَفْسِي، وَلَاتَفْجَعْ لِي حَمِيمًا، وَهَبْ لِي يَا إِلَهِي لَحْظَةً مِنْ لَحْظَاتِكَ؛ تَكْشِفْ بِهَا عَنِّي جَمِيعَ مَا بِهِ ابْتَلَيْتَنِي، وَتَرُدَّ بِهَا عَلَيَّ مَا هُوَ أَحْسَنُ عَادَتِكَ عِنْدِي، فَقَدْ ضَعُفَتْ قُوَّتِي، وَقَلَّتْ حِيلَتِي، وَانْقَطَعَ مِنْ خَلْقِكَ رَجَائِي، وَلَمْ يَبْقَ إِلَّا رَجَاؤُكَ وَتَوَكَّلِي عَلَيْكَ، وَقُدِّرْتَكَ عَلَيَّ يَا رَبُّ أَنْ تَرْحَمَنِي وَتُعَافِيَنِي كَقُدْرَتِكَ عَلَيَّ أَنْ تُعَذِّبَنِي وَتُبْلِيَنِي. إِلَهِي ذَكِّرْ عَوَائِدِكَ يُؤْنِسُنِي، وَالرَّجَاءَ لِإِنْعَامِكَ يَقْوِيَنِي، وَلَمْ أَخْلُ مِنْ نِعَمِكَ مِنْذُ خَلَقْتَنِي، وَأَنْتَ رَبِّي وَسَيِّدِي وَمَفْزَعِي وَمَلْجَأِي وَالْحَافِظُ لِي وَالذَّابُّ عَنِّي وَالرَّحِيمُ بِي وَالْمُتَكَفِّلُ بِرِزْقِي، وَفِي قَضَائِكَ وَقُدْرَتِكَ كُلُّ مَا أَنَا فِيهِ، فَلْيَكُنْ يَا سَيِّدِي وَمَوْلَايَ فِيمَا قَضَيْتَ وَقُدِّرْتَ وَحَتَمْتَ تَعْجِيلُ خَلَاصِي مِمَّا أَنَا فِيهِ جَمِيعِهِ، وَالْعَافِيَةُ لِي؛ فَإِنِّي لِلْأَجْدِ لِدَفْعِ ذَلِكَ أَحَدًا غَيْرَكَ، وَلَلْأَعْتَمِدُ فِيهِ إِلَّا عَلَيْكَ، فَكُنْ يَا ذَا الْجَلَالِ وَالْإِكْرَامِ عِنْدَ أَحْسَنِ ظَنِّي بِكَ، وَرَجَائِي لَكَ، وَارْحَمْ تَضَرُّعِي وَسَاسْتِكَانَتِي وَضَعْفَ رُكْنِي، وَأَمْنُ بِذَلِكَ عَلَيَّ وَعَلَى كُلِّ دَاعٍ دَعَاكَ يَا أَرْحَمَ الرَّاحِمِينَ، وَصَلَّى اللَّهُ عَلَى مُحَمَّدٍ وَآلِهِ.»

From him, from a number of our companions,

(It has been narrated) raising it to Abu Abdullah^{asws} having said: 'It was from the supplications of my^{asws} father^{asws} regarding the newly-occurring matters: 'O Allah^{azwj}! Send Salawāt upon Muhammad^{saww} and the Progeny^{asws} of Muhammad^{saww}, and Forgive (my sins) for me, and Be Merciful to me, and Purify my deeds, and Ease my return, and Guide my heart, and Secure my fear, and Grant me good health in my life-time, all of it, and Affirm my proofs, and Forgive my mistakes, and Whiten my face, and Safeguard me in my Religion, and Ease my seeking (for livelihood), and Expand upon me regarding my sustenance for I am weak, and Overlook from my evil deeds what are with me by the Goodness with what is with You^{azwj}, and do not Grieve me for myself nor Grieve me for my intimate friends.

And Grant me, O my God, an opportunity from Your^{azwj} Opportunities Removing with it from me the entirety of what I am afflicted with, and Return upon me what is better Ways with me, for my strength has weakened, and my reasons are scarce, and my hopes from You^{azwj} creatures are cut off, and there does not remain except hoping in You^{azwj}, and reliance upon You^{azwj} and Your^{azwj} Power upon me.

O Lord^{azwj}! If You^{azwj} are Merciful to me and Grant good health to me, is like Your^{azwj} Power upon me if You^{azwj} were to Punish me and Afflict me. My God! Mentioning Your^{azwj} Rewards comforts me, and the hoping for Your^{azwj} Bounties strengthens me, and I have not been isolated from Your^{azwj}

Bounties since the day You^{azwj} Created me, and You^{azwj} are my Lord^{azwj}, and my Master, and my Defender, and my Shelter, and the Protector for me, and the Lenient to me, and the Merciful with me, and the Guarantor of my sustenance.

And in Your^{azwj} Ordainment and Your^{azwj} Power is everything what I am in, therefore let it happen to be, O my Chief and my Master, regarding what You^{azwj} Judge, and You^{azwj} Ordain, and You^{azwj} Finalise, hasten my finishing from what I am in, the entirety of it, and the good health for me, for I cannot find anyone to repel that apart from You^{azwj}, nor do I rely with regards to it upon anyone except You^{azwj}.

Therefore be, O the One with the Majesty and the Benevolence, during the goodness of my thoughts with You^{azwj}, my hope for you, and be Merciful on my desperation and my dependence, and the weakness of my (body) parts, and Favour with that upon me and upon every illness, Your^{azwj} Cure, O Most Merciful of the merciful ones, and Send Salawāt upon Muahammad^{saww} and his^{saww} Progeny^{asws}.⁷⁰

9. عِدَّةٌ مِنْ أَصْحَابِنَا، عَنْ سَهْلِ بْنِ زِيَادٍ، عَنْ عَلِيِّ بْنِ أَصْبَاطٍ، عَنْ إِسْمَاعِيلَ بْنِ يَسَارٍ، عَنْ بَعْضِ مَنْ رَوَاهُ، قَالَ: قَالَ: « إِذَا أَحْزَنَكَ أَمْرٌ، فَقُلْ فِي آخِرِ سُجُودِكَ: يَا جَبْرِئِيلُ يَا مُحَمَّدُ، يَا جَبْرِئِيلُ يَا مُحَمَّدُ — / تُكْرَرُ ذَلِكَ — / اكْفِيَانِي مَا أَنَا فِيهِ ؛ فَإِنَّكُمَا كَافِيَانِ، وَاحْفَظَانِي بِإِذْنِ اللَّهِ ؛ فَإِنَّكُمَا حَافِظَانِ ». »

A number of our companions, from Sahl Bin Ziyad, from Ali Bin Asbaat, from Ismail Bin Yasar, from someone who reported it, said,

‘When a matter grieves you, so say at the end of your Sajdah, ‘O Jibraeel^{as}! O Muhammad^{saww}! O Jibraeel^{as}! O Muhammad^{saww}!’ , repeating that, ‘Suffice me for what I am in, for both of you^{as} are sufficing ones, and protect me by the Permission of Allah^{azwj}, for both of you^{as} are protectors’.⁷¹

10. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنْ ابْنِ أَبِي عُمَيْرٍ، عَنْ مُحَمَّدِ بْنِ أَعِينٍ، عَنْ بَشِيرِ بْنِ مَسْلَمَةَ: عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ، قَالَ: « كَانَ عَلِيُّ بْنُ الْحُسَيْنِ عَلَيْهِمَا السَّلَامُ يَقُولُ: مَا أَبَالِي إِذَا قُلْتُ هَذِهِ الْكَلِمَاتِ لَوْ اجْتَمَعَ عَلَيَّ الْإِنْسُ وَالْجِنُّ: بِسْمِ اللَّهِ، وَبِاللَّهِ، وَمِنْ اللَّهِ، وَإِلَى اللَّهِ، وَفِي سَبِيلِ اللَّهِ، وَعَلَى مِلَّةِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ ؛ اللَّهُمَّ إِلَيْكَ أَسَلَمْتُ نَفْسِي، وَإِلَيْكَ وَجْهَتُ وَجْهِي، وَإِلَيْكَ أَلْجَأْتُ ظَهْرِي، وَإِلَيْكَ فَوَضْتُ أَمْرِي ؛ اللَّهُمَّ احْفَظْنِي بِحِفْظِ الْإِيمَانِ مِنْ بَيْنِ يَدَيَّ، وَمِنْ خَلْفِي، وَعَنْ يَمِينِي، وَعَنْ شِمَالِي، وَمِنْ فَوْقِي، وَمِنْ تَحْتِي، وَمِنْ قَبْلِي، وَادْفَعْ عَنِّي بِحَوْلِكَ وَقُوَّتِكَ ؛ فَإِنَّهُ لَأَحَوْلُ وَلَاقُوَّةَ إِلَّا بِكَ ». »

محمد بن يحيى، عن أحمد بن محمد بن عيسى، عن ابن أبي عمير، مثله.

Ali Ibrahim, from his father, from Ibn Abu Umeyr, from Muhammad Bin Ayn, from Bishr Bin Maslama,

(It has been narrated) from Abu Abdullah^{asws} having said: ‘Ali^{asws} Bin Al-Husayn^{asws} was saying: ‘I^{asws} don’t care, when I^{asws} say these words, if (all) the human beings and the Jinn were to gather against me^{asws}’.

‘In the Name of Allah^{azwj}, and by Allah^{azwj}, and from Allah^{azwj}, and to Allah^{azwj}, and in the Way of Allah^{azwj}, and upon the Religion of Rasool-Allah^{saww}! O Allah^{azwj}! To You^{azwj} I submit myself, and to You^{azwj} I divert my face, and to You^{azwj} I seek my backing, and to You^{azwj} I delegate my affairs.

O Allah^{azwj}! Protect me by the protection of the Eman from in front of me, and from behind me, and from my right, and from my left, and from above me, and from beneath me, and from my face, and Repel from me by Your^{azwj} Might and Your^{azwj} Strength, for there is neither Mighty nor Strength except with You^{azwj}.

Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Ibn Abu Umeyr – similar to it.⁷²

11. عَنْهُ، عَنْ ابْنِ أَبِي عُمَيْرٍ، عَنْ بَعْضِ أَصْحَابِنَا، قَالَ: قَالَ أَبُو عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ: « قَالَ لِي رَجُلٌ: أَيُّ شَيْءٍ قُلْتَ حِينَ دَخَلْتَ عَلَى أَبِي جَعْفَرٍ بِالرِّبْدَةِ؟ قَالَ: قُلْتُ: اللَّهُمَّ إِنَّكَ تَكْفِي مِنْ كُلِّ شَيْءٍ، وَلَا يَكْفِي مِنْكَ شَيْءٌ، فَكَفَّنِي بِمَا شِئْتَ، وَكَيْفَ شِئْتَ، وَمِنْ حَيْثُ شِئْتَ، وَأَنْتَ شِئْتَ.»

From him, from his father, from Ibn Abu Umeyr, from one of our companions who said,

‘Abu Abdullah^{asws} said: ‘A man said to me^{asws}, ‘Which thing did you^{asws} say when you^{asws} went over to Abu Ja’far (Al-Mansour the Caliph) at Al-Rabza?’ He^{asws} said: ‘I^{asws} said: ‘O Allah^{azwj}! You^{azwj} Suffice from everything and nothing suffices from You^{azwj}, therefore Suffice me^{asws} with whatever You^{azwj} so Desire to, and from wherever You^{azwj} so Desire to, and whenever You^{azwj} so Desire to’.⁷³

12. مُحَمَّدُ بْنُ يَحْيَى، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ، عَنِ الْحَسَنِ بْنِ عَلِيٍّ، عَنْ عَلِيِّ بْنِ مِيسَرٍ، قَالَ: لَمَّا قَدَّمَ أَبُو عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ عَلَى أَبِي جَعْفَرٍ، أَقَامَ أَبُو جَعْفَرٍ مَوْلَى لَهُ عَلَى رَأْسِهِ، وَقَالَ لَهُ: إِذَا دَخَلَ عَلَيَّ فَاضْرِبْ عُنُقَهُ، فَلَمَّا دَخَلَ أَبُو عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ، نَظَرَ إِلَى أَبِي جَعْفَرٍ، وَأَسْرَ شَيْئاً فِيمَا بَيْنَهُ وَبَيْنَ نَفْسِهِ لَا يَدْرِي مَا هُوَ، ثُمَّ أَظْهَرَ: « يَا مَنْ يَكْفِي خَلْقَهُ كُلَّهُمْ وَلَا يَكْفِيهِ أَحَدٌ، أَكْفَنِي شَرَّ عَبْدِ اللَّهِ بْنِ عَلِيٍّ.»

قَالَ: فَصَارَ أَبُو جَعْفَرٍ لَا يُبْصِرُ مَوْلَاهُ، وَصَارَ مَوْلَاهُ لَا يُبْصِرُهُ، فَقَالَ أَبُو جَعْفَرٍ: يَا جَعْفَرُ بْنُ مُحَمَّدٍ، لَقَدْ عَنَيْتُكَ فِي هَذَا الْحَرِّ، فَانْصَرَفْ، فَخَرَجَ أَبُو عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ مِنْ عِنْدِهِ، فَقَالَ أَبُو جَعْفَرٍ لِمَوْلَاهُ: مَا مَنَعَكَ أَنْ تَفْعَلَ مَا أَمَرْتُكَ بِهِ؟ فَقَالَ: لَأَوْ اللَّهِ، مَا أَبْصَرْتَهُ، وَلَقَدْ جَاءَ شَيْءٌ، فَحَالَ بَيْنِي وَبَيْنَهُ، فَقَالَ لَهُ أَبُو جَعْفَرٍ: وَاللَّهِ، لَنْ حَدَّثْتَ بِهَذَا الْحَدِيثِ أَحَدًا لَأَقْتُلَنَّكَ

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Al Hassan Bin Ali, from Ali Bin Muyassar who said,

‘When Abu Abdullah^{asws} went over to Abu Ja’far (Al Mansour the Caliph), Abu Ja’far got a slave of his to stand (at a location) above his head and said to him, ‘When he^{asws} comes over to me, so strike his^{asws} neck off’.

So when Abu Abdullah^{asws} looked at Abu Ja’far and secretly said something in what was between him and himself^{asws}. I do not know what it

was. Then he^{asws} manifested (saying loudly): ‘O the One Who Suffices His^{azwj} creatures, all of them, and no one suffices Him^{azwj}! Suffice me^{asws} from the evil of Abdullah Bin Ali’.

He (the narrator) said, ‘So Abu Ja’far became such that he could not see his slave, and his slave became such and he could not see him^{asws}. So Abu Ja’far said, ‘O Ja’far Bin Muhammad^{asws}! I have exhausted you^{asws} in this heat, therefore leave’. So Abu Abdullah^{asws} came out from his presence and Abu Ja’far said to his slave, ‘What prevented you to do what I had ordered you with?’ So he said, ‘No, by Allah^{azwj}! I did not see him^{asws}, and something had come between me and him^{asws}’. So Abu Ja’far said to him, ‘By Allah^{azwj}! If you were to narrate with this narration to anyone, I will kill you’⁷⁴.

13. عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ، عَنْ عُمَرَ بْنِ عَبْدِ الْعَزِيزِ، عَنْ أَحْمَدَ بْنِ أَبِي دَاوُدَ، عَنْ عَبْدِ اللَّهِ بْنِ عَبْدِ الرَّحْمَنِ: عَنْ أَبِي جَعْفَرٍ عليه السلام، قَالَ: قَالَ لِي: «أَلَا أَعْلَمُكَ دُعَاءً تَدْعُو بِهِ إِنَّا — أَهْلَ الْبَيْتِ — إِذَا كَرَبْنَا أَمْرًا وَتَخَوَّفْنَا مِنَ السُّلْطَانِ أَمْرًا لَأَقْبِلَ لَنَا بِهِ، نَدْعُو بِهِ؟».

قُلْتُ: بَلَى يَا أَبَايَ أَنْتَ وَأُمِّي يَا ابْنَ رَسُولِ اللَّهِ.
قَالَ: «قُلْ: يَا كَاتِبًا قَبْلَ كُلِّ شَيْءٍ، وَيَا مُكُونًا كُلِّ شَيْءٍ، وَيَا بَاقِيًا بَعْدَ كُلِّ شَيْءٍ، صَلِّ عَلَى مُحَمَّدٍ وَآلِ مُحَمَّدٍ، وَافْعَلْ بِي كَذَا وَكَذَا».

From him, from Ahmad Bin Muhammad, from Umar Bin Abdul Aziz, from Ahmad Bin Abu Dawood, from Abdullah Bin Abdul Rahman,

(It has been narrated) from Abu Ja’far^{asws}, said, ‘He^{asws} said to me: ‘Shall I^{asws} teach you a supplication you can supplicate with, which we^{asws}, the People^{asws} of the Household tend to supplicate with whenever a matter worries us^{asws} and we^{asws} fear from the ruling authorities of a matter we^{asws} cannot face with, we^{asws} supplicate with it?’ I said, ‘Yes, may my father and my mother be (sacrificed) for you^{asws}, O son^{asws} of Rasool-Allah^{saww}!’

He^{asws} said: ‘Say,

‘O the One who existed before everything, and O the One Who Brought everything into being, and O the One Who would be Remaining after everything! Send Salawāt upon Muhammad^{saww} and the Progeny^{asws} of Muhammad^{saww}, and Do for me such and such’⁷⁵.

14. عِدَّةٌ مِنْ أَصْحَابِنَا، عَنْ سَهْلِ بْنِ زِيَادٍ، وَمُحَمَّدِ بْنِ يَحْيَى، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ جَمِيعًا، عَنْ عَلِيِّ بْنِ مَهْزِيَارٍ، قَالَ: كَتَبَ مُحَمَّدُ بْنُ حَمْزَةَ الْغَنَوِيُّ إِلَيَّ يَسْأَلُنِي أَنْ أَكْتُبَ إِلَى أَبِي جَعْفَرٍ عليه السلام فِي دُعَاءٍ يَعْلَمُهُ يَرْجُو بِهِ الْفَرَجَ، فَكُتِبَ إِلَيَّ: «أَمَّا مَا سَأَلَ مُحَمَّدُ بْنُ حَمْزَةَ مِنْ تَعْلِيمِهِ دُعَاءَ يَرْجُو بِهِ الْفَرَجَ، فَقُلْ لَهُ: يَلْزَمُ: “يَا مَنْ يَكْفِي مِنْ كُلِّ شَيْءٍ، وَلَا يَكْفِي مِنْهُ شَيْءٌ، أَكْفَنِي مَا أَهْمَنِي مِمَّا أَنَا فِيهِ؛ فَإِنِّي أَرْجُو أَنْ يُكْفِيَ مَا هُوَ فِيهِ مِنَ الْغَمِّ إِنْ شَاءَ اللَّهُ تَعَالَى”. فَأَعَلَّمْتُهُ ذَلِكَ، فَمَا أَتَى عَلَيْهِ إِلَّا قَلِيلٌ حَتَّى خَرَجَ مِنَ الْحَبْسِ».

A number of our companions, from Sahl Bin Ziyad and Muhammad Bin Yahya, from Ahmad Bin Muhammad, altogether from Ali Bin Mahziyar who said,

‘Muhammad Bin Hamza Al-Ghanawy wrote to me asking me that I should write to Abu Ja’far^{asws} regarding a supplication he^{asws} could teach by which the relief could be hoped for’. So he^{asws} wrote to me: ‘As for what Muhammad Bin Hamza asked from teaching him a supplication by which the relief can be hoped for, so say to him that he should necessitate (saying of), ‘O the One Who Suffices from everything and nothing suffices from Him^{azwj}! Suffice me what is worrying me from what I am in’. Thus, I^{asws} hope that he would be Sufficed from what he is in from the sadness, Allah^{azwj} the Exalted Willing’.

(He the narrator said), ‘So I taught him that, and only a little (time) had come upon him until he came out from the custody (prison)’⁷⁶.

15. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنْ بَعْضِ أَصْحَابِهِ، عَنْ أَبِي حَمْزَةَ، قَالَ: سَمِعْتُ عَلِيَّ بْنَ الْحُسَيْنِ عليهما السلام يَقُولُ لَابْنِهِ: «يَا بُنَيَّ، مَنْ أَصَابَهُ مِنْكُمْ مُصِيبَةٌ، أَوْ نَزَلَتْ بِهِ نَازِلَةٌ، فَلْيَتَوَضَّأْ وَلْيَسْبِغِ الْوُضُوءَ، ثُمَّ يَصَلِّ رَكَعَتَيْنِ، أَوْ أَرْبَعَ رَكَعَاتٍ، ثُمَّ يَقُولُ فِي آخِرِهِنَّ: يَا مُوَضَّعَ كُلِّ شَكْوَى، وَيَا سَامِعَ كُلِّ نَجْوَى، وَشَاهِدَ كُلِّ مَلَأَ، وَعَالِمَ كُلِّ خَفِيَّةٍ، وَيَا دَافِعَ مَا يَشَاءُ مِنْ بَلِيَّةٍ، وَيَا خَلِيلَ إِبْرَاهِيمَ، وَيَا نَجِيَّ مُوسَى، وَيَا مُصْطَفِيَّ مُحَمَّدٍ صلوات الله وسلامه عليه، أَدْعُوكَ دُعَاءَ مَنْ اشْتَدَّتْ فَاقَتُهُ، وَقَلَّتْ حِيلَتُهُ، وَضَعُفَتْ قُوَّتُهُ، دُعَاءَ الْغَرِيقِ الْغَرِيبِ، الْمُضْطَرِّ الَّذِي لَا يَجِدُ لِكَشْفِ مَا هُوَ فِيهِ إِلَّا أَنْتَ، يَا أَرْحَمَ الرَّاحِمِينَ؛ فَإِنَّهُ لَا يَدْعُو بِهِ أَحَدٌ إِلَّا كَشَفَ اللَّهُ عَنْهُ إِنْ شَاءَ اللَّهُ».

Ali Bin Ibrahim, from his father, from one of his companions, from Ibn Abu Hamza who said,

‘I heard Ali^{asws} Bin Al-Husayn^{asws} saying to his^{asws} son: ‘O my^{asws} son! The one from you who is hit by a difficulty, or a descent (affliction) descends with him, so let him perform ablution, and let him perfect the ablution, then he should pray two Cycles of Salāt, or four Cycles, then he should be saying at the end of these: -

O the Place of every complaint, and O the Listener of every whisper and a Witness of every gathering and Knower of every concealment, and O the Repeller of whatever He^{azwj} so Desires from the affliction, and O the Friend of Ibrahim^{as}, and O the Whisperer to Musa^{asws}, and O the Chooser of Muhammad^{saww}! I supplicate to You^{azwj} with a supplication of the one who destitution is acute, and his plans are scarce, and his strength has weakened. A supplication of the drowning one, the stranger, the desperate who cannot find the removal of what he is in, except You^{azwj}, O the Most Merciful of the merciful ones’.

So it would not be supplicated with by anyone except Allah^{azwj} would Remove (his troubles) from him, Allah^{azwj} Willing’⁷⁷.

16. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنْ ابْنِ أَبِي عُمَيْرٍ، عَنْ ابْنِ أَخِي سَعِيدِ بْنِ يَسَارٍ، عَنْ سَعِيدِ بْنِ يَسَارٍ، قَالَ: قُلْتُ لِأَبِي عَبْدِ اللَّهِ عليه السلام: يَدْخُلْنِي الْغَمُّ.

فَقَالَ: « أَكْثَرُ مَنْ أَنْ تَقُولَ: ”اللَّهُ اللَّهُ رَبِّي، لَا أُشْرِكُ بِهِ شَيْئًا“. فَإِذَا خَفَتْ وَسْوَسةً، أَوْ حَدِيثَ نَفْسٍ، فَقُلْ: اللَّهُمَّ إِنِّي عَبْدُكَ، وَابْنُ عَبْدِكَ، وَابْنُ أَمَتِكَ، نَاصِيَتِي بِيَدِكَ، عَدْلٌ فِي حُكْمِكَ، مَاضٍ فِي قَضَاؤِكَ ؛ اللَّهُمَّ إِنِّي أَسْأَلُكَ بِكُلِّ اسْمٍ هُوَ لَكَ أَنْزَلْتَهُ فِي كِتَابِكَ، أَوْ عَلَّمْتَهُ أَحَدًا مِنْ خَلْقِكَ، أَوْ اسْتَأْثَرْتَ بِهِ فِي عِلْمِ الْغَيْبِ عِنْدَكَ، أَنْ تُصَلِّيَ عَلَيَّ مُحَمَّدًا وَآلَ مُحَمَّدٍ، وَأَنْ تَجْعَلَ الْقُرْآنَ نُورَ بَصَرِي، وَرَبِيعَ قَلْبِي، وَجِلَاءَ حُزْنِي، وَذَهَابَ هَمِّي ؛ اللَّهُ اللَّهُ رَبِّي، لَا أُشْرِكُ بِهِ شَيْئًا ».

Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from a coupling of Saeed from Saeed Bin Yasaar who said,

‘I said to Abu Abdullah^{asws}, ‘The sadness has entered into me’. So he^{asws} said: ‘Frequent from saying,

‘Allah^{azwj} is my Lord^{azwj}! There is nothing associated with Him^{azwj}’.

So when you fear the Satanic insinuations or self-discussions, so say,

‘O Allah^{azwj}! I am Your^{azwj} servant, and a son of Your^{azwj} servant, and a son of Your^{azwj} maid. My forelock is in Your^{azwj} Hands. You^{azwj} were Just in Your^{azwj} Decisions of the past regarding me in Your^{azwj} Judgment. O Allah^{azwj}! I ask You^{azwj} with every Name which is for You^{azwj}, Revealed in Your^{azwj} Book, or You^{azwj} Taught anyone from Your^{azwj} creatures, or You^{azwj} Accounted within the Knowledge of the unseen in Your^{azwj} Presence, that You^{azwj} should Send Salawāt upon Muhammad^{saww} and the Progeny^{asws} of Muhammad^{saww}, and that You^{azwj} should Make the Quran to be a Light of my vision, and a spring of my heart, and Evacuate my sorrow and Remove my worries. Allah^{azwj}! Allah^{azwj} is my Lord^{azwj}. I do not associate anything with Him^{azwj}’, 78

17. أَبُو عَلِيٍّ الْأَشْعَرِيُّ، عَنْ مُحَمَّدِ بْنِ عَبْدِ الْجَبَّارِ، عَنْ صَفْوَانَ، عَنِ الْعَلَاءِ بْنِ رَزِينٍ، عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ: عَنْ أَبِي جَعْفَرٍ عليه السلام، قَالَ: « كَانَ دُعَاءُ النَّبِيِّ صلى الله عليه وآله لَيْلَةَ الْأَحْزَابِ: يَا صَرِيخَ الْمَكْرُوبِينَ، وَيَا مُجِيبَ الْمُضْطَرِّينَ، وَيَا كَاشِفَ غَمِّي، اكْشِفْ عَنِّي غَمِّي وَهَمِّي وَكَرْبِي ؛ فَإِنَّكَ تَعْلَمُ حَالِي وَحَالَ أَصْحَابِي، وَاكْفِنِي هَوْلَ عَدُوِّي ».

Abu Ali Al Ashary, from Muhammad Bin Abdul Jabbar, from Safwan, from Al A’ala Bin Razeyn, from Muhammad Bin Muslim,

(It has been narrated) from Abu Ja’far^{asws} having said: ‘It was a supplication of the Prophet^{saww} on the night of the (battle of) Al-Ahzaab:

‘O the Helper of the distressed ones, and O the Answerer of the desperate ones, and O the Remover of my sorrow! Remove my sorrow, and my worries, for You^{azwj} Know my^{saww} state and the state of my^{saww} companions, and Suffice me for the terror of my^{saww} enemies’, 79

18. عِدَّةٌ مِنْ أَصْحَابِنَا، عَنْ سَهْلِ بْنِ زِيَادٍ، عَنْ عَلِيِّ بْنِ أَسْبَاطٍ، عَنْ إِبْرَاهِيمَ بْنِ أَبِي إِسْرَائِيلَ: عَنِ الرُّضَا عليه السلام، قَالَ: « خَرَجَ بِجَارِيَةٍ لَنَا حَنَازِيرُ فِي عُنُقِهَا، فَاتَانِي آتٌ، فَقَالَ:

يَا عَلِيُّ، قُلْ لَهَا: فَلْتَقُلْ: “يَا رَوْفُ يَا رَحِيمُ، يَا رَبِّ يَا سَيِّدِي” ؛ تَكَرَّرَهُ « قَالَ: « فَقَالَتْهُ، فَأَذْهَبَ اللَّهُ — عَزَّ وَجَلَّ — عَنْهَا ». قَالَ: وَقَالَ: « هَذَا الدُّعَاءُ الَّذِي دَعَا بِهِ جَعْفَرُ بْنُ سُلَيْمَانَ ».

A number of our companions, from Sahl Bin Ziyad, from Ali Bin Asbaat, from Ibrahim Bin Abu Israil,

(It has been narrated) from Al-Reza^{asws} having said: ‘Scrofula^{la} (an illness of the neck) came out with a slave girl of ours in her neck. So a comer came and said: ‘O Ali^{asws}! Say to her that she should say,

‘O Kind! O Merciful! O Lord^{azwj}! O my Master!’; repeatedly’. He^{asws} said: ‘So she said it, and Allah^{azwj} Mighty and Majestic Removed it from her’.

He (the narrator) said, ‘And he^{asws} said: ‘This is the supplication which Ja’far Bin Suleyman supplicated with’.⁸⁰

19. مُحَمَّدٌ بْنُ يَحْيَى، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ، عَنِ الْحُسَيْنِ، قَالَ: سَأَلْتُ أَبَا الْحَسَنِ عَلَيْهِ السَّلَامُ دُعَاءً وَأَنَا خَلْفُهُ، فَقَالَ: « اللَّهُمَّ إِنِّي أَسْأَلُكَ بِوَجْهِكَ الْكَرِيمِ، وَاسْمِكَ الْعَظِيمِ، وَبِعِزَّتِكَ الَّتِي لَا تُرَامُ، وَبِقُدْرَتِكَ الَّتِي لَا يَمْتَنِعُ مِنْهَا شَيْءٌ، أَنْ تَفْعَلَ بِي كَذَا وَكَذَا ».

قَالَ: وَكَتَبَ إِلَيَّ رُقْعَةً بِخَطِّهِ: « قُلْ: يَا مَنْ عَلَا فَقَهْرُ، وَبَطَنَ فَخْبَرُ، يَا مَنْ مَلَكَ فَقَدَرُ، وَيَا مَنْ يُحْيِي الْمَوْتَى وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ، صَلِّ عَلَى مُحَمَّدٍ وَآلِ مُحَمَّدٍ، وَافْعَلْ بِي كَذَا وَكَذَا، ثُمَّ قُلْ: يَا لَالِهِ إِلَّا اللَّهُ أَرْحَمَنِي، بِحَقِّ لَالِهِ إِلَّا اللَّهُ أَرْحَمَنِي ».

وَكَتَبَ إِلَيَّ فِي رُقْعَةٍ أُخْرَى يَأْمُرُنِي أَنْ أَقُولَ: « اللَّهُمَّ ادْفَعْ عَنِّي بِحَوْلِكَ وَقُوَّتِكَ ؛ اللَّهُمَّ إِنِّي أَسْأَلُكَ فِي يَوْمِي هَذَا وَشَهْرِي هَذَا وَعَامِي هَذَا بِرَكَاتِكَ فِيهَا ؛ وَمَا يَنْزِلُ فِيهَا مِنْ عِقَابٍ أَوْ مَكْرُوهٍ أَوْ بَلَاءٍ، فَاصْرِفْهُ عَنِّي وَعَنْ وَلَدِي بِحَوْلِكَ وَقُوَّتِكَ ؛ إِنَّكَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ ؛ اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنْ زَوَالِ نِعْمَتِكَ، وَتَحْوِيلِ عَافِيَتِكَ، وَمِنْ فَجَاءَةِ نِقْمَتِكَ، وَمِنْ شَرِّ كِتَابٍ قَدْ سَبَقَ ؛ اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنْ شَرِّ نَفْسِي، وَمِنْ شَرِّ كُلِّ دَابَّةٍ أَنْتَ آخِذٌ بِنَاصِيَتِهَا ؛ إِنَّكَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ، وَإِنَّ اللَّهَ قَدْ أَحَاطَ بِكُلِّ شَيْءٍ عِلْمًا، وَأَحْصَى كُلَّ شَيْءٍ عَدَدًا ».

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Al Husayn who said,

‘I asked Abu Al-Hassan^{asws} for a supplication and I was behind him^{asws}. So he^{asws} said: ‘O Allah^{azwj}! I^{asws} ask You^{azwj} by Your^{azwj} Benevolent Face, and Your^{azwj} Magnificent Name, and by Your^{azwj} Might which cannot be matched, and by Your^{azwj} Power which nothing can be prevented from, that You^{azwj} should do such and such with me’.

He (the narrator) said, ‘And he^{asws} wrote a letter to be in his^{asws} own handwriting: ‘Say,

‘O One is Exalted, so is Dominant, and is Hidden, so is Informed. O the One Who is King, so is Powerful, and O the One who Revives the dead and He^{azwj} is Able upon everything, Send Salawāt upon Muhammad^{saww} and the Progeny^{asws} of Muhammad^{saww}, and Do for me such and such’. Then say, ‘O

There is no god except for Allah^{azwj}, by the right of 'There is no god except Allah^{azwj}', have Mercy on me'.

And he^{asws} wrote another letter to me, instructing me that I should be saying, 'O Allah^{azwj}! Defend from me by Your^{azwj} Mighty and Your^{azwj} Strength. I ask You^{azwj} during this day of mine, and this month of mine, and this year of mine, for Your^{azwj} Blessings therein, and whatever is to descend therein from a Punishment, or an abhorrence, or an affliction, so Exchange it from me and from my children by Your^{azwj} Mighty and Your^{azwj} Strength. You^{azwj} are Able upon everything.

O Allah^{azwj}! I seek Refuge with You^{azwj} from the decline of Your^{azwj} Bounties, and the alteration of Your^{azwj} good health, and from the suddenness of Your^{azwj} Curse, and from the evil of the writing (of my deeds) which have preceded. O Allah^{azwj}! I seek Refuge with You^{azwj} from the evil of myself, and from the evil of every animal, You^{azwj} are the Seizer of its forelock. You^{azwj} are Able upon everything, and that Allah^{azwj} has Encompassed with everything in Knowledge, and Counted everything with a numbering'.⁸¹

20. مُحَمَّدٌ بْنُ يَحْيَى، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ، عَنْ مُحَمَّدِ بْنِ خَالِدٍ، عَنْ عُمَرَ بْنِ يَزِيدٍ: « يَا حَيُّ يَا قَيُّوْمُ، يَا لَإِلَهِ إِلَّا أَنْتَ، بِرَحْمَتِكَ أَسْتَغِيْثُ، فَكَفِّنِيْ مَا أَهْمَّنِيْ، وَلَا تَكْلِفْنِيْ إِلَى نَفْسِيْ؛ تَقُوْلُهُ مِائَةَ مَرَّةٍ وَأَنْتَ سَاجِدٌ ».

Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Khalid, from Umar Bin Yazeed,

'O the Living! O the Eternal! There is no god except You^{azwj}. By Your^{azwj} Mercy I seek Help, therefore Suffice me for what worries me, and not Leave me to myself' – you should say it one hundred times while you are in Sajdah'.⁸²

21. عِدَّةٌ مِنْ أَصْحَابِنَا، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ، عَنْ بَعْضِ أَصْحَابِهِ، عَنْ إِبْرَاهِيمَ بْنِ حَنَانٍ، عَنْ عَلِيِّ بْنِ سُوْرَةَ، عَنْ سَمَاعَةَ، قَالَ: قَالَ لِي أَبُو الْحَسَنِ عَلَيْهِ السَّلَامُ: « إِذَا كَانَ لَكَ — يَا سَمَاعَةُ — إِلَى اللَّهِ عَزَّ وَجَلَّ حَاجَةٌ، فَقُلْ: "اللَّهُمَّ إِنِّي أَسْأَلُكَ بِحَقِّ مُحَمَّدٍ وَعَلِيٍّ؛ فَإِنَّ لَهُمَا عِنْدَكَ شَأْنًا مِنَ الشَّأْنِ، وَقَدْرًا مِنَ الْقَدْرِ، فَيَحَقُّ ذَلِكَ الشَّأْنُ، وَيَحَقُّ ذَلِكَ الْقَدْرُ، أَنْ تُصَلِّيَ عَلَى مُحَمَّدٍ وَآلِ مُحَمَّدٍ، وَأَنْ تَفْعَلَ بِي كَذَا وَكَذَا" فَإِنَّهُ إِذَا كَانَ يَوْمُ الْقِيَامَةِ، لَمْ يَبْقَ مَلَكٌ مُقَرَّبٌ، وَلَنْبِيٌّ مُرْسَلٌ، وَلَا مُؤْمِنٌ مُمْتَحِنٌ إِلَّا وَهُوَ يَحْتَاجُ إِلَيْهِمَا فِي ذَلِكَ الْيَوْمِ ».

A number of our companions, from Ahmad Bin Muhammad, from one of his companions, from Ibrahim Bin Hanan, from Ali Bin Sowrat, from Sama'at who said,

'Abu Al-Hassan^{asws} said to me: 'Whenever there was for you, O Sama'at, a need to Allah^{azwj} Mighty and Majestic, so say,

'O Allah^{azwj}! I ask You^{azwj} by the right of Muhammad^{saww} and Ali^{asws}, for, for the both of them^{asws}, is a glory in Your^{azwj} Presence from the Glories, and a power from the powers. So, by the right of that glory, and by the right of that power, Send Salawāt upon Muhammad^{saww} and the Progeny^{asws} of Muhammad^{saww}, and that You^{azwj} should Do such and such with me'. So when it will be the Day of Judgment, there would neither remain an Angel of

Proximity, nor a Mursil Prophet^{as}, nor an Examined Momin, except he would be needy to them both^{asws}, during that Day'.⁸³

22. عَلِيُّ بْنُ مُحَمَّدٍ، عَنْ إِبْرَاهِيمَ بْنِ إِسْحَاقَ الْأَحْمَرِ، عَنْ أَبِي الْقَاسِمِ الْكُوفِيِّ، عَنْ مُحَمَّدِ بْنِ إِسْمَاعِيلَ، عَنْ مُعَاوِيَةَ بْنِ عَمَّارٍ وَالْعَلَاءِ بْنِ سَيَّابَةَ وَظَرِيفِ بْنِ نَاصِحٍ، قَالَ: لَمَّا بَعَثَ أَبُو الدَّوَانِيقِ إِلَى أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ، رَفَعَ يَدَهُ إِلَى السَّمَاءِ، ثُمَّ قَالَ: «اللَّهُمَّ إِنَّكَ حَفَظْتَ الْغُلَامَيْنِ بِصَلَاحِ آبَوَيْهِمَا، فَاحْفَظْنِي بِصَلَاحِ آبَائِي: مُحَمَّدٍ، وَعَلِيٍّ، وَالْحَسَنِ، وَالْحُسَيْنِ، وَعَلِيٍّ بْنِ الْحُسَيْنِ، وَمُحَمَّدِ بْنِ عَلِيٍّ عَلَيْهِ السَّلَامُ؛ اللَّهُمَّ إِنِّي أَدْرَأُ بِكَ فِي نَحْرِهِ، وَأَعُوذُ بِكَ مِنْ شَرِّهِ».

ثُمَّ قَالَ لِلْحِمَالِ: «سِرْ» فَلَمَّا اسْتَقْبَلَهُ الرَّبِيعُ بَابَ أَبِي الدَّوَانِيقِ، قَالَ لَهُ: يَا أَبَا عَبْدِ اللَّهِ، مَا أَشَدَّ بَاطِنُهُ عَلَيْكَ! لَقَدْ سَمِعْتَهُ يَقُولُ: وَاللَّهِ لَا تَرَكْتُ لَهُمْ نَخْلًا إِلَّا عَقَرْتَهُ، وَلَا مَالًا إِلَّا نَهَبْتَهُ، وَلَا ذَرِيَّةً إِلَّا سَبَيْتَهَا، قَالَ: فَهَمَسَ بِشَيْءٍ خَفِيٍّ، وَحَرَّكَ شَفَتَيْهِ، فَلَمَّا دَخَلَ سَلَّمَ وَقَعَدَ، فَرَدَّ عَلَيْهِ السَّلَامُ.

ثُمَّ قَالَ: أَمَّا وَاللَّهِ، لَقَدْ هَمَمْتُ أَنْ لَا تَرُكَ لَكَ نَخْلًا إِلَّا عَقَرْتَهُ، وَلَا مَالًا إِلَّا أَخَذْتَهُ، فَقَالَ أَبُو عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ: «يَا أَمِيرَ الْمُؤْمِنِينَ، إِنَّ اللَّهَ — عَزَّ وَجَلَّ — ابْتَلَى أَيُّوبَ فَصَبَرَ، وَأَعْطَى دَاوُدَ فَشَكَرَ، وَقَدَّرَ يُوسُفَ فَغَفَرَ، وَأَنْتَ مِنْ ذَلِكَ النَّسْلِ، وَلَيَأْتِي ذَلِكَ النَّسْلُ إِلَّا بِمَا يُشَبِّهُهُ» فَقَالَ: صَدَقْتَ، قَدْ عَفَوْتُ عَنْكُمْ.

فَقَالَ لَهُ: «يَا أَمِيرَ الْمُؤْمِنِينَ، إِنَّهُ لَمْ يَنْلِ مِنَّا — أَهْلَ الْبَيْتِ — أَحَدٌ دَمًا إِلَّا سَلَبَهُ اللَّهُ مُلْكَهُ» فَغَضِبَ لَذَلِكَ وَاسْتَشَاطَ، فَقَالَ: «عَلَى رَسْلِكَ يَا أَمِيرَ الْمُؤْمِنِينَ، إِنَّ هَذَا الْمَلِكَ كَانَ فِي آلِ أَبِي سَفْيَانَ، فَلَمَّا قَتَلَ يَزِيدُ حُسَيْنًا، سَلَبَهُ اللَّهُ مُلْكَهُ، فَوَرَّثَهُ آلُ مَرْوَانَ، فَلَمَّا قَتَلَ هِشَامُ زَيْدًا، سَلَبَهُ اللَّهُ مُلْكَهُ، فَوَرَّثَهُ مَرْوَانُ بْنُ مُحَمَّدٍ، فَلَمَّا قَتَلَ مَرْوَانَ إِبْرَاهِيمَ، سَلَبَهُ اللَّهُ مُلْكَهُ، فَأَعْطَا كُمُوهُ».

فَقَالَ: صَدَقْتَ، هَاتِ أَرْفَعِ حَوَائِجَكَ، فَقَالَ: «الْإِذْنُ» فَقَالَ: هُوَ فِي يَدِكَ مَتَى شِئْتَ، فَخَرَجَ، فَقَالَ لَهُ الرَّبِيعُ: قَدْ أَمَرَ لَكَ بِعَشْرَةِ آلَافِ دِرْهَمٍ، قَالَ: «لَا حَاجَةَ لِي فِيهَا» قَالَ: إِذَنْ تُغْضِبُهُ، فَخَذَهَا، ثُمَّ تَصَدَّقَ بِهَا.

Ali Bin Muhammad, from Ibrahim Bin Is'haq Al Ahmar, from Abu Al Qasim Al Kufy, from Muhammad Bin Ismail, from Muawiya Bin Ammar, and Al A'ala Bin Sayaba, and Zareyf Bin Nasih who said,

'When Abu Dawaneeq (the Caliph) sent for Abu Abdullah^{asws}, he^{asws} raised his^{asws} hand towards the sky, then said: 'O Allah^{azwj}! You^{azwj} Protected the two boys by the weapons of their fathers, therefore Protect me with the weapons of my^{asws} forefathers^{asws}, Muhammad^{saww}, and Ali^{asws}, and Al-Hassan^{asws}, and Al-Husayn^{asws}, and Ali^{asws} Bin Al-Husayn^{asws}, and

Muhammad^{asws} Bin Ali^{asws}. O Allah^{azwj}! I shelter with You^{azwj} regarding his evil intentions, and I seek Refuge with You^{azwj} from his evil’.

Then he^{asws} said to the camelier, ‘Travel’. So when Al-Rabi’e met him^{asws} at the door of Al-Dawaneeq, he said to him^{asws}, ‘O Abu Abdullah^{asws}! How difficult is his hidden (intentions) against you^{asws}. I have heard him saying, ‘By Allah^{azwj}! I will not leave for them^{asws} any palm tree except that I will uproot it, nor any wealth except I will confiscate it, nor any offspring except I will make captives of them’. So he^{asws} whispered with something concealed and his^{asws} lips moved.

So when he^{asws} entered, he^{asws} greeted and was seated. So he returned (the greetings) to him^{asws}, then said: ‘But, by Allah^{azwj}! I had thought that I will not leave for you any palm tree except that I will uproot it, nor any wealth except confiscate it’. So Abu Abdullah^{asws} said: ‘O commander of the faithful! Allah^{azwj} Tried Ayoub^{as}, and he^{as} was patient; and He^{azwj} Gave Dawood^{as}, so he^{as} was grateful; and Gave power to Yusuf^{as}, so he^{as} forgave; and you are from that lineage, and that lineage has not been Given except with what resembles it’.

So he said, ‘You^{asws} speak the truth. I have pardoned you^{asws}. ‘. So he^{asws} said to him: ‘O commander of the faithful! No one has attained blood from us^{asws}, the People^{asws} of the Household except Allah^{azwj} Confiscated his kingdom’. So he got angered due to that and was fuming. So he^{asws} said: ‘Calm down, O commander of the faithful! This kingdom was in the family of Abu Sufyan. So when Yazeed^{la} killed Husayn^{asws}, Allah^{azwj} Confiscated his kingdom. So the family of Marwan inherited it. So when Hisham killed Ziyad, Allah^{azwj} Confiscated his kingdom. So Marwan Bin Muhammad inherited it. So when Marwan killed Ibrahim, Allah^{azwj} Confiscated his kingdom, and it was Given to you’.

So he said, ‘You^{asws} speak the truth. Come, raise your^{asws} need’. So he^{asws} said: ‘The permission (to leave)’. So he said, ‘It is in your^{asws} hands, whenever you^{asws} so desire to, so go out’.

So Al-Rabi’e said to him^{asws}, ‘He has ordered for you^{asws} with ten thousand Dirhams’. He^{asws} said: ‘There is no need for me with regards to it’. He said, ‘Then you^{asws} would anger him. So take it, then give in charity with it’.⁸⁴

23. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنْ ابْنِ أَبِي عُمَيْرٍ، عَنْ مُحَمَّدِ بْنِ أَعِينٍ، عَنْ قَيْسِ بْنِ سَلَمَةَ: عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ، قَالَ: «كَانَ عَلِيُّ بْنُ الْحُسَيْنِ صَلَوَاتُ اللَّهِ عَلَيْهِمَا يَقُولُ: مَا أَبَالِي إِذَا قُلْتُ هَذِهِ الْكَلِمَاتُ لَوْ اجْتَمَعَ عَلَيَّ الْجَنُّ وَالْإِنْسُ: بِسْمِ اللَّهِ، وَبِاللَّهِ، وَمِنَ اللَّهِ، وَإِلَى اللَّهِ، وَفِي سَبِيلِ اللَّهِ، وَعَلَى مِلَّةِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ؛ اللَّهُمَّ إِلَيْكَ أَسَلَمْتُ نَفْسِي، وَإِلَيْكَ وَجَّهْتُ وَجْهِي، وَإِلَيْكَ أَلْجَأْتُ ظَهْرِي، وَإِلَيْكَ فَوَّضْتُ أَمْرِي؛ اللَّهُمَّ احْفَظْنِي بِحِفْظِ الْإِيمَانِ مِنْ بَيْنِ يَدَيَّ، وَمِنْ خَلْفِي، وَعَنْ يَمِينِي، وَعَنْ شِمَالِي، وَمِنْ فَوْقِي، وَمِنْ تَحْتِي، وَمِنْ قَبْلِي، وَادْفَعْ عَنِّي بِحَوْلِكَ وَقُوَّتِكَ، فَإِنَّهُ لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ».

Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Muhammad Bin Ayn, from Qays Bin Salma,

(It has been narrated) from Abu Abdullah^{asws} having said; ‘Ali^{asws} Bin Al-Husayn^{asws} was saying: ‘I^{asws} do not care when I^{asws} say these words, if (all of) the Jinn and the human beings were to gather against me^{asws}:

‘In the Name of Allah^{azwj}, and from Allah^{azwj}, and to Allah^{azwj}, and in the Way of Allah^{azwj}, and upon the Religion of Rasool-Allah^{saww}. O Allah^{azwj}! To You^{azwj} I^{asws} submit myself^{asws}, and to You^{azwj} I divert my^{asws} face, and to You^{azwj} I^{asws} seek a backing, and to You^{azwj} I^{asws} delegate my^{asws} affairs. O Allah^{azwj}! Protect me^{asws} with the protection of the Eman from in front of me^{asws}, and from behind me^{asws}, and from my^{asws} right, and from my^{asws} left, and from above me^{asws}, and from beneath me^{asws}, and in my^{asws} face, and Defend from me with Your^{azwj} Might and Your^{azwj} Strength, for there is neither Mighty nor Strength except with Allah^{azwj}’, 85

Notes

- 1 Al-Kafi V 2 – The Book Of Supplication CH 49 H 1
- 2 Al-Kafi V 2 – The Book Of Supplication CH 49 H 2
- 3 Al-Kafi V 2 – The Book Of Supplication CH 49 H 3
- 4 Al-Kafi V 2 – The Book Of Supplication CH 49 H 4
- 5 Al-Kafi V 2 – The Book Of Supplication CH 49 H 5
- 6 Al-Kafi V 2 – The Book Of Supplication CH 49 H 6
- 7 Al-Kafi V 2 – The Book Of Supplication CH 49 H 7
- 8 Al-Kafi V 2 – The Book Of Supplication CH 49 H 8
- 9 Al-Kafi V 2 – The Book Of Supplication CH 49 H 9
- 10 Al-Kafi V 2 – The Book Of Supplication CH 49 H 10
- 11 Al-Kafi V 2 – The Book Of Supplication CH 49 H 11
- 12 Al-Kafi V 2 – The Book Of Supplication CH 49 H 12
- 13 Al-Kafi V 2 – The Book Of Supplication CH 49 H 13
- 14 Al-Kafi V 2 – The Book Of Supplication CH 49 H 14
- 15 Al-Kafi V 2 – The Book Of Supplication CH 49 H 15
- 16 Al-Kafi V 2 – The Book Of Supplication CH 49 H 16
- 17 Al-Kafi V 2 – The Book Of Supplication CH 49 H 17
- 18 Al-Kafi V 2 – The Book Of Supplication CH 49 H 18
- 19 Al-Kafi V 2 – The Book Of Supplication CH 50 H 1
- 20 Al-Kafi V 2 – The Book Of Supplication CH 50 H 2
- 21 Al-Kafi V 2 – The Book Of Supplication CH 50 H 3
- 22 Al-Kafi V 2 – The Book Of Supplication CH 50 H 4
- 23 Al-Kafi V 2 – The Book Of Supplication CH 50 H 5
- 24 Al-Kafi V 2 – The Book Of Supplication CH 50 H 6
- 25 Al-Kafi V 2 – The Book Of Supplication CH 50 H 7
- 26 Al-Kafi V 2 – The Book Of Supplication CH 50 H 8
- 27 Al-Kafi V 2 – The Book Of Supplication CH 50 H 9
- 28 Al-Kafi V 2 – The Book Of Supplication CH 50 H 10
- 29 Al-Kafi V 2 – The Book Of Supplication CH 50 H 11
- 30 Al-Kafi V 2 – The Book Of Supplication CH 50 H 12
- 31 Al-Kafi V 2 – The Book Of Supplication CH 51 H 1
- 32 Al-Kafi V 2 – The Book Of Supplication CH 51 H 2
- 33 Al-Kafi V 2 – The Book Of Supplication CH 51 H 3
- 34 Al-Kafi V 2 – The Book Of Supplication CH 52 H 1
- 35 Al-Kafi V 2 – The Book Of Supplication CH 52 H 2
- 36 Al-Kafi V 2 – The Book Of Supplication CH 52 H 3
- 37 Al-Kafi V 2 – The Book Of Supplication CH 52 H 4
- 38 Al-Kafi V 2 – The Book Of Supplication CH 52 H 5
- 39 Al-Kafi V 2 – The Book Of Supplication CH 52 H 6
- 40 Al-Kafi V 2 – The Book Of Supplication CH 52 H 7
- 41 Al-Kafi V 2 – The Book Of Supplication CH 52 H 8
- 42 Al-Kafi V 2 – The Book Of Supplication CH 52 H 9
- 43 Al-Kafi V 2 – The Book Of Supplication CH 52 H 10
- 44 Al-Kafi V 2 – The Book Of Supplication CH 52 H 11
- 45 Al-Kafi V 2 – The Book Of Supplication CH 52 H 12
- 46 Al-Kafi V 2 – The Book Of Supplication CH 53 H 1
- 47 Al-Kafi V 2 – The Book Of Supplication CH 53 H 2
- 48 Al-Kafi V 2 – The Book Of Supplication CH 53 H 3
- 49 Al-Kafi V 2 – The Book Of Supplication CH 53 H 4
- 50 Al-Kafi V 2 – The Book Of Supplication CH 53 H 5
- 51 Al-Kafi V 2 – The Book Of Supplication CH 53 H 6
- 52 Al-Kafi V 2 – The Book Of Supplication CH 53 H 7
- 53 Al-Kafi V 2 – The Book Of Supplication CH 53 H 8
- 54 Al-Kafi V 2 – The Book Of Supplication CH 53 H 9
- 55 Al-Kafi V 2 – The Book Of Supplication CH 53 H 10
- 56 Al-Kafi V 2 – The Book Of Supplication CH 53 H 11
- 57 Al-Kafi V 2 – The Book Of Supplication CH 53 H 12

58 Al-Kafi V 2 – The Book Of Supplication CH 53 H 13
59 Al-Kafi V 2 – The Book Of Supplication CH 54 H 1
60 Al-Kafi V 2 – The Book Of Supplication CH 54 H 2
61 Al-Kafi V 2 – The Book Of Supplication CH 54 H 3
62 Al-Kafi V 2 – The Book Of Supplication CH 54 H 4
63 Al-Kafi V 2 – The Book Of Supplication CH 55 H 1
64 Al-Kafi V 2 – The Book Of Supplication CH 55 H 2
65 Al-Kafi V 2 – The Book Of Supplication CH 55 H 3
66 Al-Kafi V 2 – The Book Of Supplication CH 55 H 4
67 Al-Kafi V 2 – The Book Of Supplication CH 55 H 5
68 Al-Kafi V 2 – The Book Of Supplication CH 55 H 6
69 Al-Kafi V 2 – The Book Of Supplication CH 55 H 7
70 Al-Kafi V 2 – The Book Of Supplication CH 55 H 8
71 Al-Kafi V 2 – The Book Of Supplication CH 55 H 9
72 Al-Kafi V 2 – The Book Of Supplication CH 55 H 10
73 Al-Kafi V 2 – The Book Of Supplication CH 55 H 11
74 Al-Kafi V 2 – The Book Of Supplication CH 55 H 12
75 Al-Kafi V 2 – The Book Of Supplication CH 55 H 13
76 Al-Kafi V 2 – The Book Of Supplication CH 55 H 14
77 Al-Kafi V 2 – The Book Of Supplication CH 55 H 15
78 Al-Kafi V 2 – The Book Of Supplication CH 55 H 16
79 Al-Kafi V 2 – The Book Of Supplication CH 55 H 17
80 Al-Kafi V 2 – The Book Of Supplication CH 55 H 18
81 Al-Kafi V 2 – The Book Of Supplication CH 55 H 19
82 Al-Kafi V 2 – The Book Of Supplication CH 55 H 20
83 Al-Kafi V 2 – The Book Of Supplication CH 55 H 21
84 Al-Kafi V 2 – The Book Of Supplication CH 55 H 22
85 Al-Kafi V 2 – The Book Of Supplication CH 55 H 23

كِتَابُ الدُّعَاءِ

THE BOOK OF SUPPLICATION (4)

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ، وَصَلَّى اللَّهُ عَلَى سَيِّدِنَا مُحَمَّدٍ وَآلِهِ الطَّاهِرِينَ، وَسَلَّم تَسْلِيمًا.

In the Name of Allah^{azwj} the Beneficent, the Merciful. The Praise is for Allah^{azwj} Lord^{azwj} of the Worlds, and Blessing be upon our Chief Muhammad^{saww} and his^{saww} Purified Progeny^{asws}, and greetings with abundant greetings.

56- بَابُ الدُّعَاءِ لِلْعَلَلِ وَالْأَمْرَاضِ

Chapter 56 – The supplication for the illnesses and diseases

1. مُحَمَّدٌ بْنُ يَحْيَى، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ عِيسَى، عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي نَجْرَانَ وَابْنِ فَضَّالٍ، عَنْ بَعْضِ أَصْحَابِنَا: عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ، قَالَ: كَانَ يَقُولُ عِنْدَ الْعِلَّةِ: «اللَّهُمَّ إِنَّكَ عَيَّرْتَ أَقْوَامًا، فَقُلْتُ: (قُلِ ادْعُوا الَّذِينَ زَعَمْتُمْ مِنْ دُونِهِ فَلَا يَمْلِكُونَ كَشْفَ الضَّرِّ عَنْكُمْ وَلَا تَحْوِيلًا)» فَيَا مَنْ لَا يَمْلِكُ كَشْفَ ضُرِّي وَلِتَحْوِيلَهُ عَنِّي أَحَدٌ غَيْرَهُ، صَلِّ عَلَى مُحَمَّدٍ وَآلِ مُحَمَّدٍ، وَاكْشِفْ ضُرِّي، وَحَوِّلْهُ إِلَى مَنْ يَدْعُو مَعَكَ إِلَهًا آخَرَ، لِإِلَهِ غَيْرِكَ.»

Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Adul Rahman Bin Abu Najran and Ibn Fazzal, from one of our companions,

(It has been narrated) from Abu Abdullah^{asws}, 'He^{asws} used to say during an illness:

'O Allah^{azwj}! You^{azwj} have criticised certain nations saying: so You^{azwj} Said [17: 56] Say: Call on those whom you assume (to be gods) besides Him, so they shall not control the removal of distress from you nor change it. So, O the One besides Whom one can control the Removal of my distress nor change it, apart from Him^{azwj}! Send Salawāt upon Muhammad^{saww} and the Progeny^{asws} of Muhammad^{saww} and Remove my distress and Change it to the ones who are calling to a god along with You^{azwj}. There is no god other than You^{azwj}.'¹

2. أَحْمَدُ بْنُ مُحَمَّدٍ، عَنْ عَبْدِ الْعَزِيزِ بْنِ الْمُهْتَدِي، عَنْ يُونُسَ بْنِ عَبْدِ الرَّحْمَنِ، عَنْ دَاوُدَ بْنِ زُرَيْبٍ، قَالَ: مَرَضْتُ بِالْمَدِينَةِ مَرَضًا شَدِيدًا، فَبَلَغَ ذَلِكَ أَبَا عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ، فَكَتَبَ إِلَيَّ: «قَدْ بَلَغَنِي عِلَّتُكَ، فَاشْتَرِ صَاعًا مِنْ بُرٍّ، ثُمَّ اسْتَلْقِ عَلَى قَفَاكَ، وَانْثَرَهُ عَلَى صَدْرِكَ كَيْفَمَا انْثَرْتَ، وَقُلْ: «اللَّهُمَّ إِنِّي أَسْأَلُكَ بِاسْمِكَ الَّذِي إِذَا سَأَلْتُكَ بِهِ الْمُضْطَرُّ كَشَفْتَ مَا بِهِ مِنْ ضُرٍّ، وَمَكَّنْتَ لَهُ فِي الْأَرْضِ، وَجَعَلْتَهُ خَلِيفَتَكَ عَلَى خَلْقِكَ أَنْ تُصَلِّيَ عَلَى مُحَمَّدٍ وَآلِ مُحَمَّدٍ،

وَأَنْ تُعَافِيَنِي مِنْ عَلَّتِي ”؛ ثُمَّ اسْتَوَى جَالِسًا، وَاجْمَعَ الْبُرَّ مِنْ حَوْلِكَ، وَقُلْ مِثْلَ ذَلِكَ، وَاقْسِمَهُ مُدًّا مُدًّا لِكُلِّ مُسْكِينٍ، وَقُلْ مِثْلَ ذَلِكَ».

قَالَ دَاوُدُ: فَفَعَلْتُ ذَلِكَ، فَكَأَنَّمَا نَشِطْتُ مِنْ عَقَالٍ، وَقَدْ فَعَلَهُ غَيْرٌ وَاحِدٍ فَانْتَفَعَ بِهِ.

Ahmad Bin Muhammad, from Abdul Aziz Bin Al Muhtady, from Yunus Bin Abdul Rahman, from Dawood Bin Zurby who said,

‘I fell sick at Al-Madina with an intense illness. So (the news of) that reached Abu Abdullah^{azwj}. So he^{asws} wrote to me: ‘It has reached me^{asws} (news of) your illness. So buy a Sa’a (about 3kg.) of wheat, then lie down upon your back and scatter (the wheat) upon your chest, as it is done and say,

‘O Allah^{azwj}! I ask You^{azwj} by Your^{azwj} Name Which, when You^{azwj} are asked with by a desperate one, it would Remove whatever he is with, from the harm, and (matters) are enabled for him in the earth, and You^{azwj} would Make him to Your^{azwj} Caliph upon Your^{azwj} creatures, that You^{azwj} (please) Send Salawāt upon Muhammad^{saww} and the Progeny^{asws} of Muhammad^{saww}, and that You^{azwj} (please) Grant me good health during my illness’.

Then sit up straight, and gather the wheat from around you, and say similar to that, and distribute it, one Mudd (750 gms.), one Mudd to each poor one and say similar to that’.

Dawood (the narrator) said, ‘So I did that, and it was as if I was activated from inactivity, and someone else (also) had done it, and he benefited by it’.²

3. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنْ ابْنِ أَبِي عُمَيْرٍ، عَنِ الْحُسَيْنِ بْنِ نَعِيمٍ، عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ، قَالَ: اشْتَكَيْ بَعْضُ وَلَدِهِ، فَقَالَ: «يَا بَنِي، قُلْ: اللَّهُمَّ اشْفِنِي بِشِفَائِكَ، وَدَاوِنِي بِدَوَائِكَ، وَعَافِنِي مِنْ بَلَائِكَ؛ فَإِنِّي عَبْدُكَ، وَابْنُ عَبْدِكَ».

Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Al Husayn Bin Nuaym,

(It has been narrated) from Abu Abdullah^{asws}, said, ‘One of his^{asws} sons complained to him^{asws}, so he^{asws} said: ‘O my^{asws} son! Say,

‘O Allah^{azwj}! Heal me with Your^{azwj} Healing, and Cure me with Your^{azwj} Cure, and Grant me good health from Your^{azwj} affliction, for I am Your^{azwj} servant and son of Your^{azwj} servant’.³

4. مُحَمَّدُ بْنُ يَحْيَى، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ، عَنْ عَلِيِّ بْنِ الْحَكَمِ، عَنْ مَالِكِ بْنِ عَطِيَّةٍ، عَنْ يُونُسَ بْنِ عَمَّارٍ، قَالَ: قُلْتُ لِأَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ: جُعِلْتُ فِدَاكَ، هَذَا الَّذِي قَدْ ظَهَرَ بِوَجْهِهِ يَزْعُمُ النَّاسُ أَنَّ اللَّهَ — عَزَّ وَجَلَّ — لَمْ يَبْتَلْ بِهِ عَبْدًا لَهُ فِيهِ حَاجَةٌ؟ فَقَالَ لِي: «لَا، لَقَدْ كَانَ مِنْ آلِ فِرْعَوْنَ مُكَنِّعَ الْأَصَابِعِ، فَكَانَ يَقُولُ هَكَذَا — وَيَمْدُ يَدَهُ — وَيَقُولُ: (يَا قَوْمِ اتَّبِعُوا الْمُرْسَلِينَ)».

قَالَ: ثُمَّ قَالَ: «إِذَا كَانَ الثُّلُثُ الْأَخِيرُ مِنَ اللَّيْلِ فِي أَوَّلِهِ، فَتَوَضَّأْ، وَقُمْ إِلَى صَلَاتِكَ الَّتِي تُصَلِّيُهَا، فَإِذَا كُنْتَ فِي السَّجْدَةِ الْأَخِيرَةِ مِنَ الرُّكْعَتَيْنِ الْأُولَيَيْنِ، فَقُلْ وَأَنْتَ سَاجِدٌ: “يَا عَلِيُّ يَا عَظِيمُ، يَا رَحْمَانُ يَا رَحِيمُ، يَا سَامِعَ الدَّعَوَاتِ، وَيَا مُعْطِيَ الْخَيْرَاتِ، صَلِّ عَلَى مُحَمَّدٍ

وَأَلْ مُحَمَّدٌ، وَأَعْطَنِي مِنْ خَيْرِ الدُّنْيَا وَالْآخِرَةِ مَا أَنْتَ أَهْلُهُ، وَأَصْرِفْ عَنِّي مِنْ شَرِّ الدُّنْيَا وَالْآخِرَةِ مَا أَنْتَ أَهْلُهُ، وَأَذْهَبْ عَنِّي هَذَا الْوَجَعَ وَسَمَّهُ، فَإِنَّهُ قَدْ غَاطَنِي وَأَحْزَنَنِي ” ؛ وَالْحَ فِي الدُّعَاءِ .»

قَالَ: فَمَا وَصَلْتُ إِلَى الْكُوفَةِ حَتَّى أَذْهَبَ اللَّهُ بِهِ عَنِّي كُلَّهُ.

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Ali Bin Al Hakam, from Malik Bin Atiyya, from Yunus Bin Ammar who said,

‘I said to Abu Abdullah^{asws}, ‘May I be sacrificed for you^{asws}! This (illness) which has appeared in my face, the people are alleging that Allah^{azwj} Mighty and Majestic does not Afflict any servant with it for whom He^{azwj} has a need for’. So he^{asws} said to him: ‘No! It was so that a Momin of the people of the Pharaoh^{la} was paralysed of the fingers, so he was saying (gesturing) like this’ – and he^{asws} extended his^{asws} hand, and he was saying: ‘[36: 20] O people! Follow the Rasools’.

He (the narrator) said, ‘Then he^{asws} said: ‘When it is the last third of the night, during its beginning, perform ablution and stand to your Salāt which you tend to pray. So when you are in the last Sajdah of the first two Cycles, so say while you are in Sajdah,

‘O Exalted! O Magnificent! O Beneficent! O Merciful! O Hearer of the supplications and O Giver of the goodness! Send Salawāt upon Muhammad^{saww} and the Progeny^{asws} of Muhammad^{saww}, and Give me from the goodness of the world and the Hereafter, what You^{azwj} are Rightful of it, and Exchange from me from the evil of the world and the Hereafter what You^{azwj} are Rightful of it, and Remove from me this pain’ – and specify it – ‘for it has infuriated me and grieved me’, and be insistent in the supplication’.

He (the narrator) said, ‘So I had not (even) arrive at Al-Kufa until Allah^{azwj} Removed it from me, all of it’.⁴

5. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ ؛ وَعِدَّةٌ مِنْ أَصْحَابِنَا، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ، عَنْ مُحَمَّدِ بْنِ إِسْمَاعِيلَ جَمِيعًا، عَنْ حَنَّانِ بْنِ سَدِيرٍ، عَنْ أَبِيهِ: عَنْ أَبِي جَعْفَرٍ عَلَيْهِ السَّلَامُ، قَالَ: « إِذَا رَأَيْتَ الرَّجُلَ مَرَّ بِهِ الْبَلَاءُ، فَقُلْ: الْحَمْدُ لِلَّهِ الَّذِي عَافَانِي مِمَّا ابْتَلَاكَ بِهِ، وَفَضَّلَنِي عَلَيْكَ، وَعَلَى كَثِيرٍ مِمَّنْ خَلَقَ ؛ وَلَاتَسْمَعْهُ .»

Ali Bin Ibrahim, from his father, and a number of our companions, from Ahmad Bin Muhammad, from Muhammad Bin Ismail, altogether from Hanan Bin Sadeyr, from his father,

(It has been narrated) from Abu Ja’far^{asws} having said: ‘Whenever you see a man who has been afflicted by the affliction, so say,

‘The Praise is for Allah^{azwj} Who Granted me good health from that He^{azwj} Afflicted you with, and Preferred me over you, and from a lot of the people’ – but be sure not to make him hear what you said.’.⁵

6. مُحَمَّدُ بْنُ يَحْيَى، عَنْ بَعْضِ أَصْحَابِهِ، عَنْ مُحَمَّدِ بْنِ عِيسَى، عَنْ دَاوُدَ بْنِ زُرَيْبٍ: عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ، قَالَ: «تَضَعُ يَدَكَ عَلَى الْمَوْضِعِ الَّذِي فِيهِ الْوَجَعُ، وَتَقُولُ ثَلَاثَ مَرَّاتٍ: اللَّهُ اللَّهُ رَبِّي حَقًّا لَا أُشْرِكُ بِهِ شَيْئًا، اللَّهُمَّ أَنْتَ لَهَا وَلِكُلِّ عَظِيمَةٍ، فَفَرِّجْهَا عَنِّي.»

Muhammad Bin Yahya, from one of his companions, from Muhammad Bin Isa, from Dawood Bin Zurby,

(It has been narrated) from Abu Abdullah^{asws} having said: ‘You should place your hand upon painful place, and you should be saying three times,

‘Allah^{azwj}! Allah^{azwj} is my Lord^{azwj} truly. I do not associate anything with Him^{azwj}. O Allah^{azwj}! You^{azwj} are (the help) for it (the pain), and for all great troubles, so (please) Relieve it from me’.⁶

7. عَنْهُ، عَنْ مُحَمَّدِ بْنِ عِيسَى، عَنْ دَاوُدَ، عَنْ الْمُفَضَّلِ: عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ لِلْأَوْجَاعِ: «تَقُولُ: “بِسْمِ اللَّهِ وَبِاللَّهِ، كَمْ مِنْ نِعْمَةٍ لِلَّهِ فِي عِرْقٍ سَاكِنٍ وَغَيْرِ سَاكِنٍ، عَلَى عَبْدِ شَاكِرٍ وَغَيْرِ شَاكِرٍ”؛ وَتَأْخُذُ لِحْيَتِكَ بِيَدِكَ الْيَمْنَى بَعْدَ صَلَاةٍ مَفْرُوضَةٍ، وَتَقُولُ: “اللَّهُمَّ فَرِّجْ عَنِّي كُرْبَتِي، وَعَجِّلْ عَافِيَتِي، وَاکْشِفْ ضُرِّي”؛ ثَلَاثَ مَرَّاتٍ، وَاحْرِصْ أَنْ يَكُونَ ذَلِكَ مَعَ دُمُوعٍ وَبُكَاءٍ.»

From him, from Muhammad Bin Isa, from Dawood, from Mufazzal,

(It has been narrated) from Abu Abdullah^{asws} for the pains:

‘You should be saying, ‘In the Name of Allah^{azwj}, and by Allah^{azwj}! How many Bounties of Allah^{azwj} are in the calm veins and agitated veins, upon a grateful servant and an ungrateful servant’, and you should grab your beard by your right hand after the Obligatory Salāt, and you should be saying, ‘Relieve from me my worries, and Hasten my good health, and Remove my harm’, three times, and make sure that, that happens to be along with tears and weeping’.⁷

8. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنْ ابْنِ أَبِي عُمَيْرٍ، عَنْ إِبْرَاهِيمَ بْنِ عَبْدِ الْحَمِيدِ، عَنْ رَجُلٍ، قَالَ: دَخَلْتُ عَلَى أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ، فَشَكَوْتُ إِلَيْهِ وَجَعًا بِي، فَقَالَ: «قُلْ: بِسْمِ اللَّهِ، ثُمَّ امْسَحْ يَدَكَ عَلَيْهِ، وَقُلْ: “أَعُوذُ بِعِزَّةِ اللَّهِ، وَأَعُوذُ بِقُدْرَةِ اللَّهِ، وَأَعُوذُ بِجَلَالِ اللَّهِ، وَأَعُوذُ بِعَظَمَةِ اللَّهِ، وَأَعُوذُ بِجَمْعِ اللَّهِ، وَأَعُوذُ بِرَسُولِ اللَّهِ، وَأَعُوذُ بِأَسْمَاءِ اللَّهِ مِنْ شَرِّ مَا أَحْذَرُ، وَمِنْ شَرِّ مَا أَخَافُ عَلَى نَفْسِي”؛ تَقُولُهَا سَبْعَ مَرَّاتٍ.» قَالَ: فَفَعَلْتُ، فَأَذْهَبَ اللَّهُ — عَزَّ وَجَلَّ — بِهَا الْوَجَعُ عَنِّي.

Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Ibrahim Bin Abdul Hameed, from a man who said,

‘I went over to Abu Abdullah^{asws} and I complained to him^{asws} of my pain. So he^{asws} said, ‘Say,

‘In the Name of Allah^{azwj}’, then wipe your hand over it and say,

‘I seek Refuge by the Might of Allah^{azwj}, and I seek Refuge with the Power of Allah^{azwj}, and I seek Refuge with the Majesty of Allah^{azwj}, and I seek Refuge with the Magnificence of Allah^{azwj}, and I seek Refuge with the Hold

of Allah^{azwj}, and I seek Refuge with Rasool-Allah^{saww}, and I seek Refuge with the Names of Allah^{azwj}, from the evil of what I am cautious of, and from the evil of what I fear upon myself'. You should be saying it seven times'.

He (the narrator) said, 'So I did it, and Allah^{azwj} Mighty and Majestic Removed the pain by it'.⁸

9. مُحَمَّدُ بْنُ يَحْيَى، عَنْ أَحْمَدَ بْنِ مُحَمَّدَ بْنِ عِيسَى، عَنْ الْوَشَاءِ، عَنْ عَبْدِ اللَّهِ بْنِ سِنَانَ، عَنْ عَوْنٍ، قَالَ: أَمَرَّ يَدَكَ عَلَى مَوْضِعِ الْوَجَعِ، ثُمَّ قُلْ: "بِسْمِ اللَّهِ وَبِاللَّهِ، وَمُحَمَّدٍ رَسُولِ اللَّهِ ﷺ، وَلَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ الْعَلِيِّ الْعَظِيمِ؛ اللَّهُمَّ امْسَحْ عَنِّي مَا أَجِدُ"؛ ثُمَّ تَمِرْ يَدَكَ الْيُمْنَى، وَتَمَسَّحْ مَوْضِعَ الْوَجَعِ عَلَيْهِ ثَلَاثَ مَرَّاتٍ.

Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Al Washha, from Abdullah Bin Sinan, from Awn,

'He^{asws} said said: 'Pass your hand upon the place of the pain, then say,

'In the Name of Allah^{azwj}, and by Allah^{azwj}, and Muhammad^{saww} Rasool-Allah^{saww}, and there is neither Might nor Strength except with Allah^{azwj}, the Exalted, the Magnificent. O Allah^{azwj}! Wipe out from me what I find (the pain)'. Then you should pass your right hand and wipe the place of the pain, three times'.⁹

10. عَنْهُ، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ، عَنْ أَحْمَدَ بْنِ مُحَمَّدَ بْنِ أَبِي نَصْرٍ، عَنْ مُحَمَّدِ بْنِ أَخِي غَرَامٍ، عَنْ عَبْدِ اللَّهِ بْنِ سِنَانَ: عَنْ أَبِي عَبْدِ اللَّهِ ع، قَالَ: «تَضَعْ يَدَكَ عَلَى مَوْضِعِ الْوَجَعِ، ثُمَّ تَقُولُ: "بِسْمِ اللَّهِ وَبِاللَّهِ، وَمُحَمَّدٍ رَسُولِ اللَّهِ ﷺ، وَلَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ؛ اللَّهُمَّ امْسَحْ عَنِّي مَا أَجِدُ"؛ وَتَمَسَّحْ الْوَجَعِ ثَلَاثَ مَرَّاتٍ».

From him, from Ahmad Bin Muhammad, from Ahmad Bin Muhammad Bin Abu Nasr, from Muhammad Bin Akhy Gharam, from Abdullah Bin Sinan,

(It has been narrated) from Abu Abdullah^{asws} having said: 'You should place your hand upon the place of the pain, then you should be saying,

'In the Name of Allah^{azwj}, and by Allah^{azwj}, and Muhammad^{saww} Rasool-Allah^{saww}, and there is neither Might nor Strength except with Allah^{azwj}. O Allah^{azwj}! Wipe out from me what I find (the pain)'. Then wipe the place of the pain, three times'.¹⁰

11. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنْ عَمْرِو بْنِ عُثْمَانَ، عَنْ عَلِيِّ بْنِ عِيسَى، عَنْ عَمِّهِ، قَالَ: قُلْتُ لَهُ: عَلَّمَنِي دُعَاءً أَدْعُو بِهِ لَوَجَعِ أَصَابِنِي، قَالَ: «قُلْ وَأَنْتَ سَاجِدٌ: يَا اللَّهُ، يَا رَحْمَنُ، يَا رَحِيمُ، يَا رَبَّ الْأَرْبَابِ وَإِلَهَ الْآلِهَةِ، وَيَا مَلِكَ الْمُلُوكِ، وَيَا سَيِّدَ السَّادَةِ، اشْفِنِي بِشِفَائِكَ مِنْ كُلِّ دَاءٍ وَسَقَمٍ؛ فَإِنِّي عَبْدُكَ أَتَقَلَّبُ فِي قَبْضَتِكَ».

Ali Bin Ibrahim, from his father, from Amro Bin usman, from Ali Bin Isa, from his uncle who said,

'I said to him^{asws}, 'Teach me a supplication I can supplicate with for the pain which has hit me'. He^{asws} said: 'Say while you are performing Sajdah,

‘O Allah^{azwj}! O Beneficent! O Lord^{azwj} of the lords and Sustainer of the Sustainers, and O King of the kings, and O Chief of the chiefs! Heal me by Your^{azwj} Healing, from every illness and disease, for I am Your^{azwj} servant, turning over in Your^{azwj} Grip’¹¹.

12. مُحَمَّدُ بْنُ يَحْيَى، عَنْ أَحْمَدَ بْنِ مُحَمَّدَ بْنِ عِيسَى، عَنْ ابْنِ أَبِي نَجْرَانَ، عَنْ حَمَّادِ بْنِ عِيسَى، عَنْ حَرِيزٍ، عَنْ زُرَّارَةَ: عَنْ أَحَدِهِمَا عَلَيْهِ السَّلَامُ، قَالَ: «إِذَا دَخَلْتَ عَلَى مَرِيضٍ، فَقُلْ: “أَعِيذُكَ بِاللَّهِ الْعَظِيمِ، رَبِّ الْعَرْشِ الْعَظِيمِ، مِنْ شَرِّ كُلِّ عِرْقٍ نَفَّارٍ، وَمِنْ شَرِّ حَرِّ النَّارِ”؛ سَبْعَ مَرَّاتٍ».

Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Ibn Abu Najran, from Hammad Bin Isa, from Hareyz, from Zurara,

(It has been narrated) from one of the two (5th or 6th imam^{asws}) having said: ‘Whenever you go over to a sick person, so say,

‘I seek Refuge with Allah^{azwj} the Magnificent, Lord^{azwj} of the Throne, from the evil of every swollen vein, and from the evil of the heat of the Fire’, seven times’¹².

13. عَنْهُ، عَنْ أَحْمَدَ بْنِ مُحَمَّدَ بْنِ عِيسَى، عَنْ أَحْمَدَ بْنِ مُحَمَّدَ بْنِ أَبِي نَصْرٍ، عَنْ أَبَانَ بْنِ عُثْمَانَ، عَنْ الثَّمَالِيِّ: عَنْ أَبِي جَعْفَرٍ عَلَيْهِ السَّلَامُ، قَالَ: «إِذَا اشْتَكَى الْإِنْسَانُ، فَلْيَقُلْ: بِسْمِ اللَّهِ وَبِاللَّهِ، وَمُحَمَّدٍ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، أَعُوذُ بِعِزَّةِ اللَّهِ، وَأَعُوذُ بِقُدْرَةِ اللَّهِ عَلَى مَا يَشَاءُ، مِنْ شَرِّ مَا أَجِدُ».

From him, from Ahmad Bin Muhammad Bin Isa, from Ahmad Bin Muhammad Bin Abu nasr, from Aban Bin Usman, from Al Sumaly,

(It has been narrated) from Abu Ja’far^{asws} having said: ‘When a person has a complaint, so let him say,

‘In the Name of Allah^{azwj}, and by Allah^{azwj}, and Muhammad^{saww} Rasool-Allah^{saww}! I seek Refuge by the Might of Allah^{azwj}, and I seek Refuge with the Power of Allah^{azwj} upon whatever He^{azwj} so Desires to from the evil of what I find’¹³.

14. مُحَمَّدُ بْنُ يَحْيَى، عَنْ أَحْمَدَ بْنِ مُحَمَّدَ بْنِ عِيسَى، عَنْ الْحَسَنِ بْنِ عَلِيٍّ، عَنْ هِشَامِ الْجَوَالِيقِيِّ: عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ: «يَا مُنْزِلَ الشِّفَاءِ وَمُذْهِبَ الدَّاءِ، أَنْزِلْ عَلَى مَا بِي مِنْ دَاءٍ شِفَاءً».

Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Al Hassan Bin Ali, from Hisham Al Jawaleqiy,

(It has been narrated) from Abu Abdullah^{asws} having said:

‘O (Who) Sends down the healing and Removes the illness, Send down a healing upon what is with me from the illness!’¹⁴

15. مُحَمَّدُ بْنُ يَحْيَى، عَنْ مُوسَى بْنِ الْحَسَنِ، عَنْ مُحَمَّدَ بْنِ عِيسَى، عَنْ أَبِي إِسْحَاقَ صَاحِبِ الشَّعِيرِ، عَنْ حُسَيْنِ الْخُرَّاسَانِيِّ — وَكَانَ خَبَّازًا — قَالَ: شَكَوْتُ إِلَى أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ وَجَعًا بِي، فَقَالَ: «إِذَا صَلَّيْتَ، فَضَعْ يَدَكَ مَوْضِعَ سُجُودِكَ، ثُمَّ قُلْ: بِسْمِ اللَّهِ، مُحَمَّدٌ

رَسُولُ اللَّهِ ﷺ أَشْفِنِي يَا شَافِي — لَشِفَاءٍ إِلَّا شِفَاؤُكَ — شِفَاءً لَا يَغَادِرُ سَقَمًا، شِفَاءً مِنْ كُلِّ دَاءٍ وَسَقَمٍ».

Muhammad Bin Yahya, from Musa Bin Al Hassan, from Muhammad Bin Isa, from Abu Is'haq, Sahid Al Shaeer, from Husay Al Khurasany, and he was a baker, who said,

'I complained to Abu Abdullah^{asws} of pains of mine, so he^{asws} said: 'When you pray Salāt, so place your hand upon the place of your Sajdah, then say,

'In the Name of Allah^{azwj}, Muhammad^{saww} Rasool-Allah^{saww}! Heal me, O Healer! There is no healing except Your^{azwj} Healing. A healing which not leaving out a sickness, a healing from every illness and disease'¹⁵.

16. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنْ بَعْضِ أَصْحَابِهِ، عَنْ أَبِي حَمْزَةَ، عَنْ أَبِي جَعْفَرٍ عَلَيْهِ السَّلَامُ، قَالَ: «مَرَضَ عَلِيٌّ صَلَوَاتُ اللَّهِ عَلَيْهِ، فَاتَاهُ رَسُولُ اللَّهِ ﷺ، فَقَالَ لَهُ: قُلِ: اللَّهُمَّ إِنِّي أَسْأَلُكَ تَعْجِيلَ عَافِيَتِكَ، وَصَبْرًا عَلَى بَلِيَّتِكَ، وَخُرُوجًا إِلَى رَحْمَتِكَ».

Ali Bin Ibrahim, from his father, from one of his companions, from Abu Hamza,

(It has been narrated) from Abu Ja'far^{asws} having said: 'Ali^{asws} fell sick, so Rasool-Allah^{saww} came over to him^{asws} and said to him^{asws}: 'Say: 'O Allah^{azwj}! I^{asws} ask You^{azwj} of quick recovery and patience upon Your^{azwj} affliction, and an exit into Your^{azwj} Mercy''¹⁶.

17. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ هَارُونَ بْنِ مُسْلِمٍ، عَنْ مَسْعُودَةَ بْنِ صَدَقَةَ، عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ: «أَنَّ النَّبِيَّ ﷺ كَانَ يَنْشُرُ بِهَذَا الدُّعَاءِ: تَضَعُ يَدَكَ عَلَى مَوْضِعِ الْوَجَعِ، وَتَقُولُ: "أَيُّهَا الْوَجَعُ اسْكُنْ بِسَكِينَةِ اللَّهِ، وَقَرِّ بِوَقَارِ اللَّهِ، وَأَنْحِزْ بِحَاجِزِ اللَّهِ، وَأَهْدَأْ بِهِدْءِ اللَّهِ، أُعِيدُكَ أَيُّهَا الْإِنْسَانُ، بِمَا أَعَادَ اللَّهُ — عَزَّ وَجَلَّ — بِهِ عَرْشَهُ وَمَلَائِكَتَهُ يَوْمَ الرَّجْفَةِ وَالزَّلَازِلِ"؛ تَقُولُ ذَلِكَ سَبْعَ مَرَّاتٍ، وَلَا أَقْلَ مِنَ الثَّلَاثِ».

Ali Bin Ibrahim, from Haroun Bin Muslim, from Mas'ada Bin Sadaqa,

(It has been narrated) from Abu Abdullah^{asws} that the Prophet^{saww} used to seek cure with this supplication: 'You should place your hand upon the place of the pain, and you should be saying,

'O you pain! Settle by the Tranquility of Allah^{azwj}, and cool down by the Dignity of Allah^{azwj}, and be barred by the Barrier of Allah^{azwj}, calm down by the Calmness of Allah^{azwj}. Seek Refuge, O human being, by what Refuge of Allah^{azwj} with Allah^{azwj} would be sought by His^{azwj} Throne, and His^{azwj} Angels on the Day of tremors and earthquakes'. You should say that seven times, and not less than three'¹⁷.

18. مُحَمَّدٌ بْنُ يَحْيَى، عَنْ أَحْمَدَ بْنِ مُحَمَّدَ بْنِ عِيسَى، عَنْ عَمَّارِ بْنِ الْمُبَارَكِ، عَنْ عَوْنِ بْنِ سَعْدٍ مَوْلَى الْجَعْفَرِيِّ، عَنْ مُعَاوِيَةَ بْنِ عَمَّارٍ: عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ، قَالَ: «تَضَعُ يَدَكَ عَلَى مَوْضِعِ الْوَجَعِ، وَتَقُولُ: "اللَّهُمَّ إِنِّي أَسْأَلُكَ بِحَقِّ الْقُرْآنِ الْعَظِيمِ، الَّذِي نَزَلَ بِهِ الرُّوحُ

الَّامِينَ، وَهُوَ عِنْدَكَ فِي أُمِّ الْكِتَابِ عَلَيَّ حَكِيمٌ أَنْ تَشْفِينِي بِشِفَائِكَ، وَتَدَاوِينِي بِدَوَائِكَ، وَتَعَافِينِي مِنْ بَلَائِكَ” ؛ ثَلَاثَ مَرَّاتٍ، وَتُصَلِّيَ عَلَى مُحَمَّدٍ وَآلِهِ «.

Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Ammar Bin Al Mubarak, from Awn Bin Sa’ad, a slave of Al Ja’fary, from Muawiya Bin Ammar,

(It has been narrated) from Abu Abdullah^{asws} having said: ‘You should place your hand upon the place of the pain, and you should be saying,

‘O Allah^{azwj}! I ask You^{azwj} by the right of the Magnificent Quran Which the Trustworthy Spirit descended with, and it is with You^{azwj} in the Mother of the Book, the Exalted, the Wise, that You^{azwj} should Heal me with Your^{azwj} Healing, and Treat me with Your^{azwj} Treatment, and Grant me well-being from Your^{azwj} afflictions’ – three times, and you should send Salawāt upon Muhammad^{saww} and his^{saww} Progeny^{asws},¹⁸

19. أَحْمَدُ بْنُ مُحَمَّدٍ، عَنِ الْعَوْفِيِّ، عَنِ عَلِيِّ بْنِ الْحُسَيْنِ، عَنْ مُحَمَّدِ بْنِ عَبْدِ اللَّهِ بْنِ زُرَّارَةَ، عَنْ مُحَمَّدِ بْنِ الْفُضَيْلِ، عَنْ أَبِي حَمْزَةَ، قَالَ: عَرَضَ بِي وَجَعٌ فِي رُكْبَتِي، فَشَكَّوْتُ ذَلِكَ إِلَى أَبِي جَعْفَرٍ عليه السلام، فَقَالَ: «إِذَا أَنْتَ صَلَّيْتَ، فَقُلْ: يَا أَجُودَ مَنْ أَعْطَى، وَيَا خَيْرَ مَنْ سَأَلَ، وَيَا أَرْحَمَ مَنْ اسْتَرْحِمَ أَرْحَمَ ضَعْفِي، وَقِلَّةَ حِيلَتِي، وَأَعْفَنِي مِنْ وَجَعِي». قَالَ: فَفَعَلْتُهُ، فَعُوفِيتُ.

Ahmad Bin Muhammad, from Al Awfy, from Ali Bin Al Husayn, from Muhammad Bin Abdullah Bin Zurara, from Muhammad Bin Al Fuzayl, from Abu Hamza who said,

‘A pain appeared with me in my knee, so I complained about that to Abu Ja’far^{asws}. So he^{asws} said: ‘When you go to pray Salāt, so say,

‘O the Most Benevolent of the ones who give, and O the Best of the ones who are asked from, and O the Most Benevolent of the ones who have mercy, have Mercy on my weakness and scarcity of my way out, and Grant me good health from my pain’.

He (the narrator) said, ‘So I did it, and regained health’.¹⁹

57- بَابُ الْحِرْزِ وَالْعُذَّةِ

Chapter 57 – The protection and the seeking Refuge

1. حُمَيْدُ بْنُ زِيَادٍ، عَنِ الْحَسَنِ بْنِ مُحَمَّدٍ، عَنْ غَيْرِ وَاحِدٍ، عَنْ أَبَانَ، عَنْ ابْنِ الْمُنْذِرِ، قَالَ: ذُكِرْتُ عِنْدَ أَبِي عَبْدِ اللَّهِ عليه السلام الْوَحْشَةَ، فَقَالَ: «أَلَا أَخْبِرُكُمْ بِشَيْءٍ إِذَا قُلْتُمُوهُ لَمْ تَسْتَوْحِشُوا بَلِيلٍ وَلَئِنْ هَارَيْ؟ بِسْمِ اللَّهِ وَبِاللَّهِ، وَتَوَكَّلْتُ عَلَى اللَّهِ، إِنَّهُ (مَنْ يَتَوَكَّلْ عَلَى اللَّهِ فَهُوَ حَسْبُهُ إِنَّ اللَّهَ بَالِغُ أَمْرِهِ قَدْ جَعَلَ اللَّهُ لِكُلِّ شَيْءٍ قَدْرًا) اللَّهُمَّ اجْعَلْنِي فِي كَنْفِكَ وَفِي جِوَارِكَ، وَاجْعَلْنِي فِي أَمَانِكَ وَفِي مَنَعِكَ».

فَقَالَ: بَلَّغْنَا أَنَّ رَجُلًا قَالَهَا ثَلَاثِينَ سَنَةً وَتَرَكَهَا لَيْلَةً، فَلَسَعَتْهُ عَقْرَبٌ.

Humeyd Bin Ziyad, from Al Hassan Bin Muhammad, from someone else, from Aban, from Ibn al Munzar who said,

‘The loneliness was mentioned in the presence of Abu Abdullah^{asws}, so he^{asws} said: ‘Shall I^{asws} inform you all with something, when you say it, you will not feel the loneliness at night or by the day? (Say),

‘In the Name of Allah^{azwj}, and by Allah^{azwj}, and I rely upon Allah^{azwj}, and it is so that the one who relies upon Allah^{azwj}, so He^{azwj} would Suffice him. Allah^{azwj} would Accomplish His^{azwj} Command. Allah^{azwj} has Made an Ordainment for everything. O Allah^{azwj}! Make me to be in Your^{azwj} Patronage, and in Your^{azwj} Vicinity, and Make me to be in Your^{azwj} Security and in Your^{azwj} Interdiction’.

So he (the narrator) said, ‘It reached us that a man said it for thirty years and neglected it for one night, so a scorpion stung him’.²⁰

2. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنْ مُحَسِّنِ بْنِ أَحْمَدَ، عَنْ يُونُسَ بْنِ يَعْقُوبَ، عَنْ أَبِي بَصِيرٍ: عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ، قَالَ: «قُلْ: أَعُوذُ بِعِزَّةِ اللَّهِ، وَأَعُوذُ بِقُدْرَةِ اللَّهِ، وَأَعُوذُ بِجَلَالِ اللَّهِ، وَأَعُوذُ بِعَظَمَةِ اللَّهِ، وَأَعُوذُ بِعَفْوِ اللَّهِ، وَأَعُوذُ بِمَغْفِرَةِ اللَّهِ، وَأَعُوذُ بِرَحْمَةِ اللَّهِ، وَأَعُوذُ بِسُلْطَانِ اللَّهِ، الَّذِي هُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ، وَأَعُوذُ بِكَرَمِ اللَّهِ، وَأَعُوذُ بِجَمْعِ اللَّهِ مِنْ شَرِّ كُلِّ جَبَّارٍ عَنِيدٍ، وَكُلِّ شَيْطَانٍ مَرِيدٍ، وَشَرِّ كُلِّ قَرِيبٍ أَوْ بَعِيدٍ أَوْ ضَعِيفٍ أَوْ شَدِيدٍ، وَمِنْ شَرِّ السَّامَةِ وَالْهَامَةِ وَالْعَامَةِ، وَمِنْ شَرِّ كُلِّ دَابَّةٍ صَغِيرَةٍ أَوْ كَبِيرَةٍ، بَلِيلٍ أَوْ نَهَارٍ، وَمِنْ شَرِّ فُسَّاقِ الْعَرَبِ وَالْعَجَمِ، وَمِنْ شَرِّ فَسَقَةِ الْجِنِّ وَالْإِنْسِ».

Ali Bin Ibrahim, from his father, from Muhassin Bin Ahmad, from Yunus Bin Yaquub, from Abu Baseer,

(It has been narrated) from Abu Abdullah^{asws} having said: ‘Say’I seek Refuge with the Might of Allah^{azwj}, and I seek Refuge by the Power of Allah^{azwj}, and I seek Refuge by the majesty of Allah^{azwj}, and I seek Refuge with the Magnificence of Allah^{azwj}, and I seek Refuge with the Pardon of Allah^{azwj}, and I seek Refuge with the Forgiveness of Allah^{azwj}, and I seek Refuge with the Mercy of Allah^{azwj}, and I seek Refuge with the Authority of Allah^{azwj} by which He^{azwj} is Able over everything, and I seek Refuge with the Benevolence of Allah^{azwj}, and I seek Refuge with the Hold of Allah^{azwj}, from the evil of every tenacious tyrant and every rebellious Satan^{la} and the evil of everything nearby, or remote, or weak, or difficult, and from the evil of the venomous (reptiles) and the insects, and the critical and the general, and from the evil of every animal be it small or large, at night or day, and from the evil of every mischievous Arab and the non-Arab, and from the evil of the mischief of the Jinn and the human beings’.²¹

3. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنْ بَعْضِ أَصْحَابِهِ، عَنْ الْقَدَّاحِ: عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ، قَالَ: «قَالَ أَمِيرُ الْمُؤْمِنِينَ عَلَيْهِ السَّلَامُ: رَفَى النَّبِيُّ ﷺ حَسَنًا وَحُسَيْنًا، فَقَالَ: “أَعِذْكُمْ بِكَلِمَاتِ اللَّهِ التَّامَّاتِ وَأَسْمَائِهِ الْحُسْنَى كُلِّهَا عَامَّةً، مِنْ شَرِّ السَّامَةِ وَالْهَامَةِ، وَمِنْ شَرِّ كُلِّ

عَيْنَ لَامَةٍ، وَمِنْ شَرِّ حَاسِدٍ إِذَا حَسَدَ” ؛ ثُمَّ التَفَتَ النَّبِيُّ ﷺ إِلَيْنَا، فَقَالَ: هَكَذَا كَانَ يُعَوِّذُ إِبْرَاهِيمُ إِسْمَاعِيلَ وَإِسْحَاقَ عَلَيْهِمَا السَّلَامُ. ».

Ali Bin Ibrahim, from his father, from one of his companions, from Al Qaddah,

(It has been narrated) from Abu Abdullah^{asws} having said: ‘Amir Al-Momineen^{asws} said: ‘The Prophet^{saww} lifted Hassan^{asws} and Husayn^{asws} and he^{saww} said:

‘I^{saww} seek Refuge for the both of you^{asws} with the complete Words of Allah^{azwj} and the all the Good General Names of Allah^{azwj}, from the evil of the venomous (reptiles) and the insects, and from the evil of every eye bearing ill-will, and from the evil of every envious one’.

Then the Prophet^{saww} turned towards us and he^{saww} said: ‘This is how Ibrahim^{as} used to seek Refuge for Ismail^{as} and Is’haq^{as}’.²²

4. مُحَمَّدُ بْنُ يَحْيَى، عَنْ أَحْمَدَ، عَنْ بَكْرِ، عَنْ سُلَيْمَانَ الْجَعْفَرِيِّ، قَالَ: سَمِعْتُ أَبَا الْحَسَنِ عَلَيْهِ السَّلَامُ يَقُولُ: « إِذَا أَمْسَيْتَ فَنَظَرْتَ إِلَى الشَّمْسِ فِي غُرُوبٍ وَإِدْبَارٍ، فَقُلْ: بِسْمِ اللَّهِ وَبِاللَّهِ، وَالْحَمْدُ لِلَّهِ الَّذِي لَمْ يَتَّخِذْ صَاحِبَةً وَلَا وَلَدًا، وَلَمْ يَكُنْ لَهُ شَرِيكٌ فِي الْمُلْكِ، وَلَمْ يَكُنْ لَهُ وَلِيٌّ مِنَ الذَّلِّ وَكِبْرُهُ تَكْبِيرًا، وَالْحَمْدُ لِلَّهِ الَّذِي يَصِفُ وَلَا يُوصَفُ، وَيَعْلَمُ وَلَا يُعْلَمُ (يَعْلَمُ خَائِنَةَ الْأَعْيُنِ وَمَا تُخْفِي الصُّدُورُ) وَأَعُوذُ بِوَجْهِ اللَّهِ الْكَرِيمِ، وَبِاسْمِ اللَّهِ الْعَظِيمِ، مِنْ شَرِّ مَا بَرَأَ وَذَرَأَ، وَمِنْ شَرِّ مَا تَحْتَ الثَّرَى، وَمِنْ شَرِّ مَا بَطْنُ وَظْهَرٍ ؛ وَمِنْ شَرِّ مَا وَصَفْتُ وَمَا لَمْ أَصِفْ، وَالْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ. ».

ذَكَرَ أَنَّهَا أَمَانٌ مِنْ كُلِّ سَبْعٍ، وَمِنْ الشَّيْطَانِ الرَّجِيمِ وَذُرِّيَّتِهِ، وَكُلِّ مَا عَضَّ أَوْ لَسَعَ، وَلَا يَخَافُ صَاحِبُهَا إِذَا تَكَلَّمَ بِهَا لَصًّا وَلَا غَوْلًا.

قَالَ: قُلْتُ لَهُ: إِنِّي صَاحِبٌ صَيْدِ السَّبْعِ، وَأَنَا أَبِيتُ فِي اللَّيْلِ فِي الْخَرَابَاتِ وَأَتَوَحَّشُ. فَقَالَ لِي: « قُلْ إِذَا دَخَلْتَ: “بِسْمِ اللَّهِ أَدْخُلْ” ؛ وَأَدْخُلْ رِجْلَكَ الْيُمْنَى، وَإِذَا خَرَجْتَ، فَأَخْرِجْ رِجْلَكَ الْبُسْرَى، وَسَمِّ اللَّهَ، فَإِنَّكَ لَأَتَرَى مَكْرُوهًا. ».

Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Bukeyr, from Suleyman Al Ja’fary who said,

‘I heard Abu Al-Hassan^{asws} saying: ‘When it is evening, so look towards the sun during the setting and disappearing, so say,

‘In the Name of Allah^{azwj}, and by Allah^{azwj}, and the Praise is for Allah^{azwj} Who neither Took a female companion, nor a son, and there does not happen to be a match for Him^{azwj} in the Kingdom, and there does not happen to be a guardian for him from the disgrace, and His^{azwj} Greatness is the Greatest.

And the Praise is for Allah^{azwj} Who Describes while He^{azwj} cannot be described, and He^{azwj} Knows while He^{azwj} cannot be known. He^{azwj} Knows the betrayal of the eyes and what the chests conceal. And I seek Refuge by His^{azwj} Benevolent Face, and by the Magnificent Name of Allah^{azwj}, from the evil of what is spread and inseminated, and from the evil of what is beneath

the ground, and from the evil of what is hidden and apparent, and from the evil of what can be described and what cannot be described. And the Praise is for Allah^{azwj}, Lord^{azwj} of the worlds.

He^{asws} mentioned: ‘It is a security from every predatory wild animals, and from the Pelted Satan^{la} and his^{la} offspring, and everything what bites or stings, and its reciter, when he speaks with it, would neither fear a thief nor a devil’.

He (the narrator) said, ‘I said to him^{asws}, ‘I am a hunter of the wild animals and I tend to spend the night among the ruins and I am alone’. So he^{asws} said to me: ‘Say when you enter (the hunting),

‘In the Name of Allah^{azwj} I enter’, and enter your right leg; and when you exit, so exit your left leg (first) and Name Allah^{azwj} (Bismillah), so you will not be seeing an abhorrence’.²³

5. مُحَمَّدٌ بْنُ يَحْيَى، عَنْ أَحْمَدَ بْنِ مُحَمَّدَ بْنِ عِيسَى، عَنْ عَلِيِّ بْنِ الْحَكَمِ، عَنْ قَتِيْبَةِ الْأَعَشَى، قَالَ: عَلَّمَنِي أَبُو عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ قَالَ: «قُلْ: بِسْمِ اللَّهِ الْجَلِيلِ، أُعِيْذُ فُلَانًا بِاللَّهِ الْعَظِيمِ مِنَ الْهَامَةِ وَالسَّامَةِ وَاللَّامَةِ وَالْعَامَةِ، وَمِنَ الْجِنِّ وَالْإِنْسِ، وَمِنَ الْعَرَبِ وَالْعَجَمِ، وَمِنْ نَفْسِهِمْ وَبَغْيِهِمْ وَنَفْخِهِمْ، وَبَايَةِ الْكُرْسِيِّ؛ ثُمَّ تَقْرُؤُهَا، ثُمَّ تَقُولُ فِي الثَّانِيَةِ: “بِسْمِ اللَّهِ أُعِيْذُ فُلَانًا بِاللَّهِ الْجَلِيلِ”؛ حَتَّى تَأْتِيَ عَلَيْهِ.»

Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Ali Bin Al Hakam, from Quteyba Al A’asha who said,

‘Abu Abdullah^{asws} taught me saying: ‘Say,

‘In the Name of Allah^{azwj} the Majestic! I seek refuge for so and so, with Allah^{azwj} the Magnificent, from the insects and the venomous (reptiles), and the evil eyes, and the generality (of creatures), and from the Jinn and the human beings, and from the Arabs and the non-Arabs, and from their sorcery and their rebellions, and their spells, and by the Ayat Al Kursy (2: 255)’ – then recite it.

Then you should be saying during the second (time), ‘In the Name of Allah^{azwj}! I seek Refuge with Allah^{azwj} the Majestic’ until you overcome upon it’.²⁴

6. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنْ ابْنِ أَبِي عُمَيْرٍ، عَنْ إِسْحَاقَ بْنِ عَمَّارٍ، قَالَ: قُلْتُ لِأَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ: جَعَلْتُ فِدَاكَ إِنِّي أَخَافُ الْعَقَّارِبَ، فَقَالَ: «انْظُرْ إِلَى بَنَاتِ نَعَشٍ — الْكَوَاكِبِ الثَّلَاثَةِ — الْوُسْطَى مِنْهَا بِجَنِبِهِ كَوْكَبٌ صَغِيرٌ قَرِيبٌ مِنْهُ تَسْمِيهِ الْعَرَبُ «السَّهَاءُ»، وَنَحْنُ نُسَمِّيهِ «أَسْلَمَ»، أَحَدَ النَّظَرِ إِلَيْهِ كُلِّ لَيْلَةٍ، وَقُلْ ثَلَاثَ مَرَّاتٍ: اللَّهُمَّ رَبَّ أَسْلَمَ، صَلِّ عَلَى مُحَمَّدٍ وَآلِ مُحَمَّدٍ، وَعَجِّلْ فَرَجَهُمْ، وَسَلِّمْ.»

قَالَ إِسْحَاقُ: فَمَا تَرَكَتُهُ مِنْ دَهْرٍ إِلَّا مَرَّةً وَاحِدَةً، فَضَرَبْتَنِي الْعَقْرَبُ.

Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Is’haq Bin Ammar who said,

‘I said to Abu Abdullah^{asws}, ‘May I be sacrificed for you^{asws}! I fear the scorpions’. So he^{asws} said: ‘Look at the daughters of the little bear (Ursa Minor), the three stars, (at) the middle one from it, by the side of it is a small

star near to it, named by the Arabs as Al-Suha, and we call it as Aslam, with a solitary gaze at it every night, and say three times,

‘O Allah^{azwj}! Lord^{azwj} of Aslam! Send Salawāt upon Muhammad^{saww} and the Progeny^{asws} of Muhammad^{saww}, and Hasten their^{asws} relief and Keep us safe’.

Is’haq said, ‘So I did not neglect it since my time (of having learnt that) except for once, so the scorpion stung me’.²⁵

7. أَحْمَدُ بْنُ مُحَمَّدٍ، عَنْ عَلِيِّ بْنِ الْحُسَيْنِ، عَنِ الْعَبَّاسِ بْنِ عَامِرٍ، عَنْ أَبِي حَمِيلَةَ، عَنْ سَعْدِ الْإِسْكَافِ، قَالَ: سَمِعْتُهُ يَقُولُ: «مَنْ قَالَ هَذِهِ الْكَلِمَاتِ، فَأَنَا ضَامِنٌ لَهُ أَلَّا يُصِيبَهُ عَقْرَبٌ وَلَا هَامَةٌ حَتَّى يُصْبِحَ: أَعُوذُ بِكَلِمَاتِ اللَّهِ التَّامَّاتِ — الَّتِي لَا يَجَاوِزُهُنَّ بَرٌّ وَلَا فَاجِرٌ — مِنْ شَرِّ مَا ذَرَأَ، وَمِنْ شَرِّ مَا بَرَأَ، وَمِنْ شَرِّ كُلِّ دَابَّةٍ هُوَ آخِذٌ بِنَاصِيَتِهَا؛ إِنْ رَبِّي عَلَى صِرَاطٍ مُسْتَقِيمٍ».

Ahmad Bin Muhammad, from Ali Bin Al Hassan, from Al Abbas Bin Aamir, from Abu Jameela, from Sa’d Al Iskaf who said,

‘I heard him^{asws} saying: ‘The one who says these words, so I^{asws} guarantee to him that a scorpion would not bite him, nor an insect until morning,

‘I seek Refuge with the complete Words of Allah^{azwj} Which neither a righteous one nor an immoral one can exceed, from the evil what is inseminated, and from the evil of what is spread, and from the evil of every animal being Seized by its forelocks, that my Lord^{azwj} is upon the Straight Path’.²⁶

8. مُحَمَّدُ بْنُ يَحْيَى، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ، عَنْ عَلِيِّ بْنِ الْحَكَمِ، عَنْ عَلِيِّ بْنِ أَبِي حَمَزَةَ: عَنْ أَبِي الْحَسَنِ عَلَيْهِ السَّلَامُ، قَالَ: «كَانَ رَسُولُ اللَّهِ ﷺ فِي بَعْضِ مَغَازِيهِ إِذَا شَكُوا إِلَيْهِ الْبَرَاغِيثَ أَنَّهَا تُؤْذِيهِمْ، فَقَالَ: إِذَا أَخَذَ أَحَدُكُمْ مَضْجَعَهُ، فَلْيَقُلْ: أَيُّهَا الْأَسْوَدُ الْوَثَّابُ الَّذِي لَا يُبَالِي غَلَقًا وَلَا بَابًا، عَزَمْتُ عَلَيْكَ بِأَمِّ الْكِتَابِ أَلَّا تُؤْذِنِي وَأَصْحَابِي إِلَى أَنْ يَذْهَبَ اللَّيْلُ، وَيَجِيءَ الصُّبْحُ بِمَا جَاءَ» وَالَّذِي نَعْرِفُهُ: «إِلَى أَنْ يُوُوبَ الصُّبْحُ مَتَى مَا آبَ».

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Ali Bin Al Hakam, from Ali Bin Abu Hamza,

(It has been narrated) from Abu Al-Hassan^{asws} having said: ‘Rasool-Allah^{saww} was in one of his^{saww} military expedition when they (soldiers) complained to him^{saww} of the fleas^{as} that they are hurting them. So he^{saww} said: ‘Whenever one of you takes to his bed, so let him say,

‘O you black leaping one who does not care about the locked door nor about the greatness of a door! Upon you is with the Mother of the Book, that you shall neither hurt me or my companions up to the departure of the night and the coming of the morning, with whatever it comes with’.

(The narrator said), ‘We recognise the coming of the morning, when it comes’.²⁷

9. عَلِيُّ بْنُ مُحَمَّدٍ، عَنْ ابْنِ جُمُهورٍ، عَنْ أَبِيهِ، عَنْ مُحَمَّدِ بْنِ سِنَانٍ، عَنْ عَبْدِ اللَّهِ بْنِ سِنَانٍ: عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ، قَالَ: « قَالَ أَمِيرُ الْمُؤْمِنِينَ عَلَيْهِ السَّلَامُ: إِذَا لَقِيتَ السَّبْعَ، فَقُلْ: أَعُوذُ بِرَبِّ دَانِيَالٍ وَالْجُبِّ، مِنْ شَرِّ كُلِّ أَسَدٍ مُسْتَأْسِدٍ. »

Ali Bin Muhammad, from Ibn Jamhour, from his father, from Muhammad Bin Sinan, from Abdullah Bin Sinan,

(It has been narrated) from Abu Abdullah^{asws} having said: ‘Amir Al-Momineen^{asws} said: ‘When you come across a predatory wild animal, so say, ‘I seek Refuge with the Lord^{azwj} of Daniel and the Pit, from the evil of every ferocious lion’.²⁸

10. مُحَمَّدٌ بْنُ جَعْفَرٍ أَبُو الْعَبَّاسِ، عَنْ مُحَمَّدِ بْنِ عِيسَى، عَنْ صَالِحِ بْنِ سَعِيدٍ، عَنْ إِبْرَاهِيمَ بْنِ مُحَمَّدِ بْنِ هَارُونَ: أَنَّهُ كَتَبَ إِلَى أَبِي جَعْفَرٍ عَلَيْهِ السَّلَامُ يَسْأَلُهُ عَوْدَةَ لِلرِّيَّاحِ الَّتِي تَعْرِضُ لِلصَّبْيَانِ، فَكَتَبَ إِلَيْهِ بِخَطِّهِ بِهَاتَيْنِ الْعَوْدَتَيْنِ — وَزَعَمَ صَالِحٌ أَنَّهُ أَنْفَذَهُمَا إِلَى إِبْرَاهِيمَ بِخَطِّهِ: « اللَّهُ أَكْبَرُ، اللَّهُ أَكْبَرُ، اللَّهُ أَكْبَرُ، أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ، أَشْهَدُ أَنَّ مُحَمَّدًا رَسُولُ اللَّهِ، اللَّهُ أَكْبَرُ، اللَّهُ أَكْبَرُ، اللَّهُ أَكْبَرُ، وَلَا رَبَّ لِي إِلَّا اللَّهُ، لَهُ الْمُلْكُ، وَلَهُ الْحَمْدُ، لَا شَرِيكَ لَهُ، سُبْحَانَ اللَّهِ، مَا شَاءَ اللَّهُ كَانَ، وَمَا لَمْ يَشَأْ لَمْ يَكُنْ؛ اللَّهُمَّ ذَا الْجَلَالِ وَالْإِكْرَامِ، رَبُّ مُوسَى وَعِيسَى وَإِبْرَاهِيمَ الَّذِي وَفَّى، إِلَهَ إِبْرَاهِيمَ وَإِسْمَاعِيلَ وَإِسْحَاقَ وَيَعْقُوبَ وَالْأَسْبَاطِ، لَا إِلَهَ إِلَّا أَنْتَ، سُبْحَانَكَ مَعَ مَا عَدَدْتَ مِنْ آيَاتِكَ وَبِعَظَمَتِكَ، وَبِمَا سَأَلَكَ بِهِ النَّبِيُّونَ، وَبِأَنَّكَ رَبُّ النَّاسِ، كُنْتَ قَبْلَ كُلِّ شَيْءٍ، وَأَنْتَ بَعْدَ كُلِّ شَيْءٍ، أَسْأَلُكَ بِاسْمِكَ الَّذِي تُمَسِّكُ بِهِ السَّمَاوَاتِ أَنْ تَقَعَ عَلَى الْأَرْضِ إِلَّا بِإِذْنِكَ، وَبِكَلِمَاتِكَ التَّامَّاتِ الَّتِي تُحْيِي بِهَا الْمَوْتَى، أَنْ تُجِيرَ عَبْدُكَ فُلَانًا، مِنْ شَرِّ مَا يَنْزِلُ مِنَ السَّمَاءِ، وَمَا يَعْجُرُ إِلَيْهَا، وَمَا يَخْرُجُ مِنَ الْأَرْضِ، وَمَا يَلْجُ فِيهَا، وَسَلَامٌ عَلَى الْمُرْسَلِينَ، وَالْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ. »

وَكَتَبَ إِلَيْهِ أَيْضًا بِخَطِّهِ: « بِسْمِ اللَّهِ، وَبِاللَّهِ، وَإِلَى اللَّهِ، وَكَمَا شَاءَ اللَّهُ، وَأُعِيدُهُ بَعْزَةَ اللَّهِ، وَجَبْرُوتِ اللَّهِ، وَقُدْرَةِ اللَّهِ، وَمَلَكُوتِ اللَّهِ، هَذَا الْكِتَابُ أَجْعَلُهُ بِاللَّهِ شِفَاءً لِفُلَانِ بْنِ فُلَانٍ ابْنِ عَبْدِكَ، وَابْنِ أَمَتِكَ عَبْدِي اللَّهِ، صَلَّى اللَّهُ عَلَى مُحَمَّدٍ وَآلِهِ. »

Muhammad Bin Ja'far Abu Al Abbas, from Muhammad Bin Isa, from Salih Bin Saeed,

(It has been narrated) from Ibrahim Bin Muhammad Bin Haroun that he wrote to Abu Ja'far^{asws} asking him^{asws} for an amulet for the winds which bother the children. So he^{asws} wrote to him in his^{asws} own handwriting with these two amulets, and Salih alleged that ‘These two were implemented by Ibrahim to me in his handwriting’: -

Allah^{azwj} is the Greatest! Allah^{azwj} is the Greatest! Allah^{azwj} is the Greatest! I testify that there is no God except Allah^{azwj}. I testify that Muhammad^{saww} is Rasool-Allah^{saww}. Allah^{azwj} is the Greatest! There is no god except Allah^{azwj} and there is no Lord^{azwj} for me except Allah^{azwj}. For Him^{azwj} is the Kingdom

and for Him^{azwj} is the Praise. There is no associate for Him^{azwj}. Glorious is Allah^{azwj}. Whatever Allah^{azwj} so Desires occurs, and whatever He^{azwj} does not Desire, does not occur.

O Allah^{azwj}! One^{azwj} with the Majesty and the Benevolence. Lord^{azwj} of Musa^{as}, and Isa^{as}, and Ibrahim^{as} who fulfilled it. God of Ibrahim^{as}, and Ismail^{as}, and Is'haq^{as}, and Yaqoub^{as} and the chiefs. There is no god except You^{azwj}. Glory be to You^{azwj} along with what You^{azwj} Numbered from Your^{azwj} Signs, and by Your^{azwj} Magnificence, and with what You^{azwj} were asked with by the Prophets^{as}, and that You^{azwj} are the Lord^{azwj} of the people.

You^{azwj} were before everything, and You^{azwj} will be after everything. I ask You^{azwj} by Your^{azwj} Name Which the skies attach with from falling to the earth except by Your^{azwj} Permission, and by the complete Words by which You^{azwj} Revive the dead, that You^{azwj} should Rescue Your^{azwj} servant, so and so, from the evil of what descends from the sky, and that what raises to it, and what comes out from the ground, and what penetrates into it. And greetings be upon the Mursil Prophets^{as}, and the Praise is for Allah^{azwj}, Lord^{azwj} of the worlds'.

And he^{asws} wrote to him as well in his^{asws} own handwriting:

'In the Name of Allah^{azwj}, and by Allah^{azwj}, and to Allah^{azwj}, and just as Allah^{azwj} so Desires, and I seek Refuge with the Might of Allah^{azwj}, and the Compulsion of Allah^{azwj}, and the Power of Allah^{azwj}, and the Kingdom of Allah^{azwj}. This writing is a Healing from Allah^{azwj} for so and so, son of so and so, son of Your^{azwj} servant and son of Your^{azwj} maid, both servants of Allah^{azwj}. May Allah^{azwj} Send Salawāt upon Muhammad^{saww} and his^{saww} Progeny^{asws}'.²⁹

11. عِدَّةٌ مِنْ أَصْحَابِنَا، عَنْ أَحْمَدَ بْنِ مُحَمَّدَ بْنِ خَالِدٍ، عَنْ مُحَمَّدِ بْنِ عَلِيٍّ، عَنْ عَلِيِّ بْنِ مُحَمَّدٍ، عَنْ عَبْدِ اللَّهِ بْنِ يَحْيَى الْكَاهِلِيِّ، قَالَ: قَالَ أَبُو عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ: «إِذَا لَقِيتَ السَّيِّعَ، فَاقْرَأْ فِي وَجْهِهِ آيَةَ الْكُرْسِيِّ، وَقُلْ لَهُ: "عَزَمْتُ عَلَيْكَ بِعَزِيمَةِ اللَّهِ، وَعَزِيمَةِ مُحَمَّدٍ ﷺ، وَعَزِيمَةِ سُلَيْمَانَ بْنِ دَاوُدَ عَلَيْهِ السَّلَامُ، وَعَزِيمَةِ أَمِيرِ الْمُؤْمِنِينَ عَلِيِّ بْنِ أَبِي طَالِبٍ عَلَيْهِ السَّلَامُ وَالْأَئِمَّةِ الطَّاهِرِينَ عَلَيْهِ السَّلَامُ مِنْ بَعْدِهِ"؛ فَإِنَّهُ يَنْصَرِفُ عَنْكَ إِنْ شَاءَ اللَّهُ».

قَالَ: فَخَرَجْتُ إِذَا السَّيِّعُ قَدْ اعْتَرَضَ، فَعَزَمْتُ عَلَيْهِ، وَقُلْتُ لَهُ: إِلَّا تَنْحَيْتَ عَنْ طَرِيقِنَا وَلَمْ تُؤْذِنَا، قَالَ: فَنَظَرْتُ إِلَيْهِ قَدْ طَاطَأَ رَأْسَهُ وَأَدْخَلَ ذَنْبَهُ بَيْنَ رِجْلَيْهِ، وَانْصَرَفَ.

A number of our companions, from Ahmad Bin Muhammad Bin Khalid, from Muhammad Bin Ali, from Ali Bin Muhammad, from Abdullah Bin Yahya Al Kahily who said,

'Abu Abdullah^{asws} said: 'When you come across a predatory wild animal, so recite Ayat Al-Kursy (2: 255) in its face, and say to it: 'I am determined against you by the Determination of Allah^{azwj}, and determination of Muhammad^{saww}, and determination of Suleyman Bin Dawood^{as}, and determination of Amir Al-Momineen Ali^{asws} Bin Abu Talib^{asws} and the Purified Imams^{asws} from after him^{asws}, so it would be exchanged from him, Allah^{azwj} Willing.

So a wild animal presented itself, so I was determined against it and said it to it so it step aside from our way and did not harm us. So I looked at it and it had bowed its head and entered its tail between its legs and left'.³⁰

12. عَنْهُ، عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ بْنِ يُونُسَ، عَنْ بَعْضِ أَصْحَابِنَا، عَنْ أَبِي الْجَارُودِ: عَنْ أَبِي عَبْدِ اللَّهِ عَائِلًا، قَالَ: «مَنْ قَالَ فِي دُبْرِ الْفَرِيضَةِ: "أَسْتَوْدِعُ اللَّهَ الْعَظِيمَ الْجَلِيلَ نَفْسِي وَأَهْلِي وَوَلَدِي وَمَنْ يَعْنِينِي أَمْرُهُ، وَأَسْتَوْدِعُ اللَّهَ الْمَرْهُوبَ الْمَخُوفَ، الْمَتَضَعِّعَ لِعَظَمَتِهِ كُلَّ شَيْءٍ نَفْسِي وَأَهْلِي وَمَالِي وَوَلَدِي وَمَنْ يَعْنِينِي أَمْرُهُ"؛ حُفَّ بِجَنَاحٍ مِنْ أَجْنَحَةِ جَبْرِئِيلَ عَائِلًا، وَحَفِظَ فِي نَفْسِهِ وَأَهْلِهِ وَمَالِهِ».

From him, from Ja'far Bin Muhammad, from Yunus, from one of our companions, from Abu Al Jaroud,

(It has been narrated) from Abu Abdullah^{asws} having said: 'The one who says at the end of the Obligatory (Salāt),

'I entrust to Allah^{azwj} the Magnificent, myself, and my family, and my wealth, and the one whose matters are meaningful to me; and I entrust to Allah^{azwj}, the One hoped to, the One feared to, the One broken to His^{azwj} Determination, everything, myself, and my family, and my wealth, and my children, and the ones who matters are meaningful to me', would be saved by a wing from the wings of Jibraeel^{as}, and would be protected regarding himself, and his family, and his wealth'.³¹

13. عَنْهُ رَفَعَهُ، قَالَ: «مَنْ بَاتَ فِي دَارٍ أَوْ بَيْتٍ وَحْدَهُ، فَلْيَقْرَأْ آيَةَ الْكُرْسِيِّ، وَلْيَقُلْ: اللَّهُمَّ أَنْسَ وَحْشَتِي، وَأَمِنْ رَوْعَتِي، وَأَعِنِّي عَلَى وَحْدَتِي».

From him, raising it,

'He^{asws} said: 'The one spends the night in a house and a room alone, so let him recited Ayat Al-Kursy (2: 255), and let him say,

'O Allah^{azwj}! Comfort my loneliness, and Secure my awe, and Assist me upon my loneliness''.³²

14. أَبُو عَلِيٍّ الْأَشْعَرِيُّ، عَنْ مُحَمَّدِ بْنِ سَالِمٍ، عَنْ أَحْمَدَ بْنِ النَّضْرِ، عَنْ عَمْرِو بْنِ شَمْرِ، عَنْ يَزِيدَ بْنِ مُرَّةَ، عَنْ بُكَيْرٍ، قَالَ: سَمِعْتُ أَمِيرَ الْمُؤْمِنِينَ عَائِلًا يَقُولُ: «قَالَ لِي رَسُولُ اللَّهِ ﷺ: يَا عَلِيُّ، أَلَا أَعْلَمُكَ كَلِمَاتٍ؟ إِذَا وَقَعَتْ فِي وَرْطَةٍ أَوْ بَلِيَّةٍ، فَقُلْ: "بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ، وَلَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ الْعَلِيِّ الْعَظِيمِ"؛ فَإِنَّ اللَّهَ — عَزَّ وَجَلَّ — يَصْرِفُ بِهَا عَنْكَ مَا يَشَاءُ مِنْ أَنْوَاعِ الْبَلَاءِ».

Abu Ali Al Ashary, from Muhammad Bin Salim, from Ahmad Bin Al Nazar, from Umro Bin Shimr, from Yazeed Bin Murra, from Bukeyr who said,

'I heard Amir Al-Momineen^{asws} saying: 'Rasool-Allah^{saww} said to me: 'O Ali^{asws}! Shall^{saww} let you^{asws} know of certain words? Whenever you^{asws} fall into a predicament or an affliction, so say:

'In the Name of Allah^{azwj} the Beneficent, the Merciful, and there is neither Might nor Strength except with Allah^{azwj} the Exalted, the Magnificent', for

Allah^{azwj} Mighty and Majestic would Exchange it from you^{asws} by it, whatever He^{azwj} so Desires from a variety of afflictions'.³³

58- بَابُ الدُّعَاءِ عِنْدَ قِرَاءَةِ الْقُرْآنِ

Chapter 58 – The supplication during recitation of the Quran

1. قَالَ: كَانَ أَبُو عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ يَدْعُو عِنْدَ قِرَاءَةِ كِتَابِ اللَّهِ عَزَّ وَجَلَّ: «اللَّهُمَّ رَبَّنَا لَكَ الْحَمْدُ، أَنْتَ الْمُتَوَحِّدُ بِالْقُدْرَةِ وَالسُّلْطَانِ الْمَتِينِ، وَلَكَ الْحَمْدُ، أَنْتَ الْمُتَعَالِي بِالْعِزِّ وَالْكِبَرِيَاءِ، وَفَوْقَ السَّمَاوَاتِ وَالْعَرْشِ الْعَظِيمِ، رَبَّنَا وَلَكَ الْحَمْدُ، أَنْتَ الْمُكْتَفِي بِعِلْمِكَ، وَالْمُحْتَاجُ إِلَيْكَ كُلِّ ذِي عِلْمٍ، رَبَّنَا وَلَكَ الْحَمْدُ، يَا مُنْزِلَ الْآيَاتِ وَالذِّكْرِ الْعَظِيمِ، رَبَّنَا فَلَكَ الْحَمْدُ بِمَا عَلَّمْتَنَا مِنَ الْحِكْمَةِ وَالْقُرْآنِ الْعَظِيمِ الْمُبِينِ. اللَّهُمَّ أَنْتَ عَلَّمْتَنَا قَبْلَ رَغَبِنَا فِي تَعَلُّمِهِ، وَاخْتَصَصْتَنَا بِهِ قَبْلَ رَغَبِنَا بِنَفْعِهِ؛ اللَّهُمَّ فَإِذَا كَانَ ذَلِكَ مَنَّا مِنْكَ وَفَضْلاً وَجُوداً وَلُطْفاً بِنَا وَرَحْمَةً لَنَا وَامْتِنَاناً عَلَيْنَا مِنْ غَيْرِ حَوْلِنَا وَلَا حِيلَتِنَا وَلَا قُوَّتِنَا؛ اللَّهُمَّ فَحَبِّبْ إِلَيْنَا حُسْنَ تِلَاوَتِهِ، وَحَفِظْ آيَاتِهِ، وَإِيمَاناً بِمُتَشَابِهِهِ، وَعَمَلاً بِمُحْكَمِهِ، وَسَبِيحاً فِي تَأْوِيلِهِ، وَهُدًى فِي تَدْبِيرِهِ، وَبَصِيرَةً بِنُورِهِ. اللَّهُمَّ وَكَمَا أَنْزَلْتَهُ شِفَاءً لِلْأُولِيائِكَ، وَشِفَاءً عَلَى أَعْدَائِكَ، وَعَمَى عَلَى أَهْلِ مَعْصِيَتِكَ، وَنُوراً لِلْأَهْلِ طَاعَتِكَ؛ اللَّهُمَّ فَاجْعَلْ لَنَا حَصَناً مِنْ عَذَابِكَ، وَحِرْزاً مِنْ غَضَبِكَ، وَحَاجِزاً عَنْ مَعْصِيَتِكَ، وَعَصْمَةً مِنْ سَخَطِكَ، وَدَلِيلاً عَلَى طَاعَتِكَ، وَنُوراً يَوْمَ نَلْقَاكَ نَسْتَضِيءُ بِهِ فِي خَلْقِكَ، وَنَجُوزُ بِهِ عَلَى صِرَاطِكَ، وَنَهْتَدِي بِهِ إِلَى جَنَّتِكَ. اللَّهُمَّ إِنَّا نَعُوذُ بِكَ مِنَ الشَّقْوَةِ فِي حَمْلِهِ، وَالْعَمَى عَنْ عِلْمِهِ، وَالْجَوْرَ عَنْ حُكْمِهِ، وَالْعُلُوَّ عَنْ قَصْدِهِ، وَالنَّقْصِيرَ دُونَ حَقِّهِ. اللَّهُمَّ احْمِلْ عَنَّا ثَقْلَهُ، وَأَوْجِبْ لَنَا أَجْرَهُ، وَأَوْزِعْنَا شُكْرَهُ، وَاجْعَلْنَا نَرَاغِبِهِ وَنَحْفَظُهُ؛ اللَّهُمَّ اجْعَلْنَا تَبِعَ حَلَالِهِ، وَنَحْتَنِبْ حَرَامَهُ، وَنُقِيمْ حُدُودَهُ، وَنُؤَدِّي فَرَائِضَهُ؛ اللَّهُمَّ ارْزُقْنَا حَلَاوَةً فِي تِلَاوَتِهِ، وَنَشَاطاً فِي قِيَامِهِ، وَوَجْلاً فِي تَرْبِيلِهِ، وَقُوَّةً فِي اسْتِعْمَالِهِ فِي آثَاءِ اللَّيْلِ وَأَطْرَافِ النَّهَارِ. اللَّهُمَّ وَاشْفِنَا مِنَ النَّوْمِ بِالْيَسِيرِ، وَأَيِّقْظُنَا فِي سَاعَةِ اللَّيْلِ مِنْ رُقَادِ الرَّاقِدِينَ، وَأَنْبِهْنَا عِنْدَ الْآحْيَيْنِ — الَّتِي يُسْتَجَابُ فِيهَا الدُّعَاءُ — مِنْ سَنَةِ الْوَسْطَانَيْنِ اللَّهُمَّ اجْعَلْ لِقُلُوبِنَا ذِكَاءً عِنْدَ عَجَائِبِهِ الَّتِي لَا تَنْقُضِي، وَلَذَاذَةً عِنْدَ تَرْدِيدِهِ، وَعِبْرَةً عِنْدَ تَرْجِيْعِهِ، وَنَفْعاً بَيْنَا عِنْدَ اسْتِفْهَامِهِ؛ اللَّهُمَّ إِنَّا نَعُوذُ بِكَ مِنْ تَخَلُّفِهِ فِي قُلُوبِنَا، وَتَوَسُّدِهِ عِنْدَ رُقَادِنَا، وَنَبْذِهِ وَرَاءَ ظُهُورِنَا، وَنَعُوذُ بِكَ مِنْ قَسَاوَةِ قُلُوبِنَا لِمَا بِهِ وَعَظَّتْنَا. اللَّهُمَّ انْفَعْنَا بِمَا صَرَفْتَ فِيهِ مِنَ الْآيَاتِ، وَذَكَّرْنَا بِمَا ضَرَبْتَ فِيهِ مِنَ الْمَثَلَاتِ، وَكَفِّرْ عَنَّا بِتَأْوِيلِهِ السَّيِّئَاتِ، وَضَاعِفْ لَنَا بِهِ جَزَاءً فِي الْحَسَنَاتِ، وَارْفَعْنَا بِهِ ثَوَاباً فِي الدَّرَجَاتِ، وَلَقِّنَا بِهِ الْبُشْرَى بَعْدَ الْمَمَاتِ. اللَّهُمَّ اجْعَلْهُ لَنَا زَاداً تُقَوِّينَا بِهِ فِي الْمَوْقِفِ بَيْنَ يَدَيْكَ، وَطَرِيقاً وَاضِحاً نَسْلُكُ بِهِ إِلَيْكَ، وَعِلْماً

نَافِعًا نَشْكُرُ بِهِ نِعْمَاءَكَ، وَتَخْشَعُ صَادِقًا نُسَبِّحُ بِهِ أَسْمَاءَكَ، فَإِنَّكَ اتَّخَذْتَ بِهِ عَلَيْنَا حِجَةً قَطَعْتَ بِهِ عُذْرَنَا، وَاصْطَنَعْتَ بِهِ عِنْدَنَا نِعْمَةً قَصَرَ عَنْهَا شُكْرُنَا اللَّهُمَّ اجْعَلْهُ لَنَا وَلِيًّا يَثْبِتُنَا مِنَ الزَّلَلِ، وَدَلِيلًا يَهْدِينَا لِصَالِحِ الْعَمَلِ، وَعَوْنًا هَادِيًا يَقُومُنَا مِنَ الْمَلِ، وَعَوْنًا يَقْوِينَا مِنَ الْمَلَلِ حَتَّى يَبْلُغَ بِنَا أَفْضَلَ الْأَمَلِ. اللَّهُمَّ اجْعَلْهُ لَنَا شَافِعًا يَوْمَ اللَّقَاءِ، وَسَلَاةً يَوْمَ الْإِرْتِقَاءِ، وَحَاجِبًا يَوْمَ الْقَضَاءِ، وَنُورًا يَوْمَ الظُّلُمَاءِ، يَوْمَ لِلْأَرْضِ وَالْأَسْمَاءِ، يَوْمَ يَجْزَى كُلُّ سَاعٍ بِمَا سَعَى. اللَّهُمَّ اجْعَلْهُ لَنَا رِيًّا يَوْمَ الظُّمَاءِ، وَفَوْزًا يَوْمَ الْحِزَاءِ، مِنْ نَارٍ حَامِيَةٍ قَلِيلَةَ الْبَقِيَّةِ، عَلَى مَنْ بِهَا اصْطَلَى، وَبَحْرًا تَلْظَى. اللَّهُمَّ اجْعَلْهُ لَنَا بُرْهَانًا عَلَى رُؤُوسِ الْمَلَأِ، يَوْمَ يَجْمَعُ فِيهِ أَهْلُ الْأَرْضِ وَأَهْلُ السَّمَاءِ اللَّهُمَّ ارْزُقْنَا مَنَازِلَ الشُّهَدَاءِ، وَعَيْشَ السُّعَدَاءِ، وَمُرَافَقَةَ الْأَنْبِيَاءِ؛ إِنَّكَ سَمِيعُ الدُّعَاءِ».

He (the narrator) said,

‘It was so that Abu Abdullah^{asws} would supplicate during the recitation of the Book of Allah^{azwj} Mighty and Majestic:

‘O Allah^{azwj}! Our Lord^{azwj}! For You^{azwj} is the Praise. You^{azwj} are the only One with the Power and the Strong Authority, and for You^{azwj} is the Praise. You^{azwj} are Exalted with the Might and the Greatness, and above the skies and the Magnificent Throne.

And for You^{azwj} is the Praise. You^{azwj} are the Sufficer with Your^{azwj} Knowledge and needy to You^{azwj} as everyone with knowledge. Our Lord^{azwj}! And for You^{azwj} is the Praise, O Revealer of the Verses and the Magnificent Reminder. Our Lord^{azwj}! So, for You^{azwj} is the Praise with what You^{azwj} Taught us^{asws} from the Wisdom, and the Magnificent Quran, the Evident. You^{azwj} Taught us^{asws} before we wished to be in its teaching, and You^{azwj} Specialised us^{asws} with it before we wished to be benefited by it.

O Allah^{azwj}! So when it was that from us^{asws}, from You^{azwj}, and Preference, and Generosity, and Kindness with us^{asws}, and Mercy for us^{asws}, and Gratitude upon us^{asws} from without any might for us^{asws}. Nor a strategy for us^{asws}, nor any strength of ours^{asws}. O Allah^{azwj}! Therefore, Bestow to us the excellent recitation of it, and the memorisation of its Verses, and Eman its Allegorical (Verses), and acting upon its Decisive (Verses), and reasoning in its interpretation, and Guidance in its arrangement, and insight into its Light.

O Allah^{azwj}! And it is as if You^{azwj} have Revealed it as a Healing to Your^{azwj} friends, and a misery to Your^{azwj} enemies, and a blindness upon the people disobedient to You^{azwj}, and a Light for the people obedient to You^{azwj}. O Allah^{azwj}! So Make it to be a fortress for us^{asws} from Your^{azwj} Punishment and a Protection from Your^{azwj} Wrath, and Barrier from disobeying You^{azwj}, and a Preservation from Your^{azwj} Harshness, and a Pointer towards obeying You^{azwj}, and a Light on the Day we^{asws} meet You^{azwj} we^{asws} can shine with among Your^{azwj} creatures, and we^{asws} can cross by it upon Your^{azwj} Bridge, and we^{asws} can be Guided with to Your^{azwj} Paradise.

O Allah^{azwj}! We^{asws} seek Refuge by it from the misfortune in bearing it, and the blindness from its actions, and the tyranny from its decision, and higher from its Meanings and being deficient below its rights. O Allah^{azwj}!

Unload its weight from us^{asws} and Obligate its Recompense for us^{asws}, and Apportion is gratefulness upon us^{asws}, and Make us^{asws} to be its caretakers and its preservers.

O Allah^{azwj}! Make us^{asws} to follow its Permissible and keep aloof from its Prohibitions, and establish its Limits, and fulfil its Impositions. O Allah^{azwj}! Grace us^{asws} its sweetness during its recitation, and vigour in establishing it, and respect in reading it slowly, and strength in utilizing it at night and the two ends of the day. O Allah^{azwj}! And Comfort us^{asws} with the little sleep, and Wake us^{asws} up during a time of the night from the sleep of the sleeping ones, and Wake us^{asws} during the events in which the supplications are Answered from the slumber of the ones in slumber.

O Allah^{azwj}! Make intelligence to be for our^{asws} hearts during its (Holy Quran's) wonderments which do not expire, and pleasures during its repeating, and lessons during its reviews, and clear benefits during its understanding. O Allah^{azwj}! We^{asws} seek Refuge with You^{azwj} from opposing it in our^{asws} hearts, and neglecting it during our^{asws} sleep and throwing it behind our^{asws} backs. And we^{asws} seek Refuge from the harshness of our^{asws} hearts when it is Advised to us^{asws} with it.

O Allah^{azwj}! Benefit us^{asws} with what You^{azwj} Served in it from the Verses and Mentioned us^{asws} with what You^{azwj} Struck in it from the examples, and Expiated the evil deeds (of our^{asws} Shias) from us^{asws} by its interpretation, and Multiplied for us^{asws} by it the Recompense regarding the good deeds, and Raised the Rewards by us^{asws} by it in the Levels, and Made us^{asws} face glad tidings after the deaths.

O Allah^{azwj}! Make it (Holy Quran) to be an increase in our^{asws} strength by it during the pausing in front of You^{azwj} and a clear way we^{asws} can travel by towards You^{azwj}, and a beneficial knowledge we^{asws} can be grateful with for You^{azwj} Bounties, and Makes us^{asws} to be humble, truthful, we^{asws} can Glorify Your^{azwj} Name with, for You^{azwj} will be Taking it as an Argument upon us^{asws}, Cutting-off our^{asws} excuses by it, and Loaded it with us^{asws} such Bounties that we^{asws} are deficient in thanking for it. O Allah^{azwj}! Make it to be a friend for us^{asws} affirming us^{asws} from wavering, and a pointer guiding us^{asws} to the righteous deeds, and an aiding guide strengthening us^{asws} from other religions, and aiding us^{asws} from the fatigue, until it reaches with us^{asws} the best deeds.

O Allah^{azwj}! Make it to be a healing for us^{asws} on the Day of the Meeting and a weapon on the Day of Raising (of matters), and an argument on the Day of the Judgments, and a Light on the Day of the darkness there being neither an earth nor a sky, the Day every strivers would be Sufficed for what he strove for.

O Allah^{azwj}! Make it (Holy Quran) to be a quenching for us^{asws} on the Day of thirst, and a success on the Day of the Recompense from the Blazing Fire, giving little survival upon the ones who are with it, uprooting by its oceans of fire. O Allah^{azwj}! Make it to be a Proof for us^{asws} against the chiefs of the nations on the Day in which would be gathered the inhabitants of the earth and the inhabitants of the sky. O Allah^{azwj}! Grace us^{asws} the status of the martyrs and a life of happiness, and the friendship of the Prophets^{as}. You^{azwj} are the Hearer of the supplications'.³⁴

59- بَابُ الدُّعَاءِ فِي حِفْظِ الْقُرْآنِ

Chapter 59 – The supplication regarding the memorisation of the Quran

1. عِدَّةٌ مِنْ أَصْحَابِنَا، عَنْ أَحْمَدَ بْنِ مُحَمَّدَ بْنِ خَالِدٍ، عَمَّنْ ذَكَرَهُ، عَنْ عَبْدِ اللَّهِ بْنِ سِنَانٍ، عَنْ أَبَانَ بْنِ تَغْلِبَ: عَنْ أَبِي عَبْدِ اللَّهِ عليه السلام، قَالَ: «تَقُولُ: اللَّهُمَّ إِنِّي أَسْأَلُكَ وَلَمْ يَسْأَلِ الْعِبَادُ مِثْلَكَ، أَسْأَلُكَ بِحَقِّ مُحَمَّدٍ نَبِيِّكَ وَرَسُولِكَ، وَإِبْرَاهِيمَ خَلِيلِكَ وَصَفِيِّكَ، وَمُوسَى كَلِيمِكَ وَنَجِيِّكَ، وَعِيسَى كَلِمَتِكَ وَرُوحِكَ؛ وَأَسْأَلُكَ بِصُحُفِ إِبْرَاهِيمَ، وَتَوْرَةِ مُوسَى، وَزَبُورِ دَاوُدَ، وَإِنْجِيلِ عِيسَى، وَقُرْآنِ مُحَمَّدٍ صلوات الله وسلامه عليه، وَبِكُلِّ وَحْيٍ أَوْحَيْتَهُ، وَقَضَاءِ أَمْرِيَّتِهِ، وَحَقِّ قَضِيَّتِهِ، وَغَنِيِّ غَنِيَّتِهِ، وَضَالِّ هَدْيَتِهِ، وَسَائِلِ أَعْطَيْتَهُ؛ وَأَسْأَلُكَ بِاسْمِكَ الَّذِي وَضَعْتَهُ عَلَى اللَّيْلِ، فَأَظْلَمَ، وَبِاسْمِكَ الَّذِي وَضَعْتَهُ عَلَى النَّهَارِ، فَاسْتَنَارَ، وَبِاسْمِكَ الَّذِي وَضَعْتَهُ عَلَى الْأَرْضِ فَاسْتَقَرَّتْ، وَدَعَمْتَ بِهِ السَّمَاوَاتِ فَاسْتَقَلَّتْ، وَوَضَعْتَهُ عَلَى الْجِبَالِ فَرَسَتْ، وَبِاسْمِكَ الَّذِي بَنَيْتَ بِهِ الْأَرْزَاقَ؛ وَأَسْأَلُكَ بِاسْمِكَ الَّذِي تُحْيِي بِهِ الْمَوْتَى؛ وَأَسْأَلُكَ بِمَعَاقِدِ الْعِزِّ مِنْ عَرْشِكَ، وَمَنْتَهَى الرَّحْمَةِ مِنْ كِتَابِكَ؛ أَسْأَلُكَ أَنْ تُصَلِّيَ عَلَيَّ مُحَمَّدٍ وَآلِ مُحَمَّدٍ، وَأَنْ تُرْزِقَنِي حِفْظَ الْقُرْآنِ وَأَصْنَافِ الْعِلْمِ، وَأَنْ تُثَبِّتَهَا فِي قَلْبِي وَسَمْعِي وَبَصَرِي، وَأَنْ تُخَالِطَ بِهَا لَحْمِي وَدَمِي وَعَظَامِي وَمَخْيِي، وَتَسْتَعْمِلَ بِهَا لَيْلِي وَنَهَارِي بِرَحْمَتِكَ وَقُدْرَتِكَ؛ فَإِنَّهُ لَأَحْوَلُ وَلَاقُوَّةَ إِلَّا بِكَ، يَا حَيُّ يَا قَيُّوْمُ».

قَالَ: وَفِي حَدِيثٍ آخَرَ زِيَادَةٌ: «وَأَسْأَلُكَ بِاسْمِكَ الَّذِي دَعَاكَ بِهِ عِبَادُكَ الَّذِينَ اسْتَجَبْتَ لَهُمْ وَأَنْبِيَائُكَ، فَغَفَرْتَ لَهُمْ وَرَحِمْتَهُمْ؛ وَأَسْأَلُكَ بِكُلِّ اسْمٍ أَنْزَلْتَهُ فِي كِتَابِكَ، وَبِاسْمِكَ الَّذِي اسْتَقَرَّ بِهِ عَرْشُكَ، وَبِاسْمِكَ الْوَاحِدِ الْوَاحِدِ الْفَرْدِ الْوَحِيدِ الْمُتَعَالِ، الَّذِي يَمْلَأُ الْأَرْكَانَ كُلَّهَا، الطَّاهِرِ الطُّهْرِ، الْمُبَارَكِ الْمُقَدَّسِ، الْحَيِّ الْقَيُّوْمِ، نُورِ السَّمَاوَاتِ وَالْأَرْضِ، الرَّحْمَنِ الرَّحِيمِ، الْكَبِيرِ الْمُتَعَالِ، وَكِتَابِكَ الْمُنَزَّلِ بِالْحَقِّ، وَكَلِمَاتِكَ التَّامَّاتِ، وَنُورِكَ التَّامِّ، وَبِعَظَمَتِكَ وَأَرْكَانِكَ».

وَقَالَ فِي حَدِيثٍ آخَرَ: «قَالَ رَسُولُ اللَّهِ صلوات الله وسلامه عليه: مَنْ أَرَادَ أَنْ يُوعِيَهُ اللَّهُ — عَزَّ وَجَلَّ — الْقُرْآنَ وَالْعِلْمَ، فَلْيَكْتُبْ هَذَا الدُّعَاءَ فِي إِنَاءٍ نَظِيفٍ، يَغْسِلُ مَا فِيهِ، ثُمَّ يَغْسِلُهُ بِمَاءِ الْمَطَرِ قَبْلَ أَنْ يَمْسَ الْأَرْضَ، وَيَشْرِبُهُ ثَلَاثَةَ أَيَّامٍ عَلَى الرِّيقِ؛ فَإِنَّهُ يَحْفَظُ ذَلِكَ إِنْ شَاءَ اللَّهُ».

A number of our companions, from Ahmad Bin Muhammad Bin Khalid, from the one who mentioned it, from Abu Abdullah Bin Sinan, from Aban Bin Taghlib,

(It has been narrated) from Abu Abdullah asws having said: ‘You should be saying, ‘O Allah azwj! I ask You azwj and do not ask the servants like I ask You azwj. I ask You azwj by the right of Muhammad saww Your saww Prophet saww

and Your^{azwj} Rasool^{saww}, and Ibrahim^{as} Your^{azwj} friend and Your^{azwj} elite, and Musa^{as} Your^{azwj} speaker and Your^{azwj} whisperer, and Isa^{as} Your^{azwj} Word and Your^{azwj} Spirit.

And I ask You^{azwj} by the Parchments of Ibrahim^{as}, and the Torah of Musa^{as}, and the Psalms of Dawood^{as}, and the Evangel of Isa^{as}, and Quran of Muhammad^{saww}, and by every Revelation You^{azwj} Revealed, and every Judgment You^{azwj} Passed, and right You^{azwj} Fulfilled, and rich one You^{azwj} Enriched, and straying one You^{azwj} Guided, and begging one You^{azwj} Gave to.

And I ask You^{azwj} by Your^{azwj} Name which You^{azwj} Placed upon the night, so it turned dark, and by Your^{azwj} Name which You^{azwj} Placed upon the day so it shone, and by Your^{azwj} Name which You^{azwj} Placed upon the earth so it settled and the skies were underpinned by it so (became) upheld, and Placed it upon the mountains, so were anchored.

And by Your^{azwj} Name by which the sustenance are Sent with, and I ask You^{azwj} by Your^{azwj} Name by which the dead are revived with, and I ask You^{azwj} by the Bond of the Might from Your^{azwj} Throne and the limit of the Mercy from Your^{azwj} Book.

I ask You^{azwj} that You^{azwj} should Send Salawāt upon Muhammad^{saww} and the Progeny^{asws} of Muhammad^{saww} and that You^{azwj} should Grace me the memorisation of the Quran, and the varieties of the knowledge, and that You^{azwj} affirm it in my^{asws} heart and my^{asws} hearing and my sight, and that You^{azwj} mingle it with my^{asws} flesh and my^{asws} blood and my^{asws} bones and my^{asws} brain, and that You^{azwj} Utilise by it my^{asws} night and my^{asws} day by Your^{azwj} Mercy and Your^{azwj} Power, for there is neither Might nor Strength except with You^{azwj}. O Living! O Eternal!

He (the narrator) said, 'And in another Hadeeth there is more: -

'And I^{asws} ask You^{azwj} by Your^{azwj} Name by which Your^{azwj} servants supplicate with so it is Answered for them, and Your^{azwj} Prophets, so it is Forgiven for them^{as} and there is Mercy upon them^{as}.

And I^{asws} ask You^{azwj} by every Name You^{azwj} Revealed in Your^{azwj} Book, and by Your^{azwj} Name which Your^{azwj} Throne is stabilized, and by Your^{azwj} Name, the Single, the One, the Individual, the Solitary, the Exalted which Fills up the corners, all of them, the Immaculate, the Clean, the Blessed, the Holy, the Living, the Eternal, Light of the skies and the earth, the Beneficent, the Merciful, the Greatest, and Exalted, and Your^{azwj} Revealed Book with the Truth, and the Perfect Words of Yours^{azwj}, and Your^{azwj} Perfect Light, and by Your^{azwj} Magnificence and Your^{azwj} Elements'.

And he^{asws} said in another Hadeeth: 'Rasool-Allah^{saww} said: 'The one who wants Allah^{azwj} Mighty and Majestic should Cause him to retain (memorise) the Quran and the Knowledge, so let him write this supplication in a clean container with white honey, then wash it with rain water before it touches the ground, and drink it for three days upon the empty stomach, for it would make him memorise that, Allah^{azwj} Willing'.³⁵

2. عَنْهُ، عَنْ أَبِيهِ، عَنْ حَمَّادِ بْنِ عِيسَى: رَفَعَهُ إِلَى أَمِيرِ الْمُؤْمِنِينَ عَلِيِّهِ، قَالَ: « قَالَ رَسُولُ اللَّهِ ﷺ: أَعْلَمُكَ دُعَاءً لَا تَنْسَى الْقُرْآنَ، قُلْ: اللَّهُمَّ ارْحَمْنِي بِتَرْكِ مَعَاصِيكَ أَبَدًا مَا أَبْقَيْتَنِي، وَارْحَمْنِي مِنْ تَكْلُفٍ مَا لَا يَغْنِينِي، وَارْزُقْنِي حُسْنَ الْمَنْظَرِ فِيمَا يُرْضِيكَ عَنِّي، وَالْزِمْ قَلْبِي

حَفِظَ كِتَابِكَ كَمَا عَلَّمْتَنِي، وَارْزُقْنِي أَنْ أَتْلُوهُ عَلَى النَّحْوِ الَّذِي يُرِضِيكَ عَنِّي ؛ اللَّهُمَّ نَوِّرْ بَكِتَابِكَ بَصْرِي، وَاشْرَحْ بِهِ صَدْرِي، وَفَرِّحْ بِهِ قَلْبِي، وَأَطْلُقْ بِهِ لِسَانِي، وَاسْتَعْمِلْ بِهِ بَدَنِي، وَقَوِّنِي عَلَى ذَلِكَ، وَأَعِنِّي عَلَيْهِ ؛ إِنَّهُ لَأَمْعِنَ عَلَيْهِ إِلَّا أَنْتَ، لَأِلَهَ إِلَّا أَنْتَ .
 قَالَ: وَرَوَاهُ بَعْضُ أَصْحَابِنَا، عَنْ وَلِيدِ بْنِ صَبِيحٍ، عَنْ حَفْصِ الْأَعْوَرِ، عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ .

From him, from his father, from Hammad Bin Isa,

(It has been narrated) raising it to Amir Al-Momineen^{asws} having said: ‘Rasool-Allah^{saww} said: ‘I^{saww} shall teach you a supplication, (by which) you will not forget the Quran, ‘O Allah^{azwj}! Have Mercy on me so I neglect disobeying You^{azwj} for ever what it my remaining (life), and have Mercy on me from encumbering what is not befitting for me, and Grace me the good scenery in what would Please You^{azwj} from me, and Impose the memorisation of Your^{azwj} Book in my heart just as You^{azwj} Taught me and Graced me that I recite it upon as which would Please You^{azwj} from me.

O Allah^{azwj}! Illuminate my vision by Your^{azwj} Book and Expand my chest by it, and Cause my heart to be happy with it, and Loosen my tongue by it, and Utilise my body by it, and Strengthen me upon that, and Assist me upon it, (for) there is no Aider upon it except You^{azwj}. There is no god except You^{azwj}’.

He (the narrator) said, ‘Some of our companions have reported from Waleed Bin Sabeeh, from Hafs Al-Awr, from Abu Abdullah^{asws}’.³⁶

60- بَابُ دَعَوَاتٍ مُوجَزَاتٍ لِحَمِيعِ الْحَوَائِجِ لِلدُّنْيَا وَالْآخِرَةِ

Chapter 60 – Brief supplications for the entirety of the needs of the world and the Hereafter

1. عِدَّةٌ مِنْ أَصْحَابِنَا، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ عِيسَى، عَنْ إِسْمَاعِيلَ بْنِ سَهْلٍ، عَنْ عَبْدِ اللَّهِ بْنِ جُنْدَبٍ، عَنْ أَبِيهِ: عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ، قَالَ: « قُلْ: اللَّهُمَّ اجْعَلْنِي أَحْشَاكَ كَأَنِّي أَرَاكَ، وَأَسْعِدْنِي بِتَقْوَاكَ، وَلَا تُشَقِّنِي بِنَشْطِي لِمَعَاصِيكَ، وَخِرْ لِي فِي قَضَائِكَ، وَبَارِكْ لِي فِي قُدْرِكَ حَتَّى لَا أَحِبَّ تَأْخِيرَ مَا عَجَّلْتَ، وَلَا تَعْجِلْ مَا أَخَّرْتَ، وَاجْعَلْ غِنَايَ فِي نَفْسِي، وَمَتَّعْنِي بِسَمْعِي وَبَصْرِي، وَاجْعَلْهُمَا الْوَارِثَيْنِ مِنِّي، وَانصُرْنِي عَلَى مَنْ ظَلَمَنِي، وَارْنِي فِيهِ قُدْرَتَكَ يَا رَبِّ، وَأَقِرَّ بِذَلِكَ عَيْنِي .»

A number of our companions, from Ahmad Bin Muhammad Bin Isa, from Ismail Bin Sahl, from Abdullah Bin Jundab, from his father,

(It has been narrated) from Abu Abdullah^{asws} having said: ‘Say, ‘O Allah^{azwj}! Make me to fear You^{azwj} as if I can see You^{azwj}, and Assist me with being pious to You^{azwj}, and do not Cause me to be miserable by my practicing to disobeying You^{azwj}, and Choose for me in Your^{azwj} Judgment, and Bless for me in Your^{azwj} Ordainment until I do not love the delay of what You^{azwj} Hasten nor hastening of what You^{azwj} Delay; and Make self-sufficiency in

myself, and Cause me to enjoy with my hearing and my vision, and Make them both as the inheritors from me, and Help me against the ones who oppress me, and Show me Your^{azwj} Power in it, O Lord^{azwj}, and my eyes to be delighted with that”³⁷.

2. أَبُو عَلِيٍّ الْأَشْعَرِيُّ، عَنْ مُحَمَّدِ بْنِ عَبْدِ الْجَبَّارِ، عَنْ صَفْوَانَ بْنِ يَحْيَى، عَنْ أَبِي سُلَيْمَانَ الْجَصَّاصِ، عَنْ إِبْرَاهِيمَ بْنِ مَيْمُونٍ، قَالَ: سَمِعْتُ أَبَا عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ يَقُولُ: «اللَّهُمَّ أَعْنِي عَلَى هَوْلِ يَوْمِ الْقِيَامَةِ، وَأَخْرِجْنِي مِنَ الدُّنْيَا سَالِمًا، وَزَوِّجْنِي مِنَ الْحُورِ الْعِينِ، وَاكْفِنِي مَوَؤُنَتِي وَمَوَؤُنَةَ عِيَالِي وَمَوَؤُنَةَ النَّاسِ، وَأَدْخِلْنِي بِرَحْمَتِكَ فِي عِبَادِكَ الصَّالِحِينَ».

Abu Ali Al Ashary, from Muhammad Bin Abdul Jabbar, from Safwan Bin Yahya, from Abu Suleyman Al Jass^{as}, from Ibrahim Bin Maymoun who said, ‘I heard Abu Abdullah^{asws} saying: ‘O Allah^{azwj}! Assist me upon the terror of the Day of Judgment and Extract me safely from the world, and Pair me with the Maiden Houries, and Suffice me for my livelihood and the livelihood of my dependants, and livelihood of the people, and by Your^{azwj} Mercy Enter me to be among the righteous servants”³⁸.

3. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنْ حَمَّادِ بْنِ عِيسَى، عَنْ حَرِيرٍ، عَنْ زُرَّارَةَ، عَنْ أَبِي جَعْفَرٍ عَلَيْهِ السَّلَامُ، قَالَ: «قُلْ: اللَّهُمَّ إِنِّي أَسْأَلُكَ مِنْ كُلِّ خَيْرٍ أَحَاطَ بِهِ عِلْمُكَ، وَأَعُوذُ بِكَ مِنْ كُلِّ سُوءٍ أَحَاطَ بِهِ عِلْمُكَ؛ اللَّهُمَّ إِنِّي أَسْأَلُكَ عَافِيَتِكَ فِي أُمُورِي كُلِّهَا، وَأَعُوذُ بِكَ مِنْ خِزْيِ الدُّنْيَا وَعَذَابِ الْآخِرَةِ».

Ali Bin Ibrahim, from his father, from Hammad Bin Isa, from Hareyz, from Zurara,

(It has been narrated) from Abu Ja’far^{asws} having said: ‘Say, ‘O Allah^{azwj}! I ask You^{azwj} from every goodness Your^{azwj} Knowledge is Encompassing with, and I seek Refuge with You^{azwj} from every evil Your^{azwj} Knowledge is Encompassing with. O Allah^{azwj}! I ask You^{azwj} for Your^{azwj} good health to be in my life-time, all of it, and I seek Refuge with You^{azwj} from every disgrace of the world and the Punishment of the Hereafter”³⁹.

4. مُحَمَّدُ بْنُ يَحْيَى، عَنْ أَحْمَدَ بْنِ مُحَمَّدَ بْنِ عِيسَى؛ وَعِدَّةٌ مِنْ أَصْحَابِنَا، عَنْ سَهْلِ بْنِ زِيَادٍ جَمِيعًا، عَنْ عَلِيِّ بْنِ زِيَادٍ، قَالَ: كَتَبَ عَلِيُّ بْنُ بَصِيرٍ يَسْأَلُهُ أَنْ يَكْتُبَ لَهُ فِي أَسْفَلِ كِتَابِهِ دُعَاءَ يَعْلَمُهُ إِيَّاهُ، يَدْعُو بِهِ، فَيُعْصَمُ بِهِ مِنَ الذُّنُوبِ جَامِعًا لِلدُّنْيَا وَالْآخِرَةِ، فَكَتَبَ عَلَيْهِ السَّلَامُ: «بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ، يَا مَنْ أَظْهَرَ الْحَمِيلَ وَسَتَرَ الْقَبِيحَ، وَلَمْ يَهْتِكِ السِّرَّ عَنِّي، يَا كَرِيمَ الْعَفْوِ، يَا حَسَنَ التَّجَاوُزِ، يَا وَاسِعَ الْمَغْفَرَةِ، يَا بَاسِطَ الْيَدَيْنِ بِالرَّحْمَةِ، يَا صَاحِبَ كُلِّ نَجْوَى، وَيَا مُنْتَهَى كُلِّ شَكْوَى، يَا كَرِيمَ الصَّفْحِ، يَا عَظِيمَ الْمَنِّ، يَا مُبْتَدِئَ كُلِّ نِعْمَةٍ قَبْلَ اسْتِحْقَاقِهَا، يَا رَبَّاهُ، يَا سَيِّدَاهُ، يَا مَوْلَاهُ، يَا غِيَاثَاهُ، صَلِّ عَلَى مُحَمَّدٍ وَآلِ مُحَمَّدٍ، وَأَسْأَلُكَ أَنْ لَا تَجْعَلَنِي فِي النَّارِ؛ ثُمَّ تَسْأَلُ مَا بَدَا لَكَ».

Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, and a number of our companions, from Sahl BiN Ziyad, altogether from Ali Bin Ziyad who said,

‘Ali Bin Baseer wrote to him^{asws}, asking him^{asws} that he^{asws} write to him at the bottom of his^{asws} letter, teaching him a supplication he can supplicate with, so he can be saved from the comprehensive sins of the world and the Hereafter.

So he^{asws} wrote in his^{asws} own handwriting: ‘In the Name of Allah^{azwj} the Beneficent, the Merciful. O the One^{azwj} Who Manifest the beauty and Veils the ugliness, and does not Tear down the Veil from me. O Benevolent, the Pardon, O Excellent Overlooker! O Extensive of Forgiveness! O Most Extensive of the Hands with the Mercy! O Companion of every conversation, and O the End-point of every complaint! O the Benevolent Excuser! O the Magnifier of the Favours! O the Initiator of every Bounty it is being deserved!

O Lord^{azwj}! O Chief! O Master! O Rescuer! Send Salawāt upon Muhammad^{saww} and the Progeny^{asws} of Muhammad^{saww}; and I ask You^{azwj} that You^{azwj} do not Make me to be in the Fire’. Then ask whatever comes to you’.⁴⁰

5. مُحَمَّدٌ بْنُ يَحْيَى، عَنْ أَحْمَدَ بْنِ مُحَمَّدَ بْنِ عِيسَى، عَنْ أَبِي عَبْدِ اللَّهِ الْبَرْقِيِّ وَأَبِي طَالِبٍ، عَنْ بَكْرِ بْنِ مُحَمَّدٍ: عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ، قَالَ: «اللَّهُمَّ أَنْتَ تَقْتِي فِي كُلِّ كَرْبٍ، وَأَنْتَ رَجَائِي فِي كُلِّ شِدَّةٍ، وَأَنْتَ لِي فِي كُلِّ أَمْرٍ نَزَلَ بِي ثِقَةٌ وَعُدَّةٌ، كَمْ مِنْ كَرْبٍ — يَضْعَفُ عَنْهُ الْفُؤَادُ، وَتَقِلُّ فِيهِ الْحِيلَةُ، وَيَخْذُلُ عَنْهُ الْقَرِيبُ، وَيَشْتُمُّ بِهِ الْعَدُوُّ، وَتَعْنِينِي فِيهِ الْأُمُورُ — أَنْزَلْتَهُ بِكَ، وَشَكَوْتُهُ إِلَيْكَ، رَاغِبًا فِيهِ عَمَّنْ سِوَاكَ، فَفَرَّجْتَهُ وَكَشَفْتَهُ وَكَفَيْتَنِيهِ، فَأَنْتَ وَلِيُّ كُلِّ نِعْمَةٍ، وَصَاحِبُ كُلِّ حَاجَةٍ، وَمُنْتَهَى كُلِّ رَغْبَةٍ، فَلَكَ الْحَمْدُ كَثِيرًا، وَلَكَ الْمَنْ فَاضِلًا».

Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Abu Abdullah Al Barqy, and Abu Talib, from Bakr Bin Muhammad,

(It has been narrated) from Abu Abdullah^{asws} having said: ‘(Say), ‘O Allah^{azwj}! You^{azwj} are my reliance during every worry, and You^{azwj} are my hope during every difficulty, and Your^{azwj} are for me during every matter which descends with me, as a Trustworthy and the Resource. And how many worries were such that the heart was weakened from it, and the plans were scarce with regards to it, and the end near ones and the far ones abandoned from it, and the enemies gloated with it, and the life-time was exhausted in it.

I revealed it to You^{azwj} and complained of it to You^{azwj}, turning away from the ones besides You^{azwj}. Therefore, Relieve it and Remove it and Suffice for it, for You^{azwj} are the Patron of every Bounty and a Companion of every need, and the End-point of every desire. So, for You^{azwj} is the abundant Praise, and for You^{azwj} is the extra Favours (to Grant)’.⁴¹

6. عَنْهُ، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ، عَنْ عَلِيِّ بْنِ الْحَكَمِ، عَنْ أَبَانَ، عَنْ عِيسَى بْنِ عَبْدِ اللَّهِ الْقُمِيِّ: عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ، قَالَ: «قُلِ: اللَّهُمَّ إِنِّي أَسْأَلُكَ بِجَلَالِكَ وَجَمَالِكَ وَكَرَمِكَ أَنْ تَفْعَلَ بِي كَذَا وَكَذَا».

From him, from Ahmad Bin Muhammad, from Ali Bin Al Hakam, from Aban, from Isa Bin Abdullah Al Qummy,

(It has been narrated) from Abu Abdullah^{asws} having said: ‘Say, ‘O Allah^{azwj}! I ask You^{azwj} by Your^{azwj} Majesty and Your^{azwj} Beauty and Your^{azwj} benevolence that You^{azwj} Do for me such and such’.⁴²

7. عَنْهُ، عَنْ ابْنِ مَحْبُوبٍ، عَنِ الْفَضْلِ بْنِ يُوسُفَ: عَنْ أَبِي الْحَسَنِ عَلَيْهِ السَّلَامُ، قَالَ: قَالَ لِي: « أَكْثَرُ مَنْ أَنْ تَقُولَ: اللَّهُمَّ لَا تَجْعَلَنِي مِنَ الْمَعَارِينِ، وَلَا تُخْرِجَنِي مِنَ التَّقْصِيرِ ». قَالَ: قُلْتُ: أَمَّا الْمَعَارِينُ فَقَدْ عَرَفْتُ، فَمَا مَعْنَى « لَا تُخْرِجَنِي مِنَ التَّقْصِيرِ »؟ قَالَ: « كُلُّ عَمَلٍ تَعْمَلُهُ تُرِيدُ بِهِ وَجْهَ اللَّهِ — عَزَّ وَجَلَّ — فَكُنْ فِيهِ مُقْصِرًا عِنْدَ نَفْسِكَ ؛ فَإِنَّ النَّاسَ كُلَّهُمْ فِي أَعْمَالِهِمْ فِيمَا بَيْنَهُمْ وَبَيْنَ اللَّهِ — عَزَّ وَجَلَّ — مُقْصِرُونَ ».

From him, from Ibn Mahboub, from Al Fazl Bin Yunus,

(It has been narrated) from Abu Al-Hassan^{asws}, said, ‘He^{asws} said to me: ‘You should frequent in saying, ‘O Allah^{azwj}! Do not Make me to be from the ones of temporary Eman, nor Exit me from the deficiency (Taqseer)’. I said, ‘As for the ones of temporary Eman, so I have recognised, but what is the meaning of ‘Do not Exit me from the deficiency (Taqseer)?’

He^{asws} said: ‘Every deed you perform intending the Face of Allah^{azwj} Mighty and Majestic by it, so become a deficient one (Muqassir) within yourself, for the people, all of them, in their deeds regarding what is between them and Allah^{azwj} Mighty and Majestic, are (all) deficient (Muqassireen)’.⁴³

8. عَنْهُ، عَنْ ابْنِ مَحْبُوبٍ، عَنْ أَبَانَ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَعْيَنَ، قَالَ: قَالَ أَبُو جَعْفَرٍ عَلَيْهِ السَّلَامُ: « لَقَدْ غَفَرَ اللَّهُ — عَزَّ وَجَلَّ — لِرَجُلٍ مِنْ أَهْلِ الْبَادِيَةِ بِكَلِمَتَيْنِ دَعَا بِهِمَا، قَالَ: “اللَّهُمَّ إِنْ تُعَذِّبْنِي فَأَهْلٌ لَذَلِكَ أَنَا، وَإِنْ تَغْفِرَ لِي فَأَهْلٌ لَذَلِكَ أَنْتَ ” ؛ فَغَفَرَ اللَّهُ لَهُ ».

From him, from Ibn Mahboub, from Aban, from Abdul Rahman Bin Ayn who said,

‘Abu Ja’far^{asws} said: ‘Allah^{azwj} Mighty and Majestic had Forgiven a man from the people of the valleys due to two phrases he supplicated with. He said, ‘O Allah^{azwj}! If You^{azwj} were to Punish me, so I am deserving of that, and if You^{azwj} were to Forgive me, so You^{azwj} are Rightful with it’. So Allah^{azwj} Forgave him’.⁴⁴

9. عَنْهُ، عَنْ يَحْيَى بْنِ الْمُبَارَكِ، عَنْ إِبْرَاهِيمَ بْنِ أَبِي الْبَلَادِ، عَنْ عَمِّهِ: عَنِ الرُّضَا عَلَيْهِ السَّلَامُ، قَالَ: « يَا مَنْ دَلَّنِي عَلَى نَفْسِهِ، وَذَلَّلَ قَلْبِي بِتَصَدِيقِهِ، أَسْأَلُكَ الْأَمْنَ وَالْإِيمَانَ فِي الدُّنْيَا وَالْآخِرَةِ ».

From him, from Yahya Bin Al Mubarak, from Ibrahim Bin Abu Al Balaad, from his uncle,

(It has been narrated) from Al-Reza^{asws} having said: ‘(Say), ‘O the One Who Pointed me upon myself and Humbled my heart by Ratifying Him^{azwj}! I ask You^{azwj} for the security, and the Eman in the world and the Hereafter’.⁴⁵

10. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنْ ابْنِ أَبِي عُمَيْرٍ، عَنْ مُحَمَّدِ بْنِ أَبِي حَمْزَةَ، عَنْ أَبِيهِ، قَالَ: رَأَيْتُ عَلِيَّ بْنَ الْحُسَيْنِ عَلَيْهِ السَّلَامُ فِي فَنَاءِ الْكُعْبَةِ فِي اللَّيْلِ وَهُوَ يَصَلِّي، فَأَطَالَ الْقِيَامَ حَتَّى جَعَلَ مَرَّةً يَتَوَكَّأُ عَلَى رِجْلِهِ الْيُمْنَى، وَمَرَّةً عَلَى رِجْلِهِ الْيُسْرَى، ثُمَّ سَمِعْتَهُ يَقُولُ بِصَوْتٍ كَأَنَّهُ بَاكٍ: « يَا سَيِّدِي، تُعَذِّبُنِي وَحُبُّكَ فِي قَلْبِي؟! أَمَا وَعِزَّتْكَ، لِنِّ فَعَلْتَ لَتَجْمَعَنَّ بَيْنِي وَبَيْنَ قَوْمٍ طَالَ مَا عَادَيْتَهُمْ فِيكَ ».

Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Muhammad Bin Abu Hamza, from his father who said,

‘I saw Ali^{asws} Bin Al-Husayn^{asws} in the courtyard of the Kabah during the night and he^{asws} was praying Salāt, and he^{asws} prolonged the standing until he repeatedly leaned upon his^{asws} right leg, and at times upon his^{asws} left leg. Then I heard him^{asws} saying in a voice as if he^{asws} was crying. (The supplication is):

‘O my Master! Will You^{azwj} Punish me while Your^{azwj} Love is in my^{asws} heart? But, by Your^{azwj} Mighty, if You^{azwj} Do so, You^{azwj} would be Gathering between me^{asws} and the group of people with whom I^{asws} have prolonged being their enemy for Your^{azwj} Sake’’.⁴⁶

11. مُحَمَّدُ بْنُ يَحْيَى، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ، عَنْ عُمَرَ بْنِ عَبْدِ الْعَزِيزِ، عَنْ بَعْضِ أَصْحَابِنَا، عَنْ دَاوُدَ الرَّقِّيِّ، قَالَ: إِنِّي كُنْتُ أَسْمَعُ أَبَا عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ أَكْثَرَ مَا يُلِحُّ بِهِ فِي الدُّعَاءِ عَلَى اللَّهِ بِحَقِّ الْخَمْسَةِ يَعْنِي رَسُولَ اللَّهِ ﷺ وَأَمِيرَ الْمُؤْمِنِينَ وَفَاطِمَةَ وَالْحَسَنَ وَالْحُسَيْنَ صَلَوَاتُ اللَّهِ عَلَيْهِمْ.

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Umar Bin Abdul Aziz, from one of our companions, from Dawood Al Raqyy who said,

‘I used to frequently hear Abu Abdullah^{asws} what he^{asws} would frequently supplicate to Allah^{azwj},

By the right of the (Holy) Five – meaning Rasool-Allah^{saww}, and Amir Al Momineen^{asws}, and Fatima^{asws}, and Al Hassan^{asws} and Al Husayn^{asws}’’.⁴⁷

12. عَنْهُ، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ، عَنْ عَلِيِّ بْنِ الْحَكَمِ، عَنْ أَبِي أَيُّوبَ، عَنْ إِبْرَاهِيمَ الْكَرْخِيِّ، قَالَ: عَلَّمَنَا أَبُو عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ دُعَاءً، وَأَمَرَنَا أَنْ نَدْعُو بِهِ يَوْمَ الْجُمُعَةِ: « اللَّهُمَّ إِنِّي تَعَمَّدْتُ إِلَيْكَ بِحَاجَتِي، وَأَنْزَلْتُ بِكَ الْيَوْمَ فَقْرِي وَمَسْكَنَتِي، فَأَنَا الْيَوْمَ لِمَغْفِرَتِكَ أَرْجُو مِنِّي لِعَمَلِي، وَلِمَغْفِرَتِكَ وَرَحْمَتِكَ أَوْسَعُ مِنْ ذُنُوبِي، فَتَوَلَّ قَضَاءَ كُلِّ حَاجَةٍ هِيَ لِي، بِقُدْرَتِكَ عَلَيْهَا، وَتَيْسِيرِ ذَلِكَ عَلَيْكَ، وَلِفَقْرِي إِلَيْكَ ؛ فَإِنِّي لَمْ أَصِبْ خَيْرًا قَطُّ إِلَّا مِنْكَ، وَلَمْ يَصْرِفْ عَنِّي أَحَدٌ شَرًّا قَطُّ غَيْرُكَ، وَلَيْسَ أَرْجُو لِأَخْرَجَتِي وَدُنْيَايَ سِوَاكَ، وَلِلْيَوْمِ فَقْرِي وَيَوْمِ يُفْرِدُنِي النَّاسُ فِي حُفْرَتِي وَأُفْضِي إِلَيْكَ يَا رَبِّ بِفَقْرِي ».

From him, from Ahmad Bin Muhammad, from Ali Bin Al Hakam, from Abu Ayoub, from Ibrahim Al Karkhy who said,

‘Abu Abdullah^{asws} taught us a supplication and instructed us that we should be supplicating with it on the day of Friday: ‘(Say), ‘O Allah^{azwj}! I have

deliberated to You^{azwj} with my need and revealed to You^{azwj} today, my poverty and my destitution. Thus, today, I am hoping for Your^{azwj} Forgiveness for my deeds, and for Your^{azwj} Forgiveness and Your^{azwj} Mercy which is more Capacious than my sins.

So Undertake the fulfilment of every need which is for me, by Your^{azwj} Power over it, and that is Easy upon You^{azwj} and my poverty to You^{azwj}, for I cannot attain goodness at all except from You^{azwj}, and no one can exchange evil from me at all apart from You^{azwj}, and I do not hope for my Hereafter and my world (to anyone) besides You^{azwj}, nor for my day of poverty and the day of my isolation from the people in my pit (grave), and I am panicking to You^{azwj}, O Lord^{azwj}, with my poverty'.⁴⁸

13. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنْ ابْنِ أَبِي عُمَيْرٍ، عَنِ الْحَسَنِ بْنِ عَطِيَّةَ، عَنْ يَزِيدَ الصَّائِغِ، قَالَ: قُلْتُ لِأَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ: ادْعُ اللَّهَ لَنَا، فَقَالَ: «اللَّهُمَّ ارْزُقْهُمْ صَدَقَ الْحَدِيثُ، وَادِّاءَ الْأَمَانَةِ، وَالْمُحَافَظَةَ عَلَى الصَّلَوَاتِ؛ اللَّهُمَّ إِنَّهُمْ أَحَقُّ خَلْقِكَ أَنْ تَفْعَلَ بِهِمْ، اللَّهُمَّ وَافْعَلْ بِهِمْ». «.

Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Al Husayn Bin Atiyya, from Zayd Al Saig who said,

'I said to Abu Abdullah^{asws}, 'Supplicate to Allah^{azwj} for us'. So he^{asws} said: 'O Allah^{azwj}! Grace them the truthful narrations, and payment of the entrustment, and the preservation upon the Salāt. O Allah^{azwj}! They are the most deserving of Your^{azwj} creatures that You^{azwj} Grant them (Favours). O Allah^{azwj}, and Grant them (Favours)'.⁴⁹

14. عِدَّةٌ مِنْ أَصْحَابِنَا، عَنْ سَهْلِ بْنِ زِيَادٍ؛ وَ عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنْ ابْنِ مَحْبُوبٍ، عَنْ أَبِي حَمْزَةَ: عَنْ عَلِيِّ بْنِ الْحُسَيْنِ عَلَيْهِ السَّلَامُ، قَالَ: «كَانَ أَمِيرُ الْمُؤْمِنِينَ — صَلَوَاتُ اللَّهِ عَلَيْهِ — يَقُولُ: اللَّهُمَّ مِنْ عَلِيٍّ بِالتَّوَكُّلِ عَلَيْكَ، وَالتَّفْوِضِ إِلَيْكَ، وَالرِّضَا بِقَدْرِكَ، وَالتَّسْلِيمِ لَأَمْرِكَ حَتَّى لَا أُحِبَّ تَعْجِيلَ مَا أَخَّرْتَ، وَلَا تَأْخِيرَ مَا عَجَّلْتَ، يَا رَبَّ الْعَالَمِينَ».

A number of our companions, from Sahl Bin Ziyad, and Ali Bin Ibrahim, from his father, from Ibn Mahboub, from Abu Hamza,

(It has been narrated) from Ali^{asws} Bin Al-Husayn^{asws} having said: 'Amir Al-Momineen^{asws} was saying: 'O Allah^{azwj}! Bestow upon me^{asws} with the reliance upon You^{azwj}, and the delegation to You^{azwj} (of the affairs), and the pleasure with Your^{azwj} Ordainment, and the submission to Your^{azwj} Command, until I^{asws} do not love the hastening of whatever You^{azwj} Delay, nor the delay of what You^{azwj} Hasten, O Lord^{azwj} of the worlds'.⁵⁰

15. مُحَمَّدٌ بْنُ يَحْيَى، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ، عَنْ مُحَمَّدِ بْنِ سِنَانٍ، عَنْ سَحِيمٍ، عَنْ ابْنِ أَبِي يَنْفُورٍ، قَالَ: سَمِعْتُ أَبَا عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ يَقُولُ وَهُوَ رَافِعٌ يَدَهُ إِلَى السَّمَاءِ: «رَبِّ لَاتَكِلْنِي إِلَى نَفْسِي طَرْفَةَ عَيْنٍ أَبَدًا، لَا أَقْلَ مِنْ ذَلِكَ وَلَا أَكْثَرَ».

قَالَ: فَمَا كَانَ بِأَسْرَعَ مِنْ أَنْ تَحْدَرَ الدُّمُوعُ مِنْ جَوَانِبِ لِحْيَتِهِ، ثُمَّ أَقْبَلَ عَلَيَّ، فَقَالَ: « يَا ابْنَ أَبِي يَعْفُورٍ، إِنَّ يُونُسَ بْنَ مَتَّى وَكَلَّهُ اللَّهُ — عَزَّ وَجَلَّ — إِلَى نَفْسِهِ أَقَلُّ مِنْ طَرْفَةِ عَيْنٍ، فَأَحْدَثَ ذَلِكَ الذَّنْبَ ».

قُلْتُ: فَبَلَغَ بِهِ كُفْرًا، أَصْلَحَكَ اللَّهُ؟

قَالَ: « لَأَ، وَلَكِنَّ الْمَوْتَ عَلَى تِلْكَ الْحَالِ هَلَاكٌ ».

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Muhammad Bin Sinan, from Suheym, from Ibn Abu Yafour who said,

‘I heard Abu Abdullah^{asws} saying while he^{asws} was raising his^{asws} hand towards the sky: ‘O Lord^{azwj}! Do not Leave me to myself (even) for the blink of an eye, ever, neither less than that nor more’.

He (the narrator) said, ‘So it was with immediate flow of the tears from the sides of his^{asws} beard. Then he^{asws} turned towards me and he^{asws} said: ‘O Ibn Abu Yafour! Yunus Bin Mattara, Allah^{azwj} Mighty and Majestic Left him^{as} to himself^{as} for less than the blink of an eye, so he^{as} committed that sin’. I said, ‘So did he^{as} reach disbelief with it, may Allah^{azwj} Keep you^{asws} well!?’ He^{asws} said: ‘No, but the death upon that state is destruction’.⁵¹

16. عِدَّةٌ مِنْ أَصْحَابِنَا، عَنْ أَحْمَدَ بْنِ مُحَمَّدَ بْنِ خَالِدٍ رَفَعَهُ، قَالَ: أَتَى جَبْرِئِيلُ عَلَيْهِ السَّلَامُ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، فَقَالَ لَهُ: إِنَّ رَبَّكَ يَقُولُ لَكَ: إِذَا أَرَدْتَ أَنْ تَعْبُدَنِي يَوْمًا وَلَيْلَةً حَقَّ عِبَادَتِي، فَارْفَعْ يَدَيْكَ إِلَيَّ، وَقُلْ: اللَّهُمَّ لَكَ الْحَمْدُ حَمْدًا خَالِدًا مَعَ خُلُودِكَ، وَلَكَ الْحَمْدُ حَمْدًا لَامُنْتَهَى لَهُ دُونَ عِلْمِكَ، وَلَكَ الْحَمْدُ حَمْدًا لَأَمَدَ لَهُ دُونَ مَشِيئَتِكَ، وَلَكَ الْحَمْدُ حَمْدًا لَأَجْزَاءَ لِقَائِهِ إِلَّا رِضَاكَ؛ اللَّهُمَّ لَكَ الْحَمْدُ كُلُّهُ، وَلَكَ الْمَنُّ كُلُّهُ، وَلَكَ الْفَخْرُ كُلُّهُ، وَلَكَ الْبَهَاءُ كُلُّهُ، وَلَكَ النُّورُ كُلُّهُ، وَلَكَ الْعِزَّةُ كُلُّهَا، وَلَكَ الْجَبْرُوتُ كُلُّهَا، وَلَكَ الْعِظَمَةُ كُلُّهَا، وَلَكَ الدُّنْيَا كُلُّهَا، وَلَكَ الْآخِرَةُ كُلُّهَا، وَلَكَ اللَّيْلُ وَالنَّهَارُ كُلُّهُ، وَلَكَ الْخَلْقُ كُلُّهُ، وَبِيَدِكَ الْخَيْرُ كُلُّهُ، وَإِلَيْكَ يَرْجِعُ الْأَمْرُ كُلُّهُ، عَلَانِيَتِهِ وَسِرِّهِ.

اللَّهُمَّ لَكَ الْحَمْدُ حَمْدًا أَبَدًا، أَنْتَ حَسَنُ الْبَلَاءِ، جَلِيلُ الثَّنَاءِ، سَابِغُ النِّعَمَاءِ، عَدْلُ الْقَضَاءِ، جَزِيلُ الْعَطَاءِ، حَسَنُ الْآلَاءِ، إِلَهُ مَنْ فِي الْأَرْضِ، وَإِلَهُ مَنْ فِي السَّمَاءِ

اللَّهُمَّ لَكَ الْحَمْدُ فِي السَّبْعِ الشَّدَادِ، وَلَكَ الْحَمْدُ فِي الْأَرْضِ الْمِهَادِ، وَلَكَ الْحَمْدُ طَاقَةً الْعِبَادِ، وَلَكَ الْحَمْدُ سَعَةَ الْبِلَادِ، وَلَكَ الْحَمْدُ فِي الْجِبَالِ الْأَوْتَادِ، وَلَكَ الْحَمْدُ فِي اللَّيْلِ إِذَا يَغْشَى، وَلَكَ الْحَمْدُ فِي النَّهَارِ إِذَا تَجَلَّى، وَلَكَ الْحَمْدُ فِي الْآخِرَةِ وَالْأُولَى، وَلَكَ الْحَمْدُ فِي الْمَثَانِي وَالْقُرْآنِ الْعَظِيمِ، وَسُبْحَانَ اللَّهِ وَبِحَمْدِهِ، وَالْأَرْضُ جَمِيعًا قَبْضَتُهُ يَوْمَ الْقِيَامَةِ (وَالسَّمَاوَاتُ مَطْوِيَّاتٌ بِيَمِينِهِ سُبْحَانَهُ وَتَعَالَى عَمَّا يُشْرِكُونَ)، سُبْحَانَ اللَّهِ وَبِحَمْدِهِ (كُلُّ شَيْءٍ هَالِكٌ إِلَّا وَجْهَهُ)، سُبْحَانَكَ رَبَّنَا، وَتَعَالَيْتَ وَتَبَارَكْتَ وَتَقَدَّسْتَ، خَلَقْتَ كُلَّ شَيْءٍ بِقُدْرَتِكَ،

وَقَهَرْتَ كُلَّ شَيْءٍ بِعِزَّتِكَ، وَعَلَوْتَ فَوْقَ كُلِّ شَيْءٍ بَارْتِفَاعِكَ، وَغَلَبْتَ كُلَّ شَيْءٍ بِقُوَّتِكَ،
وَابْتَدَعْتَ كُلَّ شَيْءٍ بِحِكْمَتِكَ وَعِلْمِكَ، وَبَعَثْتَ الرُّسُلَ بِكُتُبِكَ، وَهَدَيْتَ الصَّالِحِينَ بِإِذْنِكَ،
وَأَيَّدْتَ الْمُؤْمِنِينَ بِنَصْرِكَ، وَقَهَرْتَ الْخَلْقَ بِسُلْطَانِكَ، لَا إِلَهَ إِلَّا أَنْتَ وَحْدَكَ، لَا شَرِيكَ لَكَ،
لَا نَعْبُدُ غَيْرَكَ، وَلَا نَسْأَلُ إِلَّا إِيَّاكَ، وَلَا نَرْغِبُ إِلَّا إِلَيْكَ، أَنْتَ مَوْضِعُ شَكْوَانَا، وَمُنْتَهَى رَغْبَتِنَا،
وَالْهِنَا وَمَلِكُنَا.

A number of our companions, from Ahmad Bin Muhammad Bin Khalid, raising it,

‘He^{asws} said: ‘Jibrael^{as} came over to the Prophet^{as} and said to him^{saww}: ‘Your^{saww} Lord^{azwj} is Saying to you^{saww}: “Whenever you^{saww} to worship Me^{azwj} for a day and night as is the right of My^{azwj} worship, so raise your^{saww} hands towards Me^{azwj} and say: -

‘O Allah^{azwj}! For You^{azwj} is the Praise, eternal Praise along with Your^{azwj} Eternality; and for You^{azwj} is the Praise, a Praise with no end to it besides Your^{azwj} Knowledge; and for You^{azwj} is the Praise, a Praise having not extension for it besides Your^{azwj} Desire; and for You^{azwj} is the Praise, a Praise having no Recompense for its speaker except Your^{azwj} Pleasure.

O Allah^{azwj}! For You^{azwj} is the Praise, all of it, and for You^{azwj} is the Favour, all of it, and for You^{azwj} is the Beauty, all of it, and for You^{azwj} is the Light, all of it, and for You^{azwj} is the Might, all of it, and for You^{azwj} is the Grandeur, all of it, and for You^{azwj} is the Magnificence, all of it, and for You^{azwj} is the world, all of it, and for You^{azwj} is the Hereafter, all of it, and for You^{azwj} is the night and the day, all of it, and for You^{azwj} is the creation, all of it, and in Your^{azwj} Hand is the goodness, all of It, and to You^{azwj} do the matters return, all of them, its public and its private.

O Allah^{azwj}! The Praise is for You^{azwj}, an everlasting Praise. You^{azwj} are the Good affliction, the One of Majestic Laudation, the concealed Bounty Giver, the Just Judge, the abundant Giver, the Good Rewarder, Lord^{azwj} of the one in the earth and Lord^{azwj} of the ones in the sky.

O Allah^{azwj}! For You^{azwj} is the Praise in the seven mighty (skies), and for You^{azwj} is the Praise in the earth spread out, and for You^{azwj} is the Praise of the endurance of the servants, and for You^{azwj} is the Praise at the times of the afflictions, and for You^{azwj} is the Praise in the mountains (like) pegs, and for You^{azwj} is the Praise in the night when it cover, and for You^{azwj} is the Praise in the day when it brightens, and for You^{azwj} is the Praise in the Hereafter, and the former (life in the earth), and for You^{azwj} is the Praise in the doubles (Imams^{asws} and the Magnificent Quran.

And Glory be to Allah^{azwj}, and with His^{azwj} Praise, and the earth, all of it would be in His^{azwj} Grip on the Day of Judgment, and the skies would be (like) leaflets in His^{azwj} Right Hand. Glorious is He^{azwj} and Exalted from what they (people) are associating. Glory be to Him^{azwj} and with His^{azwj} Praise. Everything will perish except for His^{azwj} Face. Glory be to You^{azwj}, our Lord^{azwj}, and You^{azwj} are more Exalted, and more Blessed, and Holier.

You^{azwj} Created everything by Your^{azwj} Power, and Compelled everything by Your^{azwj} Mighty, and Exalted above everything by Your^{azwj} Loftiness, and Overcame everything by Your^{azwj} Strength, and Initiated everything by

Your^{azwj} Wisdom and Your^{azwj} Knowledge, and Sent the Rasools^{as} with Your^{azwj} Books, and Guided the righteous ones by Your^{azwj} Permission, and Aided the Momineen by Your^{azwj} Help, and Coerced Your^{azwj} creatures by Your^{azwj} Authority.

There is no god except You^{azwj}, Alone. There is no associate for You^{azwj}. Neither do we worship any apart from You^{azwj}, nor do we ask except You^{azwj}, nor do we turn towards except to You^{azwj}. You^{azwj} are the place of (placing) our complaints, and the end-point of our hopes, and (You^{azwj} are) our God^{azwj} and our King⁵².

17. عَلِيٌّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنْ ابْنِ أَبِي عُمَيْرٍ، عَنْ مُعَاوِيَةَ بْنِ عَمَّارٍ، قَالَ: قَالَ لِي أَبُو عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ: « يَا مُعَاوِيَةُ، أَمَا عَلِمْتَ أَنَّ رَجُلًا أَتَى أَمِيرَ الْمُؤْمِنِينَ صَلَوَاتُ اللَّهِ عَلَيْهِ، فَشَكَا إِلَيْهِ الْإِبْطَاءَ فِي الْجَوَابِ فِي دُعَائِهِ، فَقَالَ لَهُ: فَأَيْنَ أَنْتَ عَنِ الدُّعَاءِ السَّرِيعِ الْإِجَابَةِ؟ فَقَالَ لَهُ الرَّجُلُ: مَا هُوَ؟

قَالَ: قُلْ: اللَّهُمَّ إِنِّي أَسْأَلُكَ بِاسْمِكَ الْعَظِيمِ الْأَعْظَمِ، الْأَجَلِّ الْأَكْرَمِ، الْمَخْزُونِ الْمَكْنُونِ، النُّورِ الْحَقِّ، الْبُرْهَانِ الْمُبِينِ، الَّذِي هُوَ نُورٌ مَعَ نُورٍ، وَنُورٌ مِنْ نُورٍ، وَنُورٌ فِي نُورٍ، وَنُورٌ عَلَى نُورٍ، وَنُورٌ فَوْقَ كُلِّ نُورٍ، وَنُورٌ يَضِيءُ بِهِ كُلُّ ظُلْمَةٍ، وَيُكْسِرُ بِهِ كُلُّ شِدَّةٍ، وَكُلُّ شَيْطَانٍ مَرِيدٍ، وَكُلُّ جَبَّارٍ عَنِيدٍ، لَاتَقَرُّ بِهِ أَرْضٌ، وَلَاتَقُومُ بِهِ سَمَاءٌ، وَيَأْمَنُ بِهِ كُلُّ خَائِفٍ، وَيُطْلَبُ بِهِ سِحْرٌ كُلِّ سَاحِرٍ، وَبَغْيٌ كُلِّ بَاغٍ، وَحَسَدٌ كُلِّ حَاسِدٍ، وَيَتَصَدَّقُ لِعَظَمَتِهِ الْبَرُّ وَالْبَحْرُ، وَيَسْتَقِلُّ بِهِ الْفُلُكُ، حِينَ يَتَكَلَّمُ بِهِ الْمَلِكُ، فَلَا يَكُونُ لِلْمَوْجِ عَلَيْهِ سَبِيلٌ، وَهُوَ اسْمُكَ الْأَعْظَمُ الْأَعْظَمُ، الْأَجَلُّ الْأَجَلُّ، النُّورُ الْأَكْبَرُ، الَّذِي سَمِيَتْ بِهِ نَفْسُكَ، وَاسْتَوَيْتَ بِهِ عَلَى عَرْشِكَ، وَأَتَوَجَّهُ إِلَيْكَ بِمُحَمَّدٍ وَأَهْلِ بَيْتِهِ، أَسْأَلُكَ بِكَ وَبِهِمْ أَنْ تُصَلِّيَ عَلَى مُحَمَّدٍ وَآلِ مُحَمَّدٍ، وَأَنْ تَفْعَلَ بِي كَذَا وَكَذَا ».

Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Muawiya Bin Ammar who said,

‘Abu Abdullah^{asws} said to me, initiating from himself^{asws}: ‘O Muawiya! Do you not know that a man came over to Amir Al-Momineen^{asws}, so he complained of the slowness upon him regarding the Answer of his supplication. So he^{asws} said to him: ‘Where are you from the supplication of the quick response?’ So the man said to him, ‘What is it?’

He^{asws} said: ‘Say,

‘O Allah^{azwj}! I ask You^{azwj} by Your^{azwj} Magnificent Name, the most Magnificent, and most Majestic, the most Benevolent, the most Treasured, the Light, the Truth, the Manifest Proof which it is a Light with a Light, and a light from a Light, and a Light in a Light, and a Light upon a Light, and a Light above every Light, and a Light by which every darkness is illuminated, and by which everything is broken down, and every Expelled Satan^{la}, and every tenacious tyrant.

Neither can the earth bear it nor can the sky stand by it; and every fearful ones is secured by it; and there is invalidated by it the magic of every

magician, and the rebellion of every rebel, and the envy of every envying one; and the land and the sea crack up due to its Magnificence, and the ships sail by it when the Angels speak with it, so there does not happen to be a way for the waves upon it, and it is Your^{azwj} most Magnificent Name and the most Majestic, the Great Light which You^{azwj} Named Yourself^{azwj} with and Established Yourself^{azwj} upon the Throne with it.

And I divert to You^{azwj} by Muhammad^{saww} and the People^{asws} of his^{saww} Household. I ask You^{azwj} by You^{azwj} and by them^{asws} that You^{azwj} Send Salawāt upon Muhammad^{saww} and the Progeny^{asws} of Muhammad^{saww}, and that You^{azwj} (please) Resolve such and such with me⁵³.

18. عِدَّةٌ مِنْ أَصْحَابِنَا، عَنْ أَحْمَدَ بْنِ مُحَمَّدَ بْنِ خَالِدٍ، عَنْ أَبِيهِ، عَنْ خَلْفِ بْنِ حَمَّادٍ، عَنْ عَمْرِو بْنِ أَبِي الْمَقْدَامِ، قَالَ: أَمْلَى عَلَيَّ هَذَا الدُّعَاءَ أَبُو عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ، وَهُوَ جَامِعٌ لِلدُّنْيَا وَالْآخِرَةِ، تَقُولُ بَعْدَ حَمْدِ اللَّهِ وَالتَّوْحِيدِ عَلَيْهِ: «اللَّهُمَّ أَنْتَ لِلَّهِ لَا إِلَهَ إِلَّا أَنْتَ الْحَلِيمُ الْكَرِيمُ؛ وَأَنْتَ اللَّهُ لَا إِلَهَ إِلَّا أَنْتَ الْعَزِيزُ الْحَكِيمُ، وَأَنْتَ اللَّهُ لَا إِلَهَ إِلَّا أَنْتَ الْوَاحِدُ الْقَهَّارُ، وَأَنْتَ اللَّهُ لَا إِلَهَ إِلَّا أَنْتَ الْمَلِكُ الْجَبَّارُ، وَأَنْتَ اللَّهُ لَا إِلَهَ إِلَّا أَنْتَ الرَّحِيمُ الْغَفَّارُ، وَأَنْتَ اللَّهُ لَا إِلَهَ إِلَّا أَنْتَ شَدِيدُ الْمَحَالِ، وَأَنْتَ اللَّهُ لَا إِلَهَ إِلَّا أَنْتَ الْكَبِيرُ الْمُتَعَالِ، وَأَنْتَ اللَّهُ لَا إِلَهَ إِلَّا أَنْتَ السَّمِيعُ الْبَصِيرُ، وَأَنْتَ اللَّهُ لَا إِلَهَ إِلَّا أَنْتَ الْمَنِيعُ الْقَدِيرُ، وَأَنْتَ اللَّهُ لَا إِلَهَ إِلَّا أَنْتَ الْغَفُورُ الشَّكُورُ، وَأَنْتَ اللَّهُ لَا إِلَهَ إِلَّا أَنْتَ الْحَمِيدُ الْمَجِيدُ، وَأَنْتَ اللَّهُ لَا إِلَهَ إِلَّا أَنْتَ الْغَنِيُّ الْحَمِيدُ، وَأَنْتَ اللَّهُ لَا إِلَهَ إِلَّا أَنْتَ الْغَفُورُ الْودُودُ، وَأَنْتَ اللَّهُ لَا إِلَهَ إِلَّا أَنْتَ الْهَنَّانُ الْمَنَّانُ، وَأَنْتَ اللَّهُ لَا إِلَهَ إِلَّا أَنْتَ الْحَلِيمُ الدَّيَّانُ، وَأَنْتَ اللَّهُ لَا إِلَهَ إِلَّا أَنْتَ الْجَوَادُ الْمَاجِدُ، وَأَنْتَ اللَّهُ لَا إِلَهَ إِلَّا أَنْتَ الْوَاحِدُ الْأَحَدُ، وَأَنْتَ اللَّهُ لَا إِلَهَ إِلَّا أَنْتَ الْغَائِبُ الشَّاهِدُ، وَأَنْتَ اللَّهُ لَا إِلَهَ إِلَّا أَنْتَ الظَّاهِرُ الْبَاطِنُ، وَأَنْتَ اللَّهُ لَا إِلَهَ إِلَّا أَنْتَ بِكُلِّ شَيْءٍ عَلِيمٌ.

تَمَّ نُورُكَ فَهَدَيْتَ، وَبَسَطْتَ يَدَكَ فَأَعْطَيْتَ؛ رَبَّنَا وَجْهَكَ أَكْرَمَ الْوُجُوهِ، وَجْهَتَكَ خَيْرَ الْجِهَاتِ، وَعَطَيْتَ أَفْضَلَ الْعَطَايَا وَأَهْنَوْهَا، تَطَاعُ رَبَّنَا فَتَشْكُرُ، وَتَعْصِي رَبَّنَا فَتَغْفِرُ لِمَنْ شِئْتَ، تُجِيبُ الْمُضْطَرِّينَ، وَتَكْشِفُ السُّوءَ، وَتَقْبَلُ التَّوْبَةَ، وَتَغْفِرُ عَنِ الذُّنُوبِ، لَا تُجَازِي أَيْدِيكَ، وَلَا تُحْصِي نِعَمَكَ، وَلَا يَبْلُغُ مَدْحَتَكَ قَوْلٌ قَائِلٌ.

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَآلِ مُحَمَّدٍ، وَعَجِّلْ فَرَجَهُمْ وَرَوْحَهُمْ وَرَاحَتَهُمْ وَسُرُورَهُمْ، وَأَذِقْنِي طَعْمَ فَرَجِهِمْ، وَأَهْلِكَ أَعْدَاءَهُمْ مِنَ الْجِنِّ وَالْإِنْسِ، وَ (آتِنَا فِي الدُّنْيَا حَسَنَةً وَفِي الْآخِرَةِ حَسَنَةً وَقِنَا عَذَابَ النَّارِ)، وَاجْعَلْنَا مِنَ الَّذِينَ لَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ، وَاجْعَلْنِي مِنَ (الَّذِينَ صَبَرُوا وَعَلَى رَبِّهِمْ يَتَوَكَّلُونَ)، وَثَبِّتْنِي بِالْقَوْلِ الثَّابِتِ فِي الْحَيَاةِ الدُّنْيَا وَفِي الْآخِرَةِ، وَبَارِكْ لِي فِي الْمَحْيَا وَالْمَمَاتِ وَالْمَوْقِفِ وَالنُّشُورِ وَالْحِسَابِ وَالْمِيزَانِ وَأَهْوَالِ يَوْمِ الْقِيَامَةِ، وَسَلِّمْ عَلَيَّ الصِّرَاطِ أَجْزَنِي عَلَيْهِ، وَارْزُقْنِي عِلْمًا نَافِعًا، وَيَقِينًا صَادِقًا، وَتَقَى وَبِرًّا، وَوَرَعًا

وَحَوْفًا مِنْكَ، وَفَرَقًا يُبَلِّغُنِي مِنْكَ زُلْفَى، وَلَا يُبَاعِدُنِي عَنْكَ، وَأَحْبِبْنِي وَلَاتُبْغِضْنِي، وَتَوَلَّنِي وَلَاتُخْذَلْنِي، وَأَعْطِنِي مِنْ جَمِيعِ خَيْرِ الدُّنْيَا وَالْآخِرَةِ، مَا عَلِمْتُ مِنْهُ وَمَا لَمْ أَعْلَمْ، وَأَجِرْنِي مِنَ السُّوءِ كُلِّهِ بِحَذَائِفِهِ، مَا عَلِمْتُ مِنْهُ وَمَا لَمْ أَعْلَمْ.»

A number of our companions, from Ahmad Bin Muhammad Bin Khalid, from his father, from Khalaf Bin Hammad, from Amro Bin Abu Al Miqdam who said,

‘This supplication was dictated upon me by Abu Abdullah^{azwj}, and it is comprehensive for the world and the Hereafter. You should be saying after the Praise of Allah^{azwj} and the Laudation upon Him^{azwj}: -

O Allah^{azwj}! You^{azwj} are Allah^{azwj}. There is no god except You^{azwj}, the Forbearing, the Benevolent; and You^{azwj} are Allah^{azwj}. There is no god except You^{azwj}, the Mighty, the Wise. And You^{azwj} are Allah^{azwj}. There Is no god except You^{azwj}, the Alone, the Subduer. And You^{azwj} are Allah^{azwj}. There is no god except You^{azwj}, the King, the Compeller. And You^{azwj} are Allah^{azwj}. There is no god except You^{azwj}, the Merciful, the Forgiver.

And You^{azwj} are Allah^{azwj}. There is no god except You^{azwj} the intensely unimaginable. And You^{azwj} are Allah^{azwj}. There is no god except You^{azwj}, the Great, the Exalted. And You^{azwj} are Allah^{azwj}. There is no god except You^{azwj}, the Hearing, the Seeing. You^{azwj} are Allah^{azwj}. There is no god except You^{azwj}, the Invincible, the all-Powerful. And You^{azwj} are Allah^{azwj}. There is no god except You^{azwj}, the Forgiver, the Grateful. And You^{azwj} are Allah^{azwj}. There is no god except You^{azwj}, the most Praised, the most Glorified.

And You^{azwj} are Allah^{azwj}. There is no god except You^{azwj}, the Forgiver, the Cordial. And You^{azwj} are Allah^{azwj}. There is no god except You^{azwj}, the Affectionate, the Benefactor. And You^{azwj} are Allah^{azwj}. There is no god except You^{azwj}, the Forbearing, the Recompensing. And You^{azwj} are Allah^{azwj}. There is no god except You^{azwj}, the Generous, the Glorious. And You^{azwj} are Allah^{azwj}. There is no god except You^{azwj}, the Alone, the One.

And You^{azwj} are Allah^{azwj}. There is no god except You^{azwj}, the Unseen, the Witness. And You^{azwj} are Allah^{azwj}. There is no god except You^{azwj}, the Manifest, the Hidden. And You^{azwj} are Allah^{azwj}. There is no god except You^{azwj}, Knower of everything. Your^{azwj} Light is Perfect, so You^{azwj} Guide, and Your^{azwj} Hand Extends, so You^{azwj} Give. Our Lord^{azwj}! Your^{azwj} Face is Benevolent, and Your^{azwj} Perspective is the best of the perspectives, and Your^{azwj} Gift is the most superior of the Gifts and the most welcoming.

You^{azwj} are obeyed, our Lord^{azwj}, so You^{azwj} are Grateful, and You^{azwj} are disobeyed, our Lord^{azwj}, so You^{azwj} Forgive the one You^{azwj} so Desire to. You^{azwj} Answer the desperate ones, and Remove the evil, and Accept the repentance, and Pardon from the sins. Your^{azwj} Aid cannot be exceeded (by anyone else), nor can Your^{azwj} Bounties be counted, nor can Your^{azwj} Eulogy cannot be reached by the words of the speaker.

O Allah^{azwj}! Send Salawāt upon Muhammad^{saww} and the Progeny^{asws} of Muhammad, and Hasten their^{asws} relief, and their^{asws} comfort, and their^{asws} rest, and their^{asws} joy, and Cause me to taste the food (pleasure) of their^{asws} relief, and Destroy their^{asws} enemies from the Jinn and the human beings, and Give us goodness in the world and goodness in the Hereafter, and Save us

from the Punishment of the Fire, and Make us to be from those who [2: 62] there would be no fear for them, nor shall they be grieving.

And Make me to be from [16: 42] Those who are patient and upon their Lord they are relying, and Affirm me [14: 27] with the firm Word in the life of the world and in the Hereafter, and Bless for me in the life, and the death, and the Pausing, and the Resurrection, and the Reckoning, and the Scale, and the Horrors on the Day of Judgment, and Secure me upon the Bridge, and Allow me (to pass) upon it, and Grace me beneficial knowledge, and sincere conviction, and piety, and righteousness, and devoutness, and fear from You^{azwj}, and a separation (from others) making me reach closer to You^{azwj} and not distancing me from You^{azwj}.

And Love me and do not Hate me, and Befriend me and do not Abandon me, and Give me from the entirety of the goodness of the world and the Hereafter, what I know of and what I do not know of, and Rescue me from the evil, all of it, by its strictness, what I know from it and what I do not know⁵⁴.

19. عِدَّةٌ مِنْ أَصْحَابِنَا، عَنْ أَحْمَدَ بْنِ مُحَمَّدَ بْنِ خَالِدٍ، عَنْ أَبِيهِ، عَنْ فَضَالَةَ بْنِ أَيُّوبَ، عَنْ مُعَاوِيَةَ بْنِ عَمَّارٍ، قَالَ: قُلْتُ لِأَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ: أَلَا تَخْصُنِي بِدُعَاءٍ؟ قَالَ: «بَلَى؛ قُلْ: يَا وَاحِدُ، يَا مَاجِدُ، يَا أَحَدُ، يَا صَمَدُ، يَا مَنْ لَمْ يَلِدْ وَلَمْ يُولَدْ، وَلَمْ يَكُنْ لَهُ كُفُوًا أَحَدٌ، يَا عَزِيزُ، يَا كَرِيمُ، يَا حَنَّانُ، يَا سَامِعَ الدَّعَوَاتِ، يَا أَجْوَدَ مَنْ سُئِلَ، وَيَا خَيْرَ مَنْ أُعْطِيَ، يَا اللَّهُ، يَا اللَّهُ، يَا اللَّهُ».

قُلْتُ: وَلَقَدْ نَادَانَا نُوحٌ فَلَنِعْمَ الْمُجِيبُونَ.

ثُمَّ قَالَ أَبُو عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ: «كَانَ رَسُولُ اللَّهِ ﷺ يَقُولُ: نَعَمْ، لَنِعْمَ الْمُجِيبُ أَنْتَ، وَنَعَمْ الْمَدْعُو، وَنَعَمْ الْمَسْئُولُ، أَسْأَلُكَ بِنُورِ وَجْهِكَ، وَأَسْأَلُكَ بِعِزَّتِكَ وَقُدْرَتِكَ وَجَبْرُوتِكَ، وَأَسْأَلُكَ بِمَلَكُوتِكَ وَدَرْعِكَ الْحَصِينَةِ، وَبِجَمْعِكَ وَأَرْكَانِكَ كُلِّهَا، وَبِحَقِّ مُحَمَّدٍ، وَبِحَقِّ الْأَوْصِيَاءِ بَعْدَ مُحَمَّدٍ، أَنْ تُصَلِّيَ عَلَيَّ مُحَمَّدٍ وَآلِ مُحَمَّدٍ، وَأَنْ تَفْعَلَ بِي كَذَا وَكَذَا».

A number of our companions, from Ahmad Bin Muhammad Bin Khalid, from his father, from Fazalat Bin Ayoub, from Muawiya Bin Ammar who said,

‘I said to Abu Abdullah^{asws}, ‘Can you^{asws} specialise me with a supplication?’ He^{asws} said: ‘Yes’.

He^{asws} said: ‘Say, ‘O the One, O Glorified, O the First, O the Last, O the One Who does not beget and is not begotten and there does not happen anyone to be a match for Him^{azwj}! O the Mighty, O the Benevolent, O the Affectionate, O the Benefactor, O the Hearer of the supplications, O the most Generous of the asked ones, and O the Best of the ones who give. O Allah^{azwj}! O Allah^{azwj}!’. I said, ‘[37: 75] And Nuh did call upon Us, so the most excellent Responders are We’.

Then Abu Abdullah^{asws} said: ‘Rasool-Allah^{saww} was saying: ‘Yes, You^{azwj} are the Best of the Responders, and the best of the ones supplicated to, and best of the ones asked from’.

(Say), ‘I ask You^{azwj} by the Light of Your^{azwj} Face, and I ask You^{azwj} by Your^{azwj} Might, and Your^{azwj} Power, and Your^{azwj} Compulsion, and I ask You^{azwj} by Your^{azwj} Kingdom, and Your^{azwj} Fortified Shield, and by Your^{azwj} Grip, and Your^{azwj} Elements, all of them, and by the right of Muhammad^{saww}, and by the right of the successors^{as} after Muhammad^{saww}, that You^{azwj} should Send Salawāt upon Muhammad^{saww} and the Progeny^{asws} of Muhammad^{saww}, and that You^{azwj} should Do such and such with me’⁵⁵.

20. عَنْهُ، عَنْ بَعْضِ أَصْحَابِهِ، عَنْ حُسَيْنِ بْنِ عُمَارَةَ، عَنْ حُسَيْنِ بْنِ أَبِي سَعِيدٍ الْمُكَارِيِّ وَجْهِهِ بْنِ أَبِي جَهْمَةَ، عَنْ أَبِي جَعْفَرٍ — رَجُلٍ مِنْ أَهْلِ الْكُوفَةِ كَانَ يَعْرِفُ بِكُنْيَتِهِ — قَالَ: قُلْتُ لِأَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ: عَلِّمْنِي دُعَاءً أَدْعُو بِهِ، فَقَالَ: «نَعَمْ، قُلْ: يَا مَنْ أَرْجُوهُ لِكُلِّ خَيْرٍ، وَيَا مَنْ آمَنَ سَخَطُهُ عِنْدَ كُلِّ عَثْرَةٍ، وَيَا مَنْ يُعْطِي بِالْقَلِيلِ الْكَثِيرَ، يَا مَنْ أَعْطَى مَنْ سَأَلَهُ تَحَنُّنًا مِنْهُ وَرَحْمَةً، يَا مَنْ أَعْطَى مَنْ لَمْ يَسْأَلْهُ وَلَمْ يَعْرِفْهُ، صَلِّ عَلَى مُحَمَّدٍ وَآلِ مُحَمَّدٍ، وَأَعْطِنِي بِمَسْأَلَتِي مِنْ جَمِيعِ خَيْرِ الدُّنْيَا وَجَمِيعِ خَيْرِ الْآخِرَةِ، فَإِنَّهُ غَيْرُ مَنْقُوصٍ مَا أَعْطَيْتَنِي، وَزِدْنِي مِنْ سَعَةِ فَضْلِكَ يَا كَرِيمٌ».

From him, from one of his companions, from Husayn Bin Umara, from Husayn Bin Abu Saeed Al Mukary and Jahm Bin Abu Jahma, from Abu Ja'far, a man from the people of Al Kufa who is well-known by his teknonym, said,

‘I said to Abu Abdullah^{asws}, ‘Teach me a supplication I can supplicate with’. So he^{asws} said: ‘Yes, say,

‘O the One I can hope to for every goodness, and O the One I can be safe from His^{azwj} Wrath during every stumble, and O the One Who Gives a lot due to a little, O the One Who Give to the one who asks Him^{azwj} as a Compassion from Him^{azwj} and a Mercy. O the One who Gives to the one who does not (even) ask Him^{azwj} and does not know Him^{azwj}! Send Salawāt upon Muhammad^{saww} and the Progeny^{asws} of Muhammad^{saww}, and Give me due to my asking, from the entirety of goodness of the world and the entirety of the goodness of the Hereafter, for it is without a deficient what You^{azwj} have already Given me, and Increase it for me from the Expansiveness of Your^{azwj} Grace, O Benevolent!’⁵⁶.

21. وَعَنْهُ، رَفَعَهُ إِلَى أَبِي جَعْفَرٍ عَلَيْهِ السَّلَامُ: أَنَّهُ عَلَّمَ أَخَاهُ عَبْدَ اللَّهِ بْنَ عَلِيٍّ هَذَا الدُّعَاءَ: «اللَّهُمَّ ارْفَعْ ظَنِّي صَاعِدًا، وَلَا تَطْمَعْ فِيَّ عَدُوًّا وَلَا حَاسِدًا، وَاحْفَظْنِي قَائِمًا وَقَاعِدًا، وَيَقْظَانَ وَرَاقِدًا؛ اللَّهُمَّ اغْفِرْ لِي وَارْحَمْنِي، وَاهْدِنِي سَبِيلَكَ الْآقُومَ، وَقِنِي حَرَّ جَهَنَّمَ، وَاحْطُطْ عَنِّي الْمَغْرَمَ وَالْمَأْتَمَ، وَاجْعَلْنِي مِنْ خَيْرِ خِيَارِ الْعَالَمِ».

And from him,

(It has been narrated) raising it to Abu Ja'far^{asws} that he^{asws} taught his brother Abdullah Bin Ali, this supplication:

‘O Allah^{azwj}! Raise my thinking upwards and do not Let them covet me, neither an enemy nor an envying one, and Protect me standing, and sitting, and Wake us up (awake) and sleeping. O Allah^{azwj}! Forgive (my sins) for me,

and have Mercy on me, and Guide me to Your^{azwj} Way, the Straight, and Save me from the heat of Hell, and Shake off the creditors and the sins from me, and Make me to be from the best of choicest of the world'.⁵⁷

22. مُحَمَّدٌ بْنُ يَحْيَى، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ، عَنْ الْحُسَيْنِ بْنِ سَعِيدٍ، عَنْ عُثْمَانَ بْنِ عِيسَى، وَهَارُونَ بْنِ خَارِجَةَ، قَالَ: سَمِعْتُ أَبَا عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ يَقُولُ: «أَرْحَمَنِي مِمَّا لَأُطَاقَةَ لِي بِهِ، وَلَأَصْبِرَ لِي عَلَيْهِ».

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Al Husayn Bin Saeed, from Usman Bin Isa and Haroun Bin Kharjat who said,

'I heard Abu Abdullah^{asws} saying:

'Have Mercy on me^{asws} from what there is no strength for me with I, nor any patience for me^{asws} upon it'.⁵⁸

23. عَنْهُ، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ، عَنْ الْحُسَيْنِ بْنِ سَعِيدٍ، عَنِ النَّضْرِ بْنِ سُوَيْدٍ، عَنْ ابْنِ سِنَانٍ، عَنْ حَفْصٍ، عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ، قَالَ: قُلْتُ لَهُ: عَلِّمْنِي دُعَاءً، فَقَالَ: «فَإِنَّ أَنْتَ عَنْ دُعَاءِ الْإِلْحَاحِ؟» قَالَ: قُلْتُ: وَمَا دُعَاءُ الْإِلْحَاحِ؟

فَقَالَ: «اللَّهُمَّ رَبَّ السَّمَاوَاتِ السَّعَةِ وَمَا بَيْنَهُنَّ، وَرَبَّ الْعَرْشِ الْعَظِيمِ، وَرَبَّ جِبْرِئِيلَ وَمِيكَائِيلَ وَإِسْرَافِيلَ، وَرَبَّ الْقُرْآنِ الْعَظِيمِ، وَرَبَّ مُحَمَّدٍ خَاتَمِ النَّبِيِّينَ، إِنِّي أَسْأَلُكَ بِالَّذِي تَقُومُ بِهِ السَّمَاءُ، وَبِهِ تَقُومُ الْأَرْضُ، وَبِهِ تَفْرُقُ بَيْنَ الْجَمْعِ، وَبِهِ تَجْمَعُ بَيْنَ الْمَتَفَرِّقِ، وَبِهِ تَرْزُقُ الْأَحْيَاءَ، وَبِهِ أَحْصَيْتَ عَدَدَ الرِّمَالِ، وَوَزَنَ الْجِبَالِ، وَكَيْلَ الْبُحُورِ؛ ثُمَّ تُصَلِّيَ عَلَى مُحَمَّدٍ وَآلِ مُحَمَّدٍ، ثُمَّ تَسْأَلُهُ حَاجَتَكَ، وَآلَحَ فِي الطَّلَبِ».

From him, from Ahmad Bin Muhammad, from Al Husayn Bin Saeed, from Al Nazar Bin Suweyd, from Ibn Sinan, from Hafs, from Muhammad Bin Muslim who said,

'I said to him^{asws}, 'Teach me a supplication'. So he^{asws} said: 'So where are you from the supplication of the urgency?' I said, 'And what is the supplication of the urgency?'

So he^{asws} said: '(say), 'O Allah^{azwj}! Lord^{azwj} of the seven skies and what is between these, and Lord^{azwj} of the Magnificent Throne, and Lord^{azwj} of Jibraeel^{as}, and Mikaeel^{as}, and Israfeel^{as}, and Lord^{azwj} of the Magnificent Quran, and Lord^{azwj} of Muhammad^{saww}, the last of the Prophets^{as}! I ask You^{azwj} by which You^{azwj} are Regulating the sky, and by which You^{azwj} are Regulating the earth, and by it You^{azwj} are Separating the gathered ones, and by it You^{azwj} are Gathering the separated ones; and by it You^{azwj} are Sustaining the living beings, and by it You^{azwj} are Counting the grains of sand, and the weight of the mountains, and the measurement of the oceans'.

Then you should send Salawāt upon Muhammad^{saww} and the Progeny^{asws} of Muhammad^{saww}. Then you should ask Him^{azwj} your need, and be insistent in the seeking'.⁵⁹

Ali Bin Ibrahim, from his father, from Al Hassan Bin Ali, from Karram, from Ibn Abu Yafour,

24. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنِ الْحَسَنِ بْنِ عَلِيٍّ، عَنْ كَرَامٍ، عَنْ ابْنِ أَبِي يَعْفُورٍ: عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ: أَنَّهُ كَانَ يَقُولُ: «اللَّهُمَّ أَمَلًا قَلْبِي حَبًّا لَكَ، وَخَشْيَةً مِنْكَ، وَتَصَدِّقًا وَإِيمَانًا بِكَ، وَفِرْقًا مِنْكَ، وَشَوْقًا إِلَيْكَ، يَا ذَا الْجَلَالِ وَالْإِكْرَامِ، اللَّهُمَّ حَبِّبْ إِلَيَّ لِقَاءَكَ، وَاجْعَلْ لِي فِي لِقَائِكَ خَيْرَ الرَّحْمَةِ وَالْبَرَكَةِ، وَأَلْحِقْنِي بِالصَّالِحِينَ، وَلَا تُؤَخِّرْنِي مَعَ الْأَشْرَارِ، وَأَلْحِقْنِي بِصَالِحٍ مِنْ مَضَى، وَاجْعَلْنِي مَعَ صَالِحٍ مِنْ بَقِي، وَخُذْ بِي سَبِيلَ الصَّالِحِينَ، وَأَعِنِّي عَلَى نَفْسِي بِمَا تُعِينُ بِهِ الصَّالِحِينَ عَلَى أَنْفُسِهِمْ، وَلَا تُرِدَّنِي فِي سُوءِ اسْتِنْقَذْتَنِي مِنْهُ، يَا رَبَّ الْعَالَمِينَ، أَسْأَلُكَ إِيْمَانًا لَا أَجَلَ لَهُ دُونَ لِقَائِكَ، تُحِينِي وَتُمِيتُنِي عَلَيْهِ، وَتَبْعُنِي عَلَيْهِ إِذَا بَعَثْتَنِي، وَابْرَأَ قَلْبِي مِنَ الرِّيَاءِ وَالسُّمْعَةِ وَالشُّكِّ فِي دِينِكَ.

اللَّهُمَّ أَعْظِنِي نَصْرًا فِي دِينِكَ، وَقُوَّةً فِي عِبَادَتِكَ، وَفَهْمًا فِي خَلْقِكَ، وَكَفْلَيْنِ مِنْ رَحْمَتِكَ، وَبَيْضَ وَجْهِي بِنُورِكَ، وَاجْعَلْ رَغْبَتِي فِيمَا عِنْدَكَ، وَتَوْفِيَّ فِي سَبِيلِكَ عَلَى مِلَّتِكَ وَمِلَّةِ رَسُولِكَ.

اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنَ الْكَسَلِ وَالْهَرَمِ وَالْجُبْنِ وَالْبَخْلِ وَالْغَفْلَةِ وَالْقَسْوَةِ وَالْفَتْرَةِ وَالْمَسْكَنَةِ، وَأَعُوذُ بِكَ يَا رَبِّ مِنْ نَفْسٍ لَا تَشْبَعُ، وَمِنْ قَلْبٍ لَا يَخْشَعُ، وَمِنْ دُعَاءٍ لَا يُسْمَعُ، وَمِنْ صَلَاةٍ لَا تَنْفَعُ، وَأَعِذْ بِكَ نَفْسِي وَأَهْلِي وَذُرِّيَّتِي مِنَ الشَّيْطَانِ الرَّجِيمِ.

اللَّهُمَّ إِنَّهُ لَا يُجِيرُنِي مِنْكَ أَحَدٌ، وَلَا أَجِدُ مِنْ دُونِكَ مُلْتَحِدًا، فَلَا تَخْذُلْنِي، وَلَا تُرِدَّنِي فِي هَلَكَةٍ، وَلَا تُرِدَّنِي بِعَذَابٍ، أَسْأَلُكَ الثَّبَاتَ عَلَى دِينِكَ، وَالتَّصَدِيقَ بِكِتَابِكَ، وَاتِّبَاعَ رَسُولِكَ. اللَّهُمَّ اذْكُرْنِي بِرَحْمَتِكَ، وَلَا تَذْكُرْنِي بِخَطِيئَتِي، وَتَقَبَّلْ مِنِّي، وَزِدْنِي مِنْ فَضْلِكَ، إِنِّي إِلَيْكَ رَاغِبٌ.

اللَّهُمَّ اجْعَلْ ثَوَابَ مَنْطِقِي وَثَوَابَ مَجْلِسِي رِضَاكَ عَنِّي، وَاجْعَلْ عَمَلِي وَدُعَائِي خَالصًا لَكَ، وَاجْعَلْ ثَوَابِي الْجَنَّةِ بِرَحْمَتِكَ، وَاجْمَعْ لِي جَمِيعَ مَا سَأَلْتُكَ، وَزِدْنِي مِنْ فَضْلِكَ، إِنِّي إِلَيْكَ رَاغِبٌ.

اللَّهُمَّ غَارَتِ النُّجُومُ، وَنَامَتِ الْعُيُونُ، وَأَنْتَ الْحَيُّ الْقَيُّومُ، لَا يُؤَارِي مِنْكَ لَيْلٌ سَاجٍ، وَلَا سَمَاءٌ ذَاتُ أَبْرَاجٍ، وَلَا أَرْضٌ ذَاتُ مِهَادٍ، وَلَا بَحْرٌ لُجِّيٌّ، وَلَا ظُلُمَاتٌ بَعْضُهَا فَوْقَ بَعْضٍ، تَذُلُّ الرِّحْمَةَ عَلَى مَنْ تَشَاءُ مِنْ خَلْقِكَ، تَعْلَمُ خَائِنَةَ الْأَعْيُنِ وَمَا تُخْفِي الصُّدُورُ، أَشْهَدُ بِمَا شَهِدْتَ بِهِ عَلَى نَفْسِكَ، وَشَهِدْتَ مَلَائِكَتُكَ وَأَوَّلُو الْعِلْمِ، لِإِلَهِ إِلَّا أَنْتَ الْعَزِيزُ الْحَكِيمُ، وَمَنْ لَمْ يَشْهَدْ عَلَى مَا شَهِدْتَ بِهِ عَلَى نَفْسِكَ، وَشَهِدْتَ مَلَائِكَتُكَ وَأَوَّلُو الْعِلْمِ، فَاتَّكَبَ شَهَادَتِي مَكَانَ شَهَادَتِهِمْ

اللَّهُمَّ أَنْتَ السَّلَامُ، وَمِنْكَ السَّلَامُ، أَسْأَلُكَ يَا ذَا الْجَلَالِ وَالْإِكْرَامِ، أَنْ تَفُكَّ رَقَبَتِي مِنَ النَّارِ

.«

(It has been narrated) from Abu Abdullah^{asws}, that he^{asws} used to recite (the following supplication):

‘O Allah^{azwj}! Fill my heart with love for You^{azwj}, and humbleness from You^{azwj}, and ratification and Eman in You^{azwj}, and distinction from You^{azwj}, and desire to You^{azwj}, O the One with the Majesty and the Benevolence!

O Allah^{azwj}! Cause me to love meeting You^{azwj}, and Make for me, during Your^{azwj} meeting, best of the Mercy and the Blessings, and Join me with the righteous ones and do not Delay me with the evil ones, and Join me with the righteous ones of the past and Make me to be with the righteous ones who remain, and Take me to the way of the righteous ones, and Assist me upon myself with what You^{azwj} Assisted the righteous ones upon themselves, and do not Repel me to be in evil but You^{azwj} would be Rescuing me from it.

O Lord^{azwj} of the worlds! I ask You^{azwj} for Eman there being nor reason for it except Meeting You^{azwj}, Causing me to live, and Causing me to die upon it, and Resurrecting me upon it when You^{azwj} do Resurrect me, and free my heart from the show-off, and to be heard of, and the doubts in Your^{azwj} Religion. O Allah^{azwj}! Give me victory in Your^{azwj} Religion, and strength to be in Your^{azwj} worship, and understanding in Your^{azwj} creation, and two portion from Your^{azwj} Mercy (57: 28), and Whiten my face with Your^{azwj} Noor (Light), and Make my desire to be in what is with You^{azwj}, and Cause me to pass away being in Your^{azwj} Way, upon Your^{azwj} Religion, and Religion of Your^{azwj} Rasool^{saww}.

O Allah^{azwj}! I seek Refuge with You^{azwj} from the laziness, and the infirmity (of old age), and the cowardice, and the stinginess, and the neglect-fullness, and the cruelty, and the weakness, and the destitution. And I seek Refuge with You^{azwj}, O Lord^{azwj}, from a self not being satiated, and from a heart not fearing, and from a supplication not being heard, and from a Salāt not being beneficial. And I seek Refuge with You^{azwj} for myself^{asws}, and my^{asws} family, and my^{asws} offspring, from the Pelted Satan^{la}.

O Allah^{azwj}! It is such that no one can Rescue me from You^{azwj}, and I cannot find anyone as a Shelter besides You^{azwj}. Therefore, do not Abandon me, and do not Repel me to be in destruction, nor Repel me to be in a Punishment. I ask You^{azwj} of the steadfastness upon Your^{azwj} Religion, and the ratification of Your^{azwj} Book, and following of Your^{azwj} Rasool^{saww}. O Allah^{azwj}! Remember me by Your^{azwj} Mercy, and do not Remember me with my mistakes, and Accept from me, and increase for me from Your^{azwj} Grace, I am being hopeful to You^{azwj}.

O Allah^{azwj}! Make the Reward of my^{asws} speaking, and the Reward for my sitting as being Your^{azwj} Pleasure from me, and Make my deeds and my supplication to be sincerely for You^{azwj}, and Make my Reward to be the Paradise by Your^{azwj} Mercy,

and Make to be for me the entirety of what I am asking You^{azwj} for, and Increase it for me from Your^{azwj} Grace, I am being hopeful to You^{azwj}.

O Allah^{azwj}! The stars have disappeared, and the eyes are sleeping, and You^{azwj} are the Living, the Eternal. Neither is the dark night hidden from

You^{azwj}, nor is the sky with the constellations, nor the earth with the flatness, nor the unfathomable ocean, nor the darkness on top of each other. You^{azwj} Bestow the Mercy upon the one whom You^{azwj} so Desire to from Your^{azwj} creatures. You^{azwj} Know the betrayal of the eyes and what the chests conceal.

I testify with what You^{azwj} Testified with upon Yourself^{azwj}, and Your^{azwj} Angels testified with, and the ones with the knowledge, that, there is no god except You^{azwj}, the Mighty, the Wise; and the ones who do not testify with what You^{azwj} Testified with upon Yourself^{azwj} and (what) Your^{azwj} Angels testified with, and (what) the ones with the knowledge (testified with), so Write my testimony in place of their testimonies.

O Allah^{azwj}! You^{azwj} are the (source of) the Peace and from You^{azwj} is the Peace. I ask You^{azwj}, O One with the Majesty and the Benevolence, that You^{azwj} Liberate my neck from the Fire'.⁶⁰

25. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنْ ابْنِ مَحْبُوبٍ، عَنْ مُحَمَّدِ بْنِ يَحْيَى الْخَنَعَمِيِّ: عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ، قَالَ: «إِنَّ أَبَا ذَرٍّ أَتَى رَسُولَ اللَّهِ ﷺ وَمَعَهُ جَبْرِئِيلُ عَلَيْهِ السَّلَامُ فِي صُورَةِ دَحْيَةِ الْكَلْبِيِّ وَقَدْ اسْتَخْلَاهُ رَسُولُ اللَّهِ ﷺ، فَلَمَّا رَأَاهُمَا انْصَرَفَ عَنْهُمَا، وَلَمْ يَقْطَعْ كَلَامَهُمَا، فَقَالَ جَبْرِئِيلُ عَلَيْهِ السَّلَامُ: يَا مُحَمَّدُ، هَذَا أَبُو ذَرٍّ قَدْ مَرَّ بِنَا وَلَمْ يُسَلِّمْ عَلَيْنَا، أَمَا لَوْ سَلَّمَ لَرَدَدْنَا عَلَيْهِ؟ يَا مُحَمَّدُ، إِنَّ لَهُ دُعَاءً يَدْعُو بِهِ مَعْرُوفًا عِنْدَ أَهْلِ السَّمَاءِ، فَسَلِّمْ عَنْهُ إِذَا عَرَجْتَ إِلَى السَّمَاءِ.

فَلَمَّا ارْتَفَعَ جَبْرِئِيلُ جَاءَ أَبُو ذَرٍّ إِلَى النَّبِيِّ ﷺ، فَقَالَ لَهُ رَسُولُ اللَّهِ ﷺ: مَا مَنَعَكَ — يَا أَبَا ذَرٍّ — أَنْ تَكُونَ سَلَّمْتَ عَلَيْنَا حِينَ مَرَرْتَ بِنَا؟

فَقَالَ: ظَنَنْتُ — يَا رَسُولَ اللَّهِ — أَنَّ الَّذِي كَانَ مَعَكَ دَحْيَةَ الْكَلْبِيِّ قَدْ اسْتَخْلَيْتَهُ لِبَعْضِ شَأْنِكَ، فَقَالَ: ذَاكَ جَبْرِئِيلُ عَلَيْهِ السَّلَامُ يَا أَبَا ذَرٍّ، وَقَدْ قَالَ: أَمَا لَوْ سَلَّمَ عَلَيْنَا لَرَدَدْنَا عَلَيْهِ. فَلَمَّا عَلِمَ أَبُو ذَرٍّ أَنَّهُ كَانَ جَبْرِئِيلُ عَلَيْهِ السَّلَامُ، دَخَلَهُ مِنَ النَّدَامَةِ — حَيْثُ لَمْ يُسَلِّمْ عَلَيْهِ — مَا شَاءَ اللَّهُ. فَقَالَ لَهُ رَسُولُ اللَّهِ ﷺ: مَا هَذَا الدُّعَاءُ الَّذِي تَدْعُو بِهِ؟ فَقَدْ أَخْبَرَنِي جَبْرِئِيلُ عَلَيْهِ السَّلَامُ أَنَّ لَكَ دُعَاءً تَدْعُو بِهِ مَعْرُوفًا فِي السَّمَاءِ.

فَقَالَ: نَعَمْ يَا رَسُولَ اللَّهِ، أَقُولُ: اللَّهُمَّ إِنِّي أَسْأَلُكَ الْإِيمَانَ بِكَ، وَالتَّصَدِيقَ بِنَبِيِّكَ، وَالْعَافِيَةَ مِنْ جَمِيعِ الْبَلَاءِ، وَالشُّكْرَ عَلَى الْعَافِيَةِ، وَالْغِنَى عَنْ شِرَارِ النَّاسِ».

Ali Bin Ibrahim, from his father, from Ibn Mahboub, from Muhammad Bin Yahya Al Khas'amy,

(It has been narrated) from Abu Abdullah^{asws} having said: 'Abu Zarra came over to the Prophet^{saww}, and with him^{saww} was Jibraeel^{as} in the image of Dihyat Al Kalby (name of a man), and Rasool-Allah^{saww} had isolated with him^{as}. So when he (Abu Zarra) saw them^{asws}, here turned away from the two of them^{asws}, and did not cut off their^{asws} conversation. So Jibraeel^{as} said: 'O Muhammad^{saww}! This is Abu Zarra who has passed by us^{asws} and did not greet upon us^{asws}. But, had here greeted, we^{asws} would have returned the greeting

upon himra. O Muhammad^{saww}! For himra there is a supplication here tends to supplicate with which is well-known among the inhabitants of the sky, therefore ask himra about it, when Ira ascend to the sky’.

So when Jibraeel^{as} ascended, Abu Zarra came over to the Prophet^{saww}. So Rasool-Allah^{saww} said to him^{as}: ‘What prevented you, O Abu Zarra, from greeting upon us^{asws} when you passed by us^{asws}?’ So here said: ‘Ira thought, O Rasool-Allah^{saww}, that who was with you^{saww}, Dihyat Al-Kalby, you^{saww} had isolated with him for one of your^{saww} matters’. So he^{saww} said: ‘That was Jibraeel^{as}, O Abu Zarra, and he^{as} said: ‘But, had here greeted, we^{asws} would have returned the greeting upon himra’.

So when Abu Zarra came to know that it was Jibraeel^{as}, regret entered upon himra why here did not greet upon him^{as}, for as long as Allah^{azwj} so Desired. So Rasool-Allah^{saww} said to him: ‘What is this supplication which you tend to supplicate with, for Jibraeel^{as} informed me^{saww} that there is a supplication with you, which you^{as} tend to supplicate with which is well-known in the sky?’

So here said: ‘Yes, O Rasool-Allah^{saww}! Ira say,

‘O Allah^{azwj}! I ask You^{azwj} for the safety and the Eman in You^{azwj}, and the ratification with Your^{azwj} Prophet^{saww}, and the well-being from the entirety of the affliction, and the gratefulness upon the well-being, and the needlessness from the evil people’.⁶¹

26. عَلِيٌّ، عَنْ أَبِيهِ، عَنْ ابْنِ مَجْبُوبٍ، عَنْ هِشَامِ بْنِ سَالِمٍ، عَنْ أَبِي حَمْزَةَ، قَالَ: أَخَذْتُ هَذَا الدُّعَاءَ عَنْ أَبِي جَعْفَرٍ مُحَمَّدِ بْنِ عَلِيٍّ عَلَيْهِ السَّلَامُ، قَالَ: وَكَانَ أَبُو جَعْفَرٍ عَلَيْهِ السَّلَامُ يُسَمِّيهِ الْجَامِعَ: «بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ، أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ، وَأَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ، آمَنْتُ بِاللَّهِ، وَبِجَمِيعِ رُسُلِهِ، وَبِجَمِيعِ مَا أَنْزَلَ بِهِ عَلَى جَمِيعِ الرُّسُلِ، وَأَنَّ وَعْدَ اللَّهِ حَقٌّ، وَلِقَاءُهُ حَقٌّ، وَصَدَقَ اللَّهُ، وَبَلَغَ الْمُرْسَلُونَ، وَالْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ، وَسُبْحَانَ اللَّهِ كُلَّمَا سَبَّحَ اللَّهُ شَيْءٌ، وَكَمَا يُحِبُّ اللَّهُ أَنْ يُسَبَّحَ، وَالْحَمْدُ لِلَّهِ كُلَّمَا حَمِدَ اللَّهُ شَيْءٌ، وَكَمَا يُحِبُّ اللَّهُ أَنْ يُحْمَدَ، وَلَا إِلَهَ إِلَّا اللَّهُ كُلَّمَا هَلَّلَ اللَّهُ شَيْءٌ، وَكَمَا يُحِبُّ اللَّهُ أَنْ يُهَلَّلَ، وَاللَّهُ أَكْبَرُ كُلَّمَا كَبَّرَ اللَّهُ شَيْءٌ، وَكَمَا يُحِبُّ اللَّهُ أَنْ يُكَبَّرَ.

اللَّهُمَّ إِنِّي أَسْأَلُكَ مَفَاتِيحَ الْخَيْرِ، وَخَوَاتِيمَهُ، وَسَوَائِغَهُ، وَفَوَائِدَهُ، وَبَرَكَاتِهِ، وَمَا بَلَغَ عِلْمُهُ عِلْمِي، وَمَا قَصَرَ عَنْ إِحْصَائِهِ حِفْظِي.

اللَّهُمَّ أَنْهَجْ لِي أَسْبَابَ مَعْرِفَتِهِ، وَافْتَحْ لِي أَبْوَابَهُ، وَغَشِّنِي بِرَكَاتِ رَحْمَتِكَ، وَمَنْ عَلَيَّ بَعْضَةٌ عَنِ الْإِرَالَةِ عَنْ دِينِكَ، وَطَهَّرْ قَلْبِي مِنَ الشَّكِّ، وَلَاتَشْغَلْ قَلْبِي بِدُنْيَايَ، وَعَاجِلِ مَعَاشِي عَنْ آجِلِ نَوَابِ آخِرَتِي، وَاشْغَلْ قَلْبِي بِحِفْظِ مَا لَاتَقْبَلُ مِنْ جَهْلِهِ، وَذَلِّلْ لِكُلِّ خَيْرٍ لِسَانِي، وَطَهَّرْ قَلْبِي مِنَ الرِّيَاءِ، وَلَاتُجْرِهِ فِي مَفَاصِلِي، وَاجْعَلْ عَمَلِي خَالِصًا لَكَ.

اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنَ الشَّرِّ وَأَنْوَاعِ الْفَوَاحِشِ كُلِّهَا — ظَاهِرَهَا وَبَاطِنَهَا وَغَفْلَاتِهَا — وَجَمِيعِ مَا يُرِيدُنِي بِهِ الشَّيْطَانُ الرَّجِيمُ، وَمَا يُرِيدُنِي بِهِ السُّلْطَانُ الْعَنِيدُ، مِمَّا أَحْطَتْ بِعِلْمِهِ، وَأَنْتَ الْقَادِرُ عَلَى صَرْفِهِ عَنِّي.

اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنْ طَوَارِقِ الْجِنِّ وَالْإِنْسِ، وَزَوَابِعِهِمْ، وَبَوَائِقِهِمْ، وَمَكَايِدِهِمْ، وَمَشَاهِدِ الْفَسَقَةِ مِنَ الْجِنِّ وَالْإِنْسِ، وَأَنْ أُسْتَزَلَ عَنْ دِينِي، فَتُفْسِدَ عَلَيَّ آخِرَتِي، وَأَنْ يَكُونَ ذَلِكَ مِنْهُمْ ضَرَرًا عَلَيَّ فِي مَعَاشِي، أَوْ يَعْزِضَ بِلَاءٌ يُصِيبُنِي مِنْهُمْ لِقُوَّةٍ لِي بِهِ، وَلَأَصْبِرَ لِي عَلَى احْتِمَالِهِ، فَلَا تَبْتَلِنِي يَا إِلَهِي، بِمُقَاسَاتِهِ؛ فَيَمْنَعَنِي ذَلِكَ عَنْ ذِكْرِكَ، وَيَشْغَلَنِي عَنْ عِبَادَتِكَ؛ أَنْتَ الْعَاصِمُ الْمَانِعُ الدَّافِعُ، الْوَاقِي مِنْ ذَلِكَ كُلِّهِ.

أَسْأَلُكَ اللَّهُمَّ الرَّفَاهِيَةَ فِي مَعِيشَتِي مَا أَبْقَيْتَنِي، مَعِيشَةً أَقْوَى بِهَا عَلَى طَاعَتِكَ، وَأَبْلَغُ بِهَا رِضْوَانِكَ، وَأَصْبِرُ بِهَا إِلَى دَارِ الْحَيَوَانِ غَدًا، وَلَأَتَرْزُقَنِي رِزْقًا يُطْعِمُنِي، وَلَا تَبْتَلِنِي بِفَقْرٍ أَشْقَى بِهِ مُضِيقًا عَلَيَّ، أَعْطِنِي حِطًّا وَافِرًا فِي آخِرَتِي، وَمَعَاشًا وَاسِعًا هَنِئًا مَرِيئًا فِي دُنْيَايَ، وَلَأَتَجْعَلَ الدُّنْيَا عَلَيَّ سِجْنًا، وَلَأَتَجْعَلَ فِرَاقَهَا عَلَيَّ حُزْنًا، أَجْرِنِي مِنْ فِتْنَتِهَا، وَاجْعَلْ عَمَلِي فِيهَا مَقْبُولًا، وَسَعْيِي فِيهَا مَشْكُورًا.

اللَّهُمَّ وَمَنْ أَرَادَنِي بِسُوءٍ فَأَرِدْهُ بِمِثْلِهِ، وَمَنْ كَادَنِي فِيهَا فَكَدْهُ، وَاصْرِفْ عَنِّي هَمَّ مَنْ أَدْخَلَ عَلَيَّ هَمَّهُ، وَأَمْكُرْ بِمَنْ مَكَرَ بِي؛ فَإِنَّكَ خَيْرُ الْمَاكِرِينَ، وَافْقًا عَنِّي عُيُونَ الْكَفَرَةِ الظُّلْمَةِ، وَالطُّغَاةَ الْحَسَدَةَ

اللَّهُمَّ وَأَنْزِلْ عَلَيَّ مِنْكَ سَكِينَةً، وَاللِّسَنِي دِرْعَكَ الْحَصِينَةَ، وَاحْفَظْنِي بِسِتْرِكَ الْوَاقِي، وَجَلِّلْنِي عَافِيَتِكَ النَّافِعَةِ، وَصَدِّقْ قَوْلِي وَفَعَالِي، وَبَارِكْ لِي فِي وَلَدِي وَأَهْلِي وَمَالِي.

اللَّهُمَّ مَا قَدَّمْتُ وَمَا أَخَّرْتُ وَمَا أَغْفَلْتُ وَمَا تَعَمَّدْتُ وَمَا تَوَانَيْتُ وَمَا أَعْلَنْتُ وَمَا أَسْرَرْتُ، فَاعْفِرْهُ لِي يَا أَرْحَمَ الرَّاحِمِينَ «.

Ali, from his father, from Ibn Mahboub, from Hisham Bin Salim,

(It has been narrated) from Abu Hamza who said, 'I took this supplication from Abu Ja'far^{asws} Muhammad Bin Ali^{asws}, and Abu Ja'far^{asws} used to call it, 'The Comprehensive'.

In the Name of Allah^{azwj} the Beneficent, the Merciful. I testify that there is no god except Allah^{azwj}, Alone, there being no associate for Him^{azwj}. And I testify that Muhammad^{saww} is His^{azwj} servant and His^{azwj} Rasool^{saww}. I believe in Allah^{azwj} and in the entirety of His^{azwj} Rasool^{as}, and in the entirety of what He^{azwj} Revealed with upon the entirety of the Rasools^{as}, and that the Promise of Allah^{azwj} is True, and His^{azwj} Meeting is True, and Allah^{azwj} Spoke the Truth and the Mursil Prophets^{as} delivered (the Message).

And the Praise is for Allah^{azwj}, Lord^{azwj} of the worlds, and Glory be to Allah^{azwj} every time something Glorifies Allah^{azwj}, and just as Allah^{azwj} Loves that He^{azwj} be Glorified. And the Praise is for Allah^{azwj} every time something

praises Him^{azwj}, and just as He^{azwj} Loves that He^{azwj} be Glorified. And there is no god except Allah^{azwj} every time something Extols the Oneness of Allah^{azwj}, and just as Allah^{azwj} Loves that He^{azwj} be Extolled. And Allah^{azwj} is the Greatest, every time something exclaims the Greatness of Allah^{azwj} and just as Allah^{azwj} Loves that His^{azwj} Greatness be exclaimed.

O Allah^{azwj}! I ask You^{azwj} for the opening of the goodness, and for its completion, and for its pleasures, and its benefits, and I Blessings, and what my knowledge reaches it, and what my memory falls short of its counting. O Allah^{azwj}! Draw closer to me the causes for its recognition, and Open its doors for me, and Overwhelm me with the Blessings of Your^{azwj} Mercy, and Bestow upon me the infallibility from the decline from Your^{azwj} Religion.

And Purify my heart from the doubts, and do not Let my heart be pre-occupied with my world and my immediate life from the deferred Rewards of my Hereafter, and Pre-occupy my heart with the preservation of what is not Acceptable from me from being ignorant of it, and Humble my tongue for every goodness, and Purify my heart from the showing off, and do not Cause it (showing off) to flow in my joints, and Make my deeds to be sincerely for You^{azwj}.

O Allah^{azwj}! I seek Refuge with You^{azwj} from the evil and the varieties of the immoralities, all of them, its apparent ones and its hidden ones, and its neglectful ones, and the entirety of what the Pelted Satan^{la} intends me with, and what the obstinate ruling authorities intend me with from what his knowledge encompasses, and You^{azwj} are Able upon Exchanging it from me.

O Allah^{azwj}! I seek Refuge with You^{azwj} from the ways of the Jinn and the human beings, and their furies, and their noisy disputes, and their plots, and facing the mischief from the Jinn and the human beings and that they would waver me from my Religion so they would spoil my Hereafter upon me, and that would happen to be harmful upon me during my life-time, or they would present an affliction to hit me from them, there neither being any strength for me with it nor patience for me upon bearing it.

Therefore, do not Try me, O my God, with its sizes so that would prevent me from remembering You^{azwj} and pre-occupy me from worshipping You^{azwj}. You^{azwj} are the Rescuer, the Defender, the Repeller, the Saver from all of that. I ask You^{azwj}, O Allah^{azwj}, for the ease in my living for what remains of my life-time, I can strengthen by being upon Your^{azwj} obedience, and reach Your^{azwj} Pleasure by it, and by it I can come to the House of (eternal) living tomorrow.

And do not Grace me with such a sustenance which would cause me to transgress, and nor Try me with poverty which I would be miserable with, being constrained upon me. Give me an abundant share in my Hereafter, and a capacious living, welcoming, pleasant in my world, and do not Make the world to be a prison upon me, nor Making its separation upon me to be a grief. Rescue me from its strife and Make my deeds therein to be Acceptable, and my striving in it to be grateful.

O Allah^{azwj}! And the one who intends evil with me, Return it to him with the like of it, and the one who plots against me therein, so Plot (against) him, and Exchange from me its worries from entering upon me, and Plan against the one who plans against me, for You^{azwj} are the Best of the planners, and

Blind from me the eyes of the disbelievers, and the oppressors, and the arrogant ones, and the envious ones.

O Allah^{azwj}! And Send down the tranquillity upon me, from You^{azwj}, and Clothe me with Your^{azwj} Fortified Shield, and Protect me with Your^{azwj} Defensive Veil, and Wrap me with Your^{azwj} goodly beneficial health, and Ratify my words and my deeds, and Bless for me regarding my children, and my family, and my wealth.

O Allah^{azwj}! Whatever I have sent forward, and whatever I have delayed, and whatever I neglected, and whatever I deliberated, and whatever I slackened, and whatever I (did) publicly, and whatever I (did) privately, so Forgive it for me, O Most Merciful of the merciful ones!”⁶²

27. أَبُو عَلِيٍّ الْأَشْعَرِيُّ، عَنْ مُحَمَّدِ بْنِ عَبْدِ الْجَبَّارِ، عَنْ صَفْوَانَ بْنِ يَحْيَى، عَنِ الْعَلَاءِ بْنِ رَزِينٍ، عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ، عَنْ أَبِي جَعْفَرٍ عليه السلام، قَالَ: «قُلِ: اللَّهُمَّ أَوْسِعْ عَلَيَّ فِي رِزْقِي، وَامْدُدْ لِي فِي عُمْرِي، وَاعْفِرْ لِي ذَنْبِي، وَاجْعَلْ لِي مِمَّنْ تَنْتَصِرُ بِهِ لِدِينِكَ، وَلَا تَسْتَبْدِلْ بِي غَيْرِي.»

Abu Ali Al Ashary, from Muhammad Bin Abdul Jabbar, from Safwan Bin Yahya, from Al A'ala Bin Razeyn, from Muhammad Bin Muslim,

(It has been narrated) from Abu Ja'far^{asws} having said: ‘Say, ‘O Allah^{azwj}! Expand upon me regarding my sustenance, and Extend to me regarding my life-span, and Forgive my sins for me, and Make me to be from the one whom You^{azwj} would be Helping Your^{azwj} Religion with’”⁶³

28. مُحَمَّدُ بْنُ يَحْيَى، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ، عَنْ مُحَمَّدِ بْنِ سَنَانَ، عَنْ يَعْقُوبَ بْنِ شُعَيْبٍ، عَنْ أَبِي عَبْدِ اللَّهِ عليه السلام: أَنَّهُ كَانَ يَقُولُ: «يَا مَنْ يَشْكُرُ الْيَسِيرَ، وَيَعْفُو عَنِ الْكَثِيرِ، وَهُوَ الْغَفُورُ الرَّحِيمُ، اغْفِرْ لِي الذُّنُوبَ الَّتِي ذَهَبَتْ لَدَتْهَا، وَبَقِيَتْ تَبَعَتْهَا.»

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Muhammad Bin Sinan, from Yaqoub Bin Shuayb,

(It has been narrated) from Abu Abdullah^{asws}, that he^{asws} was saying: ‘O the One Who Thanks for the less, and Forgives from the more, and He^{azwj} is the Forgiving, the Merciful. Forgive my sins for me whose pleasure has (already) gone, and there remains its consequence’”⁶⁴

29. وَبِهَذَا الْإِسْنَادِ، عَنْ يَعْقُوبَ بْنِ شُعَيْبٍ، عَنْ أَبِي عَبْدِ اللَّهِ عليه السلام، قَالَ: كَانَ مِنْ دُعَائِهِ يَقُولُ: «يَا نُورُ يَا قُدُّوسُ، يَا أَوَّلَ الْأَوَّلِينَ، وَيَا آخِرَ الْآخِرِينَ، يَا رَحْمَانُ يَا رَحِيمُ، اغْفِرْ لِي الذُّنُوبَ الَّتِي تُغَيِّرُ النَّعَمَ، وَاغْفِرْ لِي الذُّنُوبَ الَّتِي تُحِلُّ النَّقَمَ، وَاغْفِرْ لِي الذُّنُوبَ الَّتِي تَهْتِكُ الْعِصْمَ، وَاغْفِرْ لِي الذُّنُوبَ الَّتِي تُنْزِلُ الْبَلَاءَ، وَاغْفِرْ لِي الذُّنُوبَ الَّتِي تُدِيلُ الْأَعْدَاءَ، وَاغْفِرْ لِي الذُّنُوبَ الَّتِي تُعَجِّلُ الْفَنَاءَ، وَاغْفِرْ لِي الذُّنُوبَ الَّتِي تَقْطَعُ الرَّجَاءَ، وَاغْفِرْ لِي الذُّنُوبَ الَّتِي تُظْلِمُ الْهَوَاءَ، وَاغْفِرْ لِي الذُّنُوبَ الَّتِي تَكْشِفُ الْغَطَاءَ، وَاغْفِرْ لِي الذُّنُوبَ الَّتِي تُرَدُّ الدُّعَاءَ، وَاغْفِرْ لِي الذُّنُوبَ الَّتِي تُرَدُّ غَيْثَ السَّمَاءِ.»

And by this chain, from Yaqoub Bin Shuayb,

(It has been narrated) from Abu Abdullah^{asws}, said: ‘It was from his^{asws} supplications, that he^{asws} was saying: ‘O Light! O Holy! O First of the foremost ones and O Last of the latter ones! O Beneficent! O Merciful! Forgive for me the sins which change the Bounties, and Forgive for me the sins which bring down the calamities, and Forgive for me the sins which rupture the defences, and Forgive for me the sins which bring down the afflictions, and Forgive for me the sins which assist the enemies, and Forgive for me the sins which hasten the perishing, and Forgive for me the sins which cut-off the hopes, and Forgive for me the sins which darken the atmosphere, and Forgive for me the sins which uncover the cover, and Forgive for me the sins which repel the supplications, and Forgive for me the sins which repel the rains of the sky’⁶⁵

30. عَنْهُ، عَنْ مُحَمَّدِ بْنِ سِنَانٍ، عَنْ يَعْقُوبَ بْنِ شُعَيْبٍ: عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ: « يَا عُدَّتِي فِي كُرْبَتِي، وَيَا صَاحِبِي فِي شِدَّتِي، وَيَا وَلِيَّيَ فِي نِعْمَتِي، وَيَا غِيَاثِي فِي رَغْبَتِي » قَالَ: « وَكَانَ مِنْ دُعَاءِ أَمِيرِ الْمُؤْمِنِينَ عَلَيْهِ السَّلَامُ: اللَّهُمَّ كَتَبْتَ الْأَثَارَ، وَعَلِمْتَ الْأَخْبَارَ، وَاطَّلَعْتَ عَلَى الْأَسْرَارِ، فَحَلَلْتَ بَيْنَنَا وَبَيْنَ الْقُلُوبِ، فَالَسَّرْتَ عِنْدَكَ عِلَانِيَةً، وَالْقُلُوبُ إِلَيْكَ مُفَضَّةٌ، وَإِنَّمَا أَمْرُكَ لَشَيْءٍ إِذَا أَرَدْتَهُ أَنْ تَقُولَ لَهُ: كُنْ فَيَكُونُ، فَقُلْ بِرَحْمَتِكَ لَطَاعَتِكَ أَنْ تَدْخُلَ فِي كُلِّ عُضْوٍ مِنْ أَعْضَائِي، وَلَاتُفَارِقْنِي حَتَّى أَلْقَاكَ، وَقُلْ بِرَحْمَتِكَ لِمَعْصِيَتِكَ أَنْ تَخْرُجَ مِنْ كُلِّ عُضْوٍ مِنْ أَعْضَائِي، فَلَا تَقْرِبْنِي حَتَّى أَلْقَاكَ، وَارْزُقْنِي مِنَ الدُّنْيَا، وَزَهِّدْنِي فِيهَا، وَلَا تَزَوِّهَا عَنِّي وَرَغْبَتِي فِيهَا يَا رَحْمَانُ ».

From him, from Muhammad Bin Sinan, from Yaoub Bin Shuayb,

(It has been narrated) from Abu Abdullah^{asws} having said: ‘O my^{asws} Aider during my^{asws} complains, and my^{asws} Companions during my^{asws} difficulties, and O my^{asws} Guardian in my^{asws} Bounties, and O my^{asws} Helper during my^{asws} wishes!’.

He^{asws} said: ‘And it was from the supplications of Amir Al-Momineen^{asws}: ‘(Say), ‘O Allah^{azwj}! You^{azwj} Write down the impacts, and Know the information, and are Notified upon the secrets. You^{azwj} are Situated between us and the hearts, therefore the secret with You^{azwj} is open, and the hearts are broken up to You^{azwj}, and rather Your^{azwj} Command for something when You^{azwj} Intend it is that You^{azwj} are Saying to it: “Be”, so it comes into being.

So, Say with Your^{azwj} Mercy to Your^{azwj} obedience to enter into every part of my body parts, and not to separate from me until I meet You^{azwj}. And Say with Your^{azwj} Mercy to Your^{azwj} disobedience that it should exit from every part of my body parts, so it would not come near me until I meet You^{azwj}; and Grace me from the world, and Cause me to be ascetic therein, and not to impede me and my wishes therein, O Beneficent!’⁶⁶

31. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنْ ابْنِ مَحْبُوبٍ، عَنْ الْعَلَاءِ بْنِ رَزِينَ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ سَيَّابَةَ، قَالَ: أَعْطَانِي أَبُو عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ هَذَا الدُّعَاءَ: « الْحَمْدُ لِلَّهِ وَلِيِّ الْحَمْدِ وَأَهْلِهِ وَمُنْتَهَاهُ وَمَحَلُّهُ، أَخْلَصَ مِنْ وَحْدِهِ، وَاهْتَدَى مِنْ عِبْدِهِ، وَفَازَ مِنْ أَطَاعِهِ، وَأَمِنَ الْمُعْتَصِمِ بِهِ.

اللَّهُمَّ يَا ذَا الْجُودِ وَالْمَجْدِ، وَالثَّنَاءِ الْجَمِيلِ وَالْحَمْدِ، أَسْأَلُكَ مَسْأَلَةً مِنْ خَضَعَ لَكَ بَرَقِبَتَهُ، وَرَغِمَ لَكَ أَنْفُهُ، وَعَفَرَ لَكَ وَجْهَهُ، وَذَلَّلَ لَكَ نَفْسَهُ، وَفَاضَتْ مِنْ خَوْفِكَ دُمُوعُهُ، وَتَرَدَّدَتْ عِبْرَتُهُ، وَاعْتَرَفَ لَكَ بِذُنُوبِهِ، وَفَضَحَتْ عَنْكَ خَطِيئَتَهُ، وَشَانَتْهُ عَنْكَ جَرِيرَتُهُ، وَضَعُفَتْ عَنْكَ ذَلِكَ قُوَّتُهُ، وَقَلَّتْ حِيلَتُهُ، وَانْقَطَعَتْ عَنْهُ أَسْبَابُ خِدَائِعِهِ، وَاضْمَحَلَّ عَنْهُ كُلُّ بَاطِلٍ، وَأَلْجَأَتْهُ ذُنُوبُهُ إِلَى ذُلِّ مَقَامِهِ بَيْنَ يَدَيْكَ، وَخُضُوعِهِ لَدَيْكَ، وَابْتِهَالِهِ إِلَيْكَ.

أَسْأَلُكَ اللَّهُمَّ سُؤَالَ مَنْ هُوَ بِمَنْزِلَتِهِ، أَرْغَبُ إِلَيْكَ كَرَغِبَتِهِ، وَأَتَضَرَّعُ إِلَيْكَ كَتَضَرُّعِهِ، وَابْتِهَالُ إِلَيْكَ كَأَشَدِّ ابْتِهَالِهِ.

اللَّهُمَّ فَارْحَمِ اسْتِكَانَةَ مَنْطِقِي، وَذُلَّ مَقَامِي وَمَجْلِسِي وَخُضُوعِي إِلَيْكَ بِرَقِبَتِي؛ أَسْأَلُكَ اللَّهُمَّ الْهُدَى مِنَ الضَّلَالَةِ، وَالْبَصِيرَةَ مِنَ الْعَمَى، وَالرُّشْدَ مِنَ الْغَوَايَةِ؛ وَأَسْأَلُكَ اللَّهُمَّ أَكْثَرَ الْحَمْدِ عِنْدَ الرَّخَاءِ، وَأَجْمَلَ الصَّبْرِ عِنْدَ الْمُصِيبَةِ، وَأَفْضَلَ الشُّكْرِ عِنْدَ مَوْضِعِ الشُّكْرِ، وَالتَّسْلِيمَ عِنْدَ الشُّبُهَاتِ.

وَأَسْأَلُكَ الْقُوَّةَ فِي طَاعَتِكَ، وَالضَّعْفَ عَنْ مَعْصِيَتِكَ، وَالْهَرَبَ إِلَيْكَ مِنْكَ، وَالتَّقَرُّبَ إِلَيْكَ رَبِّ لِتَرْضَى، وَالتَّحَرِّيَ لِكُلِّ مَا يُرْضِيكَ عَنِّي فِي إِسْخَاطِ خَلْقِكَ؛ التَّمَسَّاسَ لِرِضَاكَ. رَبِّ، مَنْ أَرْجُوهُ إِنْ لَمْ تَرْحَمْنِي؟ أَوْ مَنْ يَعُودُ عَلَيَّ إِنْ أَقْصَيْتَنِي؟ أَوْ مَنْ يَنْفَعُنِي عَفْوُهُ إِنْ عَاقَبْتَنِي؟ أَوْ مَنْ أَمْلُ عَطَايَاهُ إِنْ حَرَمْتَنِي؟ أَوْ مَنْ يَمْلِكُ كَرَامَتِي إِنْ أَهَنْتَنِي؟ أَوْ مَنْ يَضُرُّنِي هَوَانُهُ إِنْ أَكْرَمْتَنِي؟

رَبِّ، مَا أَسْوَأَ فِعْلِي! وَأَقْبَحَ عَمَلِي! وَأَقْسَى قَلْبِي! وَأَطْوَلَ أَمَلِي! وَأَقْصَرَ أَجَلِي! وَأَجْرَانِي عَلَى عَصِيَانٍ مِنْ خَلْقِي!

رَبِّ، وَمَا أَحْسَنَ بِلَاءِكَ عِنْدِي! وَأَظْهَرَ نِعْمَاكَ عَلَيَّ! كَثُرَتْ عَلَيَّ مِنْكَ النِّعَمُ فَمَا أَحْصِيهَا، وَقَلَّ مِنِّي الشُّكْرُ فِيمَا أَوْلَيْتَنِيهِ، فَبَطَرْتُ بِالنِّعَمِ، وَتَعَرَّضْتُ لِلنِّقَمِ، وَسَهَوْتُ عَنْ الذِّكْرِ، وَرَكِبْتُ الْجَهْلَ بَعْدَ الْعِلْمِ، وَحَزْتُ مِنَ الْعَدْلِ إِلَى الظُّلْمِ، وَجَاوَزْتُ الْبِرَّ إِلَى الْإِثْمِ، وَصَرْتُ إِلَى الْهَرَبِ مِنَ الْخَوْفِ وَالْحُزْنِ، فَمَا أَصْغَرَ حَسَنَاتِي وَأَقْلَهَا فِي كَثْرَةِ ذُنُوبِي! وَمَا أَكْثَرَ ذُنُوبِي وَأَعْظَمَهَا عَلَى قَدْرِ صِغَرِ خَلْقِي وَضَعْفِ رُكْنِي!

رَبِّ، وَمَا أَطْوَلَ أَمَلِي فِي قِصَرِ أَجَلِي! وَأَقْصَرَ أَجَلِي فِي بُعْدِ أَمَلِي! وَمَا أَقْبَحَ سَرِيرَتِي فِي عِلَانِيَّتِي!

رَبِّ، لَأُحِجَّةَ لِي إِنْ احْتَجَجْتُ، وَلَأُعْذِرَ لِي إِنْ اعْتَذَرْتُ، وَلَأَشْكُرَ عِنْدِي إِنْ ابْتُلِيتُ، وَأُولِيتُ إِنْ لَمْ تُعْنِي عَلَى شُكْرٍ مَا أُولِيتُ.

رَبِّ، مَا أَحَفَّ مِيزَانِي غَدًا إِنْ لَمْ تُرَحِّحْهُ! وَأَزَلَّ لِسَانِي إِنْ لَمْ تُثَبِّتْهُ! وَأَسْوَدَ وَجْهِي إِنْ لَمْ تُبَيِّضْهُ!

رَبِّ، كَيْفَ لِي بِذُنُوبِي الَّتِي سَلَفَتْ مِنِّي قَدْ هَدَّتْ لَهَا أَرْكَانِي؟
رَبِّ، كَيْفَ أَطْلُبُ شَهَوَاتِ الدُّنْيَا وَأَبْكِي عَلَى خِيَّتِي فِيهَا وَلَأَبْكِي وَتَشْتَدُّ حَسْرَاتِي عَلَى عَصِيَانِي وَتَفْرِيطِي؟

رَبِّ، دَعَنْتِي دَوَاعِي الدُّنْيَا، فَأَجَبْتَهَا سَرِيعًا، وَرَكَنْتُ إِلَيْهَا طَائِعًا، وَدَعَنْتِي دَوَاعِي الْآخِرَةِ، فَتَبَطَّتْ عَنْهَا، وَأَبْطَأْتُ فِي الْإِجَابَةِ وَالْمُسَارَعَةِ إِلَيْهَا، كَمَا سَارَعْتُ إِلَى دَوَاعِي الدُّنْيَا وَحُطَّامِهَا الْهَامِدِ، وَهَشِيمِهَا الْبَائِدِ، وَسَرَابِهَا الْذَاهِبِ.

رَبِّ، خَوْفَتِي وَشَوْقَتِي، وَاحْتَجَجْتُ عَلَى بَرْقِي، وَكَفَلْتُ لِي بِرِزْقِي، فَأَمِنْتُ خَوْفَكَ، وَتَبَطَّطْتُ عَنْ تَشْوِيقِكَ، وَلَمْ أَتَّكِلْ عَلَى ضَمَانِكَ، وَتَهَاوَنْتُ بِاحْتِجَاجِكَ.

اللَّهُمَّ فَاجْعَلْ أَمْنِي مِنْكَ فِي هَذِهِ الدُّنْيَا خَوْفًا، وَحَوْلَ تَبْطِطِي شَوْقًا، وَتَهَاوُنِي بِحُجَّتِكَ فَرَقًا مِنْكَ، ثُمَّ رَضِّنِي بِمَا قَسَمْتَ لِي مِنْ رِزْقِكَ، يَا كَرِيمُ، أَسْأَلُكَ بِاسْمِكَ الْعَظِيمِ رِضَاكَ عِنْدَ السَّخَطَةِ، وَالْفَرَجَةِ عِنْدَ الْكُرْبَةِ، وَالنُّورِ عِنْدَ الظُّلْمَةِ، وَالْبَصِيرَةِ عِنْدَ تَشْبِهِ الْفِتْنَةِ.

رَبِّ، اجْعَلْ جُنَّتِي مِنْ خَطَايَايَ حَصِينَةً، وَدَرَجَاتِي فِي الْجَنَانِ رَفِيعَةً، وَأَعْمَالِي كُلَّهَا مُتَقَبَّلَةً، وَحَسَنَاتِي مُضَاعَفَةً زَاكِيَةً، وَأَعُوذُ بِكَ مِنَ الْفِتَنِ كُلِّهَا مَا ظَهَرَ مِنْهَا وَمَا بَطَنَ، وَمِنْ رَفِيعِ الْمَطْعَمِ وَالْمَشْرَبِ، وَمِنْ شَرِّ مَا أَعْلَمُ، وَمِنْ شَرِّ مَا لَأَعْلَمُ، وَأَعُوذُ بِكَ مِنْ أَنْ أَشْتَرِيَ الْجَهْلَ بِالْعِلْمِ، وَالْجَفَاءَ بِالْحِلْمِ، وَالْجَوْرَ بِالْعَدْلِ، وَالْقَطِيعَةَ بِالْبِرِّ، وَالْجَزَعَ بِالصَّبْرِ، وَالْهُدَى بِالضَّلَالَةِ، وَالْكَفْرَ بِالْإِيمَانِ.»

ابْنُ مُحِبُّوبٍ، عَنْ جَمِيلِ بْنِ صَالِحٍ أَنَّهُ ذَكَرَ أَيْضًا مِثْلَهُ. وَذَكَرَ أَنَّهُ دَعَاءُ عَلِيِّ بْنِ الْحُسَيْنِ صَلَوَاتُ اللَّهِ عَلَيْهِمَا، وَزَادَ فِي آخِرِهِ: «أَمِينَ رَبَّ الْعَالَمِينَ».

Ali Bin Ibrahim, from his father, from Ibn Mahboub, from Al A'ala Bin Razeyn, from Abdul Rahman Bin Sayaba who said,

'Abu Abdullah^{asws} gave me this supplication:

'The Praise is for Allah^{azwj} the Sovereign of the Praise, and its Rightful, and its End-point, and its (rightful) Place. He (became) sincere, the one who professed His^{azwj} Oneness, and Guided was the one who worshipped Him^{azwj}, and successful was the one who obeyed Him^{azwj}, and secured was the one who attached himself with Him^{azwj}.

O Allah^{azwj}! O One with the Benevolence, and the Glory, and the Laudation, and the Beauty, and the Praise! I ask You^{azwj} by a (manner of) asking of the one who has humbled to You^{azwj} with his neck, and rubbed his nose (in the ground) for You^{azwj}, and covered his face (in dust) for You^{azwj}, and disgraced himself to You^{azwj}, and his tears flowed from Your^{azwj} fear, and repeatedly was his crying, and acknowledged to You^{azwj} of his sins, and

exposed his mistakes in Your^{azwj} Presence, and reflected his audacity in Your^{azwj} Presence, and his strength weakend during that in Your^{azwj} Presence, and scarce were his strategies, and the reasons of his deception were cut off from him, and every falsehood has wasted away from him, and his sins have compelled him to a lowly place in front of You^{azwj}, and his humbleness to You^{azwj}, and his invocation to You^{azwj}.

I ask You^{azwj}, O Allah^{azwj}, a (manner of) asking of the one who is at his status of wishing to You^{azwj} like his desire and is desperate to You^{azwj} like his desperation, and is invoking to You^{azwj} with intense invocation. O Allah^{azwj}! Have Mercy on the complacency of my speaking, and the lowliness of my position and my sitting, and by humbleness to You^{azwj} with my neck. I ask You^{azwj}, O Allah^{azwj}, for the Guidance from the straying, and the insight from the blindness, and the righteous Guidance from the temptations.

And I ask You^{azwj} for the frequency of the Praise during the prosperity and the beautiful patience during the difficulties, and the best gratefulness during the place of the thankfulness, and the submission during the confusioin. And I ask You^{azwj} for the strength in obeying You^{azwj}, and the weakness from disobeying You^{azwj}, and the fleeing towards You^{azwj} from You^{azwj}, and the nearness to You^{azwj} Lord^{azwj}, in order for me to be pleased and investigate for everything what would Please You^{azwj} from me in agering Your^{azwj} creatures seeking Your^{azwj} Pleasure.

Lord^{azwj}! Whom can I hope to if You^{azwj} do not have Mercy on me, or who would be cordial upon me if You^{azwj} were to Exclude me, or whose pardon would benefit me if You^{azwj} were to Punish me, or whose gifts can I have expectancy for if You^{azwj} were to Deprive me, or who could control my prestige if You^{azwj} were to Degrade me, or whose degradation would harm me if You^{azwj} were to Honour me.

Lord^{azwj}! How evil are my deeds, and how ugly are my deeds, and how harsh is my heart, and how long-term are my works and how short is my term (life-span), and these have made me to be audacious upon disobeying the One^{azwj} Who Created me.

Lord^{azwj}! And how good is Your^{azwj} affliction with me, and the manifestation of Your^{azwj} Bounties upon me. Abundant upon me are the the Bounties from You^{azwj}, and I cannot (even) count them, and the gratefulness from me is little regarding what I have been Given, so I was exulted with the Bounties and exposed myself to the afflictions, and forgot from the Remembrance, and rode the ignorance after having the knowledge, and panicked from the justice to the oppression, and exceeded the righteousness to the sinning, and came to be in the fleeing from the fear and the grief.

So how small are my good deeds and its scarcity regarding the abundance of my sinning, and how more are my sins and grievous upon the measurement of the smallness of my stature, and weakness of my limbs.

Lord^{azwj}! And how long-term are my works during the shortness of my term (life-span), and short is my term regarding the remoteness of (the completion) of my workds, and how ugly is my secretive deeds and my public ones.

Lord^{azwj}! There is no argument (left) for me that I can argue with, nor is there any excuse for me that I can offer as an excuse, nor is there any

gratefulness with me if I were to be Tried and Given if You^{azwj} do not Assist upon the thanking of what I have been Given.

Lord^{azwj}! How light would be my scale tomorrow if You^{azwj} do not Toggle it (in my favour), and how wavering is my tongue if You^{azwj} do not Affirm it, and how black is my face if You^{azwj} do not Whiten it.

Lord^{azwj}! How would it be for me with my sins which have have been committed in the past from me, that have crushed my limbs?

Lord^{azwj}! How can I seek the lustful desires of the world and cry upon my defeat regarding (achieving) these, and I do not cry while my regrets have intensified upon my disobedience and my audaciousness?

Lord^{azwj}! The temptations of the world invited me, so I responded to these quickly and turned towards these willingly, and the temptations of the Hereafter invited me, so I stayed steadfastly away from these and was complacent in the response and being quick towards these, just as I had quickly gone to the temptations of the world and its lifeless debris, and its transitory vanities, and its disappearing mirages.

Lord^{azwj}! You^{azwj} Frightened me, and Argued against me of my slavery, and Guaranteed for me with my sustenance, but I felt safe from Your^{azwj} fear, and remained steadfast from Your Encouragement and did not rely upon Your^{azwj} Guarantee and took lightly with Your^{azwj} Arguments.

O Allah^{azwj}! Hasten my security from You^{azwj} in this world from the fear and horrors which have demoralized my desires and made me take lightly with Your^{azwj} Arguments separating from You^{azwj}, then (Please Help) me with what You^{azwj} have Apportioned for me from Your^{azwj} sustenance.

O Benevolent! O Benevolent! I ask You^{azwj} by Your^{azwj} Magnificent Name, of Your^{azwj} Pleasure during the anger, and the relief dueing the worries, and the Light during the darkness, and the insight during the confusion of the strife.

Lord^{azwj}! Make my shield to be fortified from my mistakes, and my Levels in the Gardens to be elevated, and my works, all of them, as being Acceptable, and my good deeds to be multiplied, purifying. And I seek Refuge with You^{azwj} from the strife, all of them, what is apparent from it and what is hidden, and from the lifting of the foods and the drinks, and from the evil of what I know and from the evil of what I do not know. And I seek Refuge with You^{azwj} from buying the ignorance with the knowledge, and the disloyalty with the forbearance, and the tyranny with the justice, and the cutting off of relationships with the righteousness, and the panic with the patience, and the Guidance with the straying, and the disbelief with the Eman”.

Ibn Mahboub, from Jameel Bin Salih, that he mentioned as well (a Hadeeth) similar to it, and mentioned that is it a supplication of Ali^{asws} Bin Al-Husayn^{asws}, and there was an increase at the end of it of, ‘Ameen, Lord^{azwj} of the worlds’’.⁶⁷

32. ابنُ محبوب، قال: حَدَّثَنَا نُوحُ أَبُو الْيَقْظَانِ: عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ، قَالَ: « ادْعُ

بِهَذَا الدُّعَاءِ: اللَّهُمَّ إِنِّي أَسْأَلُكَ بِرَحْمَتِكَ الَّتِي لَا تَنَالُ مِنْكَ إِلَّا بِرِضَاكَ، وَالْخُرُوجَ مِنْ جَمِيعِ

مَعَاصِيكَ، وَالْدُّخُولَ فِي كُلِّ مَا يُرْضِيكَ، وَالنَّجَاةَ مِنْ كُلِّ وَرْطَةٍ، وَالْمَخْرَجَ مِنْ كُلِّ كَبِيرَةٍ
 أَتَى بِهَا مِنِّي عَمْدٌ، أَوْ زَلَّ بِهَا مِنِّي خَطَأٌ، أَوْ خَطَرَ بِهَا عَلَيَّ خَطَرَاتُ الشَّيْطَانِ
 أَسْأَلُكَ خَوْفًا تُوقِفُنِي بِهِ عَلَى حُدُودِ رِضَاكَ، وَتَشَعُّبُ بِهِ عَنِّي كُلَّ شَهْوَةٍ خَطَرَ بِهَا هَوَايَ،
 وَاسْتَنْزَلَ بِهَا رَأْيِي لِيَجَاوِزَ حَدَّ حَلَالِكَ
 أَسْأَلُكَ اللَّهُمَّ الْآخِذَ بِأَحْسَنِ مَا تَعْلَمُ، وَتَرِكَ سَيِّئِ كُلِّ مَا تَعْلَمُ، أَوْ أَخْطَأُ مِنْ حَيْثُ لَا
 أَعْلَمُ، أَوْ مِنْ حَيْثُ أَعْلَمُ.

أَسْأَلُكَ السَّعَةَ فِي الرِّزْقِ، وَالزُّهْدَ فِي الْكَفَافِ، وَالْمَخْرَجَ بِالْبَيَانِ مِنْ كُلِّ شُبْهَةٍ،
 وَالصَّوَابَ فِي كُلِّ حُجَّةٍ، وَالصَّدَقَ فِي جَمِيعِ الْمَوَاطِنِ، وَإِنْصَافَ النَّاسِ مِنْ نَفْسِي فِيمَا عَلَيَّ
 وَلِي، وَالتَّذَلُّلَ فِي إِعْطَاءِ النِّصْفِ مِنْ جَمِيعِ مَوَاطِنِ السَّخَطِ وَالرِّضَا، وَتَرِكَ قَلِيلَ الْبَغْيِ وَكَثِيرِهِ
 فِي الْقَوْلِ مِنِّي وَالْفِعْلِ، وَتَمَامَ نِعْمَتِكَ فِي جَمِيعِ الْأَشْيَاءِ، وَالشُّكْرَ لَكَ عَلَيْهَا لِكَيْ تَرْضَى
 وَبَعْدَ الرِّضَا.

وَأَسْأَلُكَ الْخَيْرَ فِي كُلِّ مَا يَكُونُ فِيهِ الْخَيْرُ بِمِيسُورِ الْأُمُورِ كُلِّهَا، لِابْتِعَاسِهَا يَا كَرِيمُ،
 يَا كَرِيمُ، يَا كَرِيمُ

وَأَفْتَحْ لِي بَابَ الْأَمْرِ الَّذِي فِيهِ الْعَافِيَةُ وَالْفَرَجُ، وَافْتَحْ لِي بَابَهُ، وَيَسِّرْ لِي مَخْرَجَهُ ؛ وَمَنْ
 قَدَّرْتَ لَهُ عَلَيَّ مَقْدَرَةً مِنْ خَلْقِكَ، فَخُذْ عَنِّي بِسْمَعِهِ وَبَصَرِهِ وَلِسَانَهُ وَيَدَهُ، وَخُذْهُ عَنْ يَمِينِهِ
 وَعَنْ يَسَارِهِ، وَمَنْ خَلَفَهُ وَمِنْ قُدَامِهِ، وَامْنَعُهُ أَنْ يَصِلَ إِلَيَّ بِسُوءٍ ؛ عَزَّ جَارُكَ، وَجَلَّ ثَنَاءُ
 وَجْهِكَ، وَلِلَّهِ غَيْرُكَ، أَنْتَ رَبِّي، وَأَنَا عَبْدُكَ.

اللَّهُمَّ أَنْتَ رَجَائِي فِي كُلِّ كَرْبَةٍ، وَأَنْتَ ثِقَتِي فِي كُلِّ شِدَّةٍ، وَأَنْتَ لِي فِي كُلِّ أَمْرٍ نَزَلَ
 بِي ثِقَةٌ وَعُدَّةٌ، فَكَمْ مِنْ كَرْبٍ — يَضَعُفُ عَنْهُ الْفُؤَادُ، وَتَقْلُ فِيهِ الْحِيلَةُ، وَيَشْمَتُ فِيهِ الْعَدُوُّ،
 وَتَعْيَا فِيهِ الْأُمُورُ — أَنْزَلْتَهُ بِكَ، وَشَكَوْتُهُ إِلَيْكَ، رَاغِبًا إِلَيْكَ فِيهِ عَمَّنْ سِوَاكَ، قَدْ فَرَجْتَهُ
 وَكَفَيْتَهُ، فَأَنْتَ وَلِيُّ كُلِّ نِعْمَةٍ، وَصَاحِبُ كُلِّ حَاجَةٍ، وَمُنْتَهَى كُلِّ رَغْبَةٍ ؛ فَلَكَ الْحَمْدُ كَثِيرًا،
 وَلَكَ الْمَنْ فَاضِلًا ».

Ibn Mahboub said, 'Nuh Abu Al Yaqzan narrated to us,

(It has been narrated) from Abu Abdullah^{asws} having said: 'Supplicate with this supplication, 'O Allah^{azwj}! I ask You^{azwj} by Your^{azwj} Mercy which cannot be attained from You^{azwj} except by Your^{azwj} Pleasure, and the exiting from the entirety of Your^{azwj} disobedience, and the entering into every thing what Pleases You^{azwj}, and the salvation from every predicament, and the exiting from every major sin indulged in by me deliberately, or an error by me as a mistake, or there was a faltering with it upon by by the insinuations of the Satan^{la}.

I ask You^{azwj} for the fear which I could stop with upon the limits of Your^{azwj} Pleasure, and I can diverge by it from every lustful desire insinuated by my desires, and my opinions would falter by it to exceed the Limit if Your^{azwj} Permissibles.

I ask You^{azwj}, O Allah^{azwj}, for my taking with the good deeds what You^{azwj} Know of and neglecting of my evil deeds all of which You^{azwj} Know of, or my mistakes from where I do not (even) know of, or from where I do know of.

I ask You^{azwj} of the Expansion in the sustenance, and the ascetism in the subsistence, and the coming out from every confusion by the clarity, and the correctness in every argument, and the truthfulness in the entirety of the places, and being fair with the people from myself regarding whatever is against me or for me, and the subservience in the giving of the justice from the entirety of the situations, the anger and the pleasures, and neglecting the lesser rebellions and its more, in the words from me and the deeds, and the completion of Your^{azwj} Bounties in the entirety of the things, and the thanking to You^{azwj} upon it, perhaps You^{azwj} would be Pleased, and after the Pleasure (as well).

And I ask You^{azwj} of the goodness during everythin what is to happen wherein is the goodness with the easy matters, all of them, not by its difficult ones. O Benevolent! O Benevolent! O Benevolent! And Open a door of the matter for me in which is the good health, and the relief; and Open its door for me, and Ease its exit for me.

And the one from Your^{azwj} creatures for whom You^{azwj} have Empowered upon me, so Seize him from me by his hearing, and his sight, and his tongue, and his hands, and Seize him from his right, and from his left, and from behind him, and from his front, and Prevent him from arriving to me with evil.

Mighty is Your^{azwj} Vicinity, and Majestic is Your^{azwj} Laudation of Your^{azwj} Face, and there is no God apart from You^{azwj} my Lord^{azwj}, and I am Your^{azwj} servant.

O Allah^{azwj}! You^{azwj} are my hope in every distress, and You^{azwj} are my reliance in every difficulty, and You^{azwj} are a Reliable one and One can count upon during every matter which descends with me. So how many worries has my heart been weakend from, and the strategies were scarce with regards to it, and the enemies gloated regarding it, and the matters exhausted me during it.

I present them with You^{azwj} and complain of it to You^{azwj}, hoping to You^{azwj} regarding it from the ones besides You^{azwj}, so You^{azwj} Relieve it and Suffice for it, for You^{azwj} are the Guardian of every Bounty, and Owner of every need, and End-point of every wish. So for You^{azwj} is the abundant Praise, and for You^{azwj} is the (Giving of) extra Favours'.⁶⁸

33. عَلِيٌّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنْ ابْنِ أَبِي عَمِيرٍ، عَنْ مَنْصُورِ بْنِ يُونُسَ، عَنْ أَبِي بَصِيرٍ: عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ، قَالَ: «قُلْ: اللَّهُمَّ إِنِّي أَسْأَلُكَ قَوْلَ التَّوَّابِينَ وَعَمَلَهُمْ، وَنُورَ الْأَنْبِيَاءِ وَصِدْقَهُمْ، وَنَجَاةَ الْمُجَاهِدِينَ وَثَوَابَهُمْ، وَشُكْرَ الْمُصْطَفِينَ وَنَصِيحَتَهُمْ، وَعَمَلَ الذَّاكِرِينَ

وَيَقِينَهُمْ، وَإِيمَانَ الْعُلَمَاءِ وَفَقَهُهُمْ، وَتَعْبُدَ الْخَاشِعِينَ وَتَوَاضِعَهُمْ، وَحُكْمَ الْفُقَهَاءِ وَسِيرَتَهُمْ، وَخَشْيَةَ الْمُتَّقِينَ وَرَغْبَتَهُمْ، وَتَصْدِيقَ الْمُؤْمِنِينَ وَتَوَكُّلَهُمْ، وَرَجَاءَ الْمُحْسِنِينَ وَبِرَّهُمْ.

اللَّهُمَّ إِنِّي أَسْأَلُكَ ثَوَابَ الشَّاكِرِينَ، وَمَنْزِلَةَ الْمُقَرَّبِينَ، وَمُرَافَقَةَ النَّبِيِّينَ.

اللَّهُمَّ إِنِّي أَسْأَلُكَ خَوْفَ الْعَامِلِينَ لَكَ، وَعَمَلَ الْخَائِفِينَ مِنْكَ، وَخُشُوعَ الْعَابِدِينَ لَكَ، وَيَقِينَ الْمُتَوَكِّلِينَ عَلَيْكَ، وَتَوَكُّلَ الْمُؤْمِنِينَ بِكَ.

اللَّهُمَّ إِنَّكَ بِحَاجَتِي عَالِمٌ غَيْرُ مُعَلِّمٍ، وَأَنْتَ لَهَا وَاسِعٌ غَيْرُ مُتَكَلِّفٍ، وَأَنْتَ الَّذِي لَا يُحْفِيكَ سَائِلٌ، وَلَا يَنْقُصُكَ نَائِلٌ، وَلَا يَبْلُغُ مَدْحَتَكَ قَوْلٌ قَائِلٌ، أَنْتَ كَمَا تَقُولُ، وَفَوْقَ مَا نَقُولُ.

اللَّهُمَّ اجْعَلْ لِي فَرْجًا قَرِيبًا، وَأَجْرًا عَظِيمًا، وَسِتْرًا جَمِيلًا.

اللَّهُمَّ إِنَّكَ تَعْلَمُ أَنِّي عَلَى ظُلْمِي لِنَفْسِي وَإِسْرَافِي عَلَيْهَا لَمْ أَتَّخِذْ لَكَ ضِدًّا وَلَوْلَدًا، وَلَأَصَاحِبَةً وَلَوْلَدًا.

يَا مَنْ لَا تُغْلِظُهُ الْمَسَائِلُ، يَا مَنْ لَا يَشْغَلُهُ شَيْءٌ عَنْ شَيْءٍ، وَلَا سَمْعٌ عَنْ سَمْعٍ، وَلَا بَصَرٌ عَنْ بَصَرٍ، وَلَا يُبْرِئُهُ إِلَّا حَاحُ الْمَلْحِينِ، أَسْأَلُكَ أَنْ تُفَرِّجَ عَنِّي فِي سَاعَتِي هَذِهِ مِنْ حَيْثُ أَحْتَسِبُ، وَمِنْ حَيْثُ لَا أَحْتَسِبُ، إِنَّكَ تُحْيِي الْعِظَامَ وَهِيَ رَمِيمٌ، وَإِنَّكَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ.

يَا مَنْ قَلَّ شُكْرِي لَهُ فَلَمْ يَحْرَمْنِي، وَعَظُمَتْ خَطِيئَتِي فَلَمْ يَفْضَحْنِي، وَرَأْنِي عَلَى الْمَعَاصِي فَلَمْ يَجْهَنْنِي، وَخَلَقَنِي لِلَّذِي خَلَقَنِي لَهُ، فَصَنَعْتَ غَيْرَ الَّذِي خَلَقَنِي لَهُ، فَنَعَمْ الْمَوْلَى أَنْتَ يَا سَيِّدِي، وَبِئْسَ الْعَبْدُ أَنَا وَجَدْتَنِي، وَنَعَمْ الطَّالِبُ أَنْتَ رَبِّي، وَبِئْسَ الْمَطْلُوبُ أَنَا أَلْفَيْتَنِي ؛ عَبْدُكَ ابْنُ عَبْدِكَ ابْنُ أُمْتِكَ بَيْنَ يَدَيْكَ، مَا شِئْتَ صَنَعْتَ بِي.

اللَّهُمَّ هِدَاةَ الْأَصَوَاتِ، وَسَكْنَةَ الْحَرَكَاتِ، وَخَلَا كُلِّ حَبِيبٍ بِحَبِيبِهِ، وَخَلَوْتَ بِكَ، أَنْتَ الْمَحْبُوبُ إِلَيَّ، فَاجْعَلْ خَلَوَاتِي مِنْكَ اللَّيْلَةَ الْعَتَقَ مِنَ النَّارِ.

يَا مَنْ لَيْسَتْ لِعَالَمٍ فَوْقَهُ صِفَةٌ، يَا مَنْ لَيْسَ لِمَخْلُوقٍ دُونَهُ مَنَّةٌ، يَا أَوَّلَ قَبْلِ كُلِّ شَيْءٍ، وَيَا آخِرَ بَعْدِ كُلِّ شَيْءٍ، يَا مَنْ لَيْسَ لَهُ عُنْصُرٌ، وَيَا مَنْ لَيْسَ لآخِرِهِ فَنَاءٌ، وَيَا أَكْمَلَ مَنَعُوتٍ، وَيَا أَسْمَحَ الْمُعْطِينَ، وَيَا مَنْ يَفْقَهُ بِكُلِّ لُغَةٍ يُدْعَى بِهَا، وَيَا مَنْ عَفُوهُ قَدِيمٌ، وَبَطْشُهُ شَدِيدٌ، وَمُلْكُهُ مُسْتَقِيمٌ، أَسْأَلُكَ بِاسْمِكَ الَّذِي شَافَهُتَ بِهِ مُوسَى، يَا اللَّهُ، يَا رَحْمَانَ، يَا رَحِيمًا، يَا لَإِلَهَ إِلَّا أَنْتَ.

اللَّهُمَّ أَنْتَ الصَّمَدُ، أَسْأَلُكَ أَنْ تُصَلِّيَ عَلَى مُحَمَّدٍ وَآلِ مُحَمَّدٍ، وَأَنْ تُدْخِلَنِي الْجَنَّةَ بِرَحْمَتِكَ.»

Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Mansour Bin Yunus, from Abu Baseer,

(It has been narrated) from Abu Abdullah^{asws} having said: ‘Say, ‘O Allah^{azwj}! I ask You^{azwj} for the words of the repentants and their deeds, and Light of the Prophets^{as} and their^{as} truthfulness, and the salvation of the Mujahideen (soldiers) and their Rewards, and the gratefulness of the Chosen ones and their advice, and the deeds of the Zakireen (Oft-mentioners of Allah^{azwj}) and their conviction, and Eman of the scholar and their understanding, and the worship of the fearful ones and their humbleness, and wisdom of the jurists and their ways, and fear of the pious ones and their wishes, and the ratification of the Momineen and their reliance (upon Allah^{azwj}), and hopes of the good doers and their righteousness.

O Allah^{azwj}! I ask You^{azwj} for the Rewards of the grateful ones, and the status of the ones of Proximity, and the friendship of the Prophets^{as}.

O Allah^{azwj}! I ask You^{azwj} for the fear of the workers for You^{azwj}, and the deeds of the ones fearful from You^{azwj}, and the humbleness of the worshippers to You^{azwj}, and the conviction of the ones relying upon You^{azwj}, and the reliance of the Momineen with You^{azwj}.

O Allah^{azwj}! You^{azwj} are Knowing of my needs without these being made known, and You^{azwj} are Capacious for these without any encumbrance, and You^{azwj} are such that no beggar can Exhaust You^{azwj}, and not attainer can reduce You^{azwj} (of Your^{azwj} resources), and no word of a speaker can reach Your^{azwj} (Rightful) Praise. You^{azwj} are just as You^{azwj} are Saying, and above what we are saying.

O Allah^{azwj}! Make a relief for me to be close-by, and a great Recompense, and a beautiful Veiling. O Allah^{azwj}! You^{azwj} Know that I am upon doing injustice to myself, and my extravagance upon it. I have neither taken to be for You^{azwj}, an opposite, nor a match, nor a female companion nor a son.

O the One Whom the questions do make Him^{azwj} to err! O the One Whom nothing can pre-occupy from anything, nor a hearing from Hearing, nor a sight from Seeing, nor does the insistence of the insisting ones Tire Him^{azwj}. I Ask You^{azwj} that You^{azwj} Relieve from me during this time of mine, from where I am expecting and from where I am not expecting. You^{azwj} will Revive the bones when they are dust, and You are Able upon every thing.

O the One Who received little thanks of mine but did not Deprive me, and grievous were my sins but did not Expose me, and Saw me to be upon the disobedience but did not Confront me, and Created me for which I was Created for, but I did other than what I was Created for. So the Best Master are You^{azwj}, O my Master, and the most evil worshipper am I. You^{azwj} Found me and the Best Seeker are You^{azwj} my Lord^{azwj} and the most evil of the sought ones am I, as You^{azwj} Know me, I am Your^{azwj} servant, and son of Your^{azwj} servant, and son of Your^{azwj} maid, in front of You^{azwj}. Do whatever You^{azwj} so Desire to with me.

O Allah^{azwj}! The voices have subsided, and the movements have settled, and every beloved is alone with his beloved, and You^{azwj} are Alone with me. You^{azwj} are the Beloved to me, therefore Make my being Alone with You^{azwj} at night to be an Emancipation from the Fire.

O the One Who, there is none above Him^{azwj} to describe for the Knowledge! O the One Who, there is no Defender for the creatures besides Him^{azwj}! O the First One before everything, and O the last One after

everything! O the One Who there are no ingredients for Him^{azwj}! O the One Who there is no perishing for His^{azwj} End, and O the One of Complete Attributes, and O Pardoner of the obeying ones, and O the One Who Surpasses with every language supplicated with, and O the One Whose Pardoning is ancient, and His^{azwj} Grip is intense, and His^{azwj} Kingdom is straight.

I ask You^{azwj} by Your^{azwj} Name Which You^{azwj} Faced Musa^{as} with, O Allah^{azwj}, O Beneficent, O Merciful! There is no god except You^{azwj}. O Allah^{azwj}! You^{azwj} are the Last. I ask You^{azwj} that You^{azwj} Send Salawāt upon Muhammad^{saww} and the Progeny^{asws} of Muhammad^{saww}, and that You^{azwj} Enter me into the Paradise by Your^{azwj} Mercy'.⁶⁹

34. مُحَمَّدُ بْنُ يَحْيَى، عَنْ مُحَمَّدِ بْنِ أَحْمَدَ، عَنْ مُحَمَّدِ بْنِ الْوَلِيدِ، عَنْ يُونُسَ، قَالَ: قُلْتُ لِلرُّضَا عَلَيْهِ السَّلَامُ: عَلِّمْنِي دُعَاءً، وَأَوْجِزَ، فَقَالَ: «قُلْ: يَا مَنْ دَلَّنِي عَلَى نَفْسِهِ، وَذَلَّلَ قَلْبِي بِتَصَدِيقِهِ، أَسْأَلُكَ الْأَمْنَ وَالْإِيمَانَ».

Muhammad Bin Yahya, from Muhammad Bin Ahmad, from Muhammad Bin Al Waleed, from Yunus who said,

'I said to Al-Reza^{asws}, 'Teach me a supplication and be brief'. So he^{asws} said: 'Say, 'O One^{azwj} Who Pointed me to Himself^{saww} and Humbled my heart with ratifying Him^{azwj}! I ask You^{azwj} for the safety and the Eman''.⁷⁰

35. عَلِيُّ بْنُ أَبِي حَمْزَةَ، عَنْ بَعْضِ أَصْحَابِهِ: عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ: «أَنَّ رَجُلًا أَتَى أَمِيرَ الْمُؤْمِنِينَ عَلَيْهِ السَّلَامُ، فَقَالَ: يَا أَمِيرَ الْمُؤْمِنِينَ، كَانَ لِي مَالٌ وَرَثَتُهُ، وَلَمْ أَنْفِقْ مِنْهُ دَرَاهِمًا فِي طَاعَةِ اللَّهِ عَزَّ وَجَلَّ، ثُمَّ أَكْتَسَبْتُ مِنْهُ مَالًا، فَلَمْ أَنْفِقْ مِنْهُ دَرَاهِمًا فِي طَاعَةِ اللَّهِ، فَعَلَّمْنِي دُعَاءً يَخْلِفُ عَلَيَّ مَا مَضَى، وَيَغْفِرُ لِي مَا عَمِلْتُ، أَوْ عَمَلًا أَعْمَلُهُ. قَالَ: قُلْ.

قَالَ: وَأَيَّ شَيْءٍ أَقُولُ يَا أَمِيرَ الْمُؤْمِنِينَ؟ قَالَ: قُلْ كَمَا أَقُولُ: يَا نُورِي فِي كُلِّ ظُلْمَةٍ، وَيَا أُنْسِي فِي كُلِّ وَحْشَةٍ، وَيَا رَجَائِي فِي كُلِّ كُرْبَةٍ، وَيَا ثِقَتِي فِي كُلِّ شِدَّةٍ، وَيَا دَلِيلِي فِي الضَّلَالَةِ، أَنْتَ دَلِيلِي إِذَا انْقَطَعَتْ دَلَالَةُ الْأَدْلَاءِ؛ فَإِنَّ دَلَالَتَكَ لَاتَنْقَطِعُ، وَلَا يَضِلُّ مِنْ هَدْيَتِ، أَنْعَمْتَ عَلَيَّ فَأَسْبَغْتَ، وَرَزَقْتَنِي فَوَفَّرْتَ، وَغَذَّيْتَنِي فَأَحْسَنْتَ غِذَائِي، وَأَعْطَيْتَنِي فَأَجَزَلْتَ بِلَا اسْتِحْقَاقٍ لَذَلِكَ يَفْعَلُ مِنِّي، وَلَكِنْ ابْتِدَاءً مِنْكَ لِكَرَمِكَ وَجُودِكَ، فَتَقَوَّيْتُ بِكَرَمِكَ عَلَى مَعَاصِيكَ، وَتَقَوَّيْتُ بِرِزْقِكَ عَلَى سَخَطِكَ، وَأَقْنَيْتَ عُمْرِي فِيمَا لَاتُحِبُّ، فَلَمْ يَمْنَعْكَ جُرْأَتِي عَلَيْكَ، وَرُكُوبِي لِمَا نَهَيْتَنِي عَنْهُ، وَدُخُولِي فِيمَا حَرَمْتَ عَلَيَّ أَنْ عُدْتَ عَلَيَّ بِفَضْلِكَ؛ وَلَمْ يَمْنَعْني حِلْمُكَ عَنِّي، وَعَوْدُكَ عَلَيَّ بِفَضْلِكَ أَنْ عُدْتُ فِي مَعَاصِيكَ؛ فَأَنْتَ الْعَوَادُ بِالْفَضْلِ، وَأَنَا الْعَوَادُ بِالْمَعَاصِي، فَيَا أَكْرَمَ مَنْ أَقْرَّ لَهُ بِذَنْبٍ، وَأَعَزَّ مَنْ خَضَعَ لَهُ بِذُلٍّ، لِكَرَمِكَ أَقَرَّرْتُ بِذَنْبِي، وَلِعِزِّكَ خَضَعْتُ بِذُلِّي، فَمَا أَنْتَ

صَانِعُ بِي فِي كَرَمِكَ ؛ وَ إِقْرَارِي بِذَنْبِي، وَعَزِّكَ، وَخُضُوعِي بِذَلِي: اِفْعَلْ بِي مَا أَنْتَ أَهْلُهُ،
وَلَا تَفْعَلْ بِي مَا أَنَا أَهْلُهُ.»

Ali Bin Hamza, from one of his companions,

(It has been narrated) from Abu Abdullah^{asws} that a man came over to Amir Al-Momineen^{asws} and he said, ‘O Amir Al-Momineen^{asws}! There used to be wealth for me. I had inherited it and did not spend a Dirham from it in the obedience of Allah^{azwj} Mighty and Majestic. Then I earned wealth from it, but I did not spend Dirham from it in the obedience of Allah^{azwj}. So teach me a supplication replacing upon me what is past and He^{azwj} would Forgive me what I have done or work that I am doing’.

He^{asws} said: ‘Say!’ He said, ‘And which thing should I be saying, O Amir Al-Momineen^{asws}?’ He^{asws} said: ‘Say just as I^{asws} am saying: ‘O my Light in every darkness, and O my Comfort in every loneliness, and O my Hope in every distress, and of My Reliance in every difficulty, and O my Direction during the straying! You^{azwj} are my Guidance when the guidance of the guides is cut off, for Your^{azwj} Guidance does not get cut off, nor does he go astray, the one whom You^{azwj} Guide.

You^{azwj} Bestowed upon me, so You^{azwj} were Liberal, and You^{azwj} Graced me sustenance, so You^{azwj} were Ample in provision, and You^{azwj} Fed me with excellent of my food, and You Gave to me, so You^{azwj} (Chose) the best without me being deserving of that by any deed from me, but Initiated from You^{azwj} due to Your^{azwj} Benevolence and Your^{azwj} generosity.

Thus, I was strengthened upon my disobedience due to Your^{azwj} Benevolence, and was strengthened upon Your^{azwj} Wrath by Your^{azwj} sustenance, and I finished my life regarding what You^{azwj} do not Love, but You^{azwj} did not Deprive me despite my audacity to You^{azwj} and my indulging in what You^{azwj} had Forbidden from and my entering into what You^{azwj} had Prohibited upon me, You^{azwj} (still) Returned upon me with Your^{azwj} Grace, and did not Deprive me of Your^{azwj} Forbearance from me and Your^{azwj} Cordiality upon me with Your^{azwj} Grace even when I returned to be in Your^{azwj} disobedience.

So You^{azwj} are the Liberal with the Grace and I am the liberal in my disobedience. So O Benevolent to the one who acknowledges with Him^{azwj}, and Honourable to the one who succumbs to Him^{azwj} with humiliation to Your^{azwj} Benevolence, I hereby acknowledge with my sins and I humble myself to Your^{azwj} Might with my humbleness. So whatever You^{azwj} Do with me in Your^{azwj} Benevolence and my acknowledgement with my sins, and Your^{azwj} Mighty and my subservience with my humiliation, Treat me with what You^{azwj} are Rightful of and do not Treat with me what I am deserving of”.⁷¹

تَمَّ كِتَابُ الدُّعَاءِ، وَيَتْلُوهُ كِتَابُ فَضْلِ الْقُرْآنِ

Notice:

This sentence is not mentioned in Hubeali version. [www. alhassanain.org/english]

Notes

- 1 Al-Kafi V 2 – The Book Of Supplication CH 56 H 1
- 2 Al-Kafi V 2 – The Book Of Supplication CH 56 H 2
- 3 Al-Kafi V 2 – The Book Of Supplication CH 56 H 3
- 4 Al-Kafi V 2 – The Book Of Supplication CH 56 H 4
- 5 Al-Kafi V 2 – The Book Of Supplication CH 56 H 5
- 6 Al-Kafi V 2 – The Book Of Supplication CH 56 H 6
- 7 Al-Kafi V 2 – The Book Of Supplication CH 56 H 7
- 8 Al-Kafi V 2 – The Book Of Supplication CH 56 H 8
- 9 Al-Kafi V 2 – The Book Of Supplication CH 56 H 9
- 10 Al-Kafi V 2 – The Book Of Supplication CH 56 H 10
- 11 Al-Kafi V 2 – The Book Of Supplication CH 56 H 11
- 12 Al-Kafi V 2 – The Book Of Supplication CH 56 H 12
- 13 Al-Kafi V 2 – The Book Of Supplication CH 56 H 13
- 14 Al-Kafi V 2 – The Book Of Supplication CH 56 H 14
- 15 Al-Kafi V 2 – The Book Of Supplication CH 56 H 15
- 16 Al-Kafi V 2 – The Book Of Supplication CH 56 H 16
- 17 Al-Kafi V 2 – The Book Of Supplication CH 56 H 17
- 18 Al-Kafi V 2 – The Book Of Supplication CH 56 H 18
- 19 Al-Kafi V 2 – The Book Of Supplication CH 56 H 19
- 20 Al-Kafi V 2 – The Book Of Supplication CH 57 H 1
- 21 Al-Kafi V 2 – The Book Of Supplication CH 57 H 2
- 22 Al-Kafi V 2 – The Book Of Supplication CH 57 H 3
- 23 Al-Kafi V 2 – The Book Of Supplication CH 57 H 4
- 24 Al-Kafi V 2 – The Book Of Supplication CH 57 H 5
- 25 Al-Kafi V 2 – The Book Of Supplication CH 57 H 6
- 26 Al-Kafi V 2 – The Book Of Supplication CH 57 H 7
- 27 Al-Kafi V 2 – The Book Of Supplication CH 57 H 8
- 28 Al-Kafi V 2 – The Book Of Supplication CH 57 H 9
- 29 Al-Kafi V 2 – The Book Of Supplication CH 57 H 10
- 30 Al-Kafi V 2 – The Book Of Supplication CH 57 H 11
- 31 Al-Kafi V 2 – The Book Of Supplication CH 57 H 12
- 32 Al-Kafi V 2 – The Book Of Supplication CH 57 H 13
- 33 Al-Kafi V 2 – The Book Of Supplication CH 57 H 14
- 34 Al-Kafi V 2 – The Book Of Supplication CH 58 H 1
- 35 Al-Kafi V 2 – The Book Of Supplication CH 59 H 1
- 36 Al-Kafi V 2 – The Book Of Supplication CH 59 H 2
- 37 Al-Kafi V 2 – The Book Of Supplication CH 60 H 1
- 38 Al-Kafi V 2 – The Book Of Supplication CH 60 H 2
- 39 Al-Kafi V 2 – The Book Of Supplication CH 60 H 3
- 40 Al-Kafi V 2 – The Book Of Supplication CH 60 H 4
- 41 Al-Kafi V 2 – The Book Of Supplication CH 60 H 5
- 42 Al-Kafi V 2 – The Book Of Supplication CH 60 H 6
- 43 Al-Kafi V 2 – The Book Of Supplication CH 60 H 7
- 44 Al-Kafi V 2 – The Book Of Supplication CH 60 H 8
- 45 Al-Kafi V 2 – The Book Of Supplication CH 60 H 9
- 46 Al-Kafi V 2 – The Book Of Supplication CH 60 H 10
- 47 Al-Kafi V 2 – The Book Of Supplication CH 60 H 11
- 48 Al-Kafi V 2 – The Book Of Supplication CH 60 H 12
- 49 Al-Kafi V 2 – The Book Of Supplication CH 60 H 13
- 50 Al-Kafi V 2 – The Book Of Supplication CH 60 H 14
- 51 Al-Kafi V 2 – The Book Of Supplication CH 60 H 15
- 52 Al-Kafi V 2 – The Book Of Supplication CH 60 H 16
- 53 Al-Kafi V 2 – The Book Of Supplication CH 60 H 17
- 54 Al-Kafi V 2 – The Book Of Supplication CH 60 H 18
- 55 Al-Kafi V 2 – The Book Of Supplication CH 60 H 19
- 56 Al-Kafi V 2 – The Book Of Supplication CH 60 H 20
- 57 Al-Kafi V 2 – The Book Of Supplication CH 60 H 21

58 Al-Kafi V 2 – The Book Of Supplication CH 60 H 22
59 Al-Kafi V 2 – The Book Of Supplication CH 60 H 23
60 Al-Kafi V 2 – The Book Of Supplication CH 60 H 24
61 Al-Kafi V 2 – The Book Of Supplication CH 60 H 25
62 Al-Kafi V 2 – The Book Of Supplication CH 60 H 26
63 Al-Kafi V 2 – The Book Of Supplication CH 60 H 27
64 Al-Kafi V 2 – The Book Of Supplication CH 60 H 28
65 Al-Kafi V 2 – The Book Of Supplication CH 60 H 29
66 Al-Kafi V 2 – The Book Of Supplication CH 60 H 30
67 Al-Kafi V 2 – The Book Of Supplication CH 60 H 31
68 Al-Kafi V 2 – The Book Of Supplication CH 60 H 32
69 Al-Kafi V 2 – The Book Of Supplication CH 60 H 33
70 Al-Kafi V 2 – The Book Of Supplication CH 60 H 34
71 Al-Kafi V 2 – The Book Of Supplication CH 60 H 35

[7]

كِتَابُ فَضْلِ الْقُرْآنِ

THE BOOK OF MERITS OF THE QURAN

بسم الله الرحمن الرحيم الحمد لله رب العالمين، وصلى الله على سيدنا محمد وآله

الطاهرين، وسلم تسليماً.

In the Name of Allah^{azwj} the Beneficent, the Merciful. The Praise is for Allah^{azwj} Lord^{azwj} of the Worlds, and Blessing be upon our Chief Muhammad^{saww} and his^{saww} Purified Progeny^{asws}, and greetings with abundant greetings.

Chapter 1 – A Chapter

This is added by the translator [www.alhassanain.org/english]

1. عَلِيُّ بْنُ مُحَمَّدٍ، عَنْ عَلِيِّ بْنِ الْعَبَّاسِ، عَنِ الْحُسَيْنِ بْنِ عَبْدِ الرَّحْمَنِ، عَنْ سُفْيَانَ الْحَرِيرِيِّ، عَنْ أَبِيهِ، عَنْ سَعْدِ الْخِفَافِ: عَنْ أَبِي جَعْفَرٍ عليه السلام، قَالَ: «يَا سَعْدُ، تَعْلَمُوا الْقُرْآنَ؟ فَإِنَّ الْقُرْآنَ يَأْتِي يَوْمَ الْقِيَامَةِ فِي أَحْسَنِ صُورَةٍ نَظَرَ إِلَيْهَا الْخَلْقُ، وَالنَّاسُ صُفُوفٌ عَشْرُونَ وَمِائَةٌ أَلْفَ صَفٍّ، ثَمَانُونَ أَلْفَ صَفٍّ أُمَّةٌ مُحَمَّدٌ عليه السلام، وَأَرْبَعُونَ أَلْفَ صَفٍّ مِنْ سَائِرِ الْأُمَمِ، فَيَأْتِي عَلَى صَفِّ الْمُسْلِمِينَ فِي صُورَةِ رَجُلٍ، فَيُسَلَّمُ، فَيَنْظُرُونَ إِلَيْهِ، ثُمَّ يَقُولُونَ: لَا إِلَهَ إِلَّا اللَّهُ الْحَلِيمُ الْكَرِيمُ، إِنَّ هَذَا الرَّجُلَ مِنَ الْمُسْلِمِينَ نَعَرَفَهُ بِنَعْتِهِ وَصِفَتِهِ غَيْرَ أَنَّهُ كَانَ أَشَدَّ اجْتِهَاداً مِنَّا فِي الْقُرْآنِ؛ فَمَنْ هُنَاكَ أُعْطِيَ مِنَ الْبَهَاءِ وَالْجَمَالِ وَالنُّورِ مَا لَمْ نَعْطِهِ، ثُمَّ يَجَاوِزُ حَتَّى يَأْتِيَ عَلَى صَفِّ الشُّهَدَاءِ، فَيَنْظُرُ إِلَيْهِ الشُّهَدَاءُ، ثُمَّ يَقُولُونَ: لَا إِلَهَ إِلَّا اللَّهُ الرَّبُّ الرَّحِيمُ، إِنَّ هَذَا الرَّجُلَ مِنَ الشُّهَدَاءِ نَعَرَفَهُ بِسَمْتِهِ وَصِفَتِهِ غَيْرَ أَنَّهُ مِنْ شُهَدَاءِ الْبَحْرِ؛ فَمَنْ هُنَاكَ أُعْطِيَ مِنَ الْبَهَاءِ وَالْفَضْلِ مَا لَمْ نَعْطِهِ». قَالَ: «فَيَتَجَاوِزُ حَتَّى يَأْتِيَ عَلَى صَفِّ شُهَدَاءِ الْبَحْرِ فِي صُورَةِ شَهِيدٍ، فَيَنْظُرُ إِلَيْهِ شُهَدَاءُ الْبَحْرِ، فَيَكْثُرُ تَعْجِبُهُمْ، وَيَقُولُونَ: إِنَّ هَذَا مِنْ شُهَدَاءِ الْبَحْرِ نَعَرَفَهُ بِسَمْتِهِ وَصِفَتِهِ غَيْرَ أَنَّ الْجَزِيرَةَ الَّتِي أُصِيبَ فِيهَا كَانَتْ أَعْظَمَ هَوَلاً مِنَ الْجَزِيرَةِ الَّتِي أُصِيبْنَا فِيهَا؛ فَمَنْ هُنَاكَ أُعْطِيَ مِنَ الْبَهَاءِ وَالْجَمَالِ وَالنُّورِ مَا لَمْ نَعْطِهِ، ثُمَّ يَجَاوِزُ حَتَّى يَأْتِيَ صَفَّ النَّبِيِّينَ وَالْمُرْسَلِينَ فِي صُورَةِ نَبِيٍّ مُرْسَلٍ، فَيَنْظُرُ النَّبِيُّونَ وَالْمُرْسَلُونَ إِلَيْهِ، فَيَشْتَدُّ لَدُنْكَ تَعْجِبُهُمْ، وَيَقُولُونَ: لَا إِلَهَ إِلَّا اللَّهُ الْحَلِيمُ الْكَرِيمُ، إِنَّ هَذَا النَّبِيَّ مُرْسَلٌ نَعَرَفَهُ بِسَمْتِهِ وَصِفَتِهِ غَيْرَ أَنَّهُ أُعْطِيَ فَضْلاً كَثِيراً». قَالَ: «فَيَجْتَمِعُونَ فَيَأْتُونَ رَسُولَ اللَّهِ عليه السلام، فَيَسْأَلُونَهُ، وَيَقُولُونَ: يَا مُحَمَّدُ، مَنْ هَذَا؟ فَيَقُولُ لَهُمْ: أَوْ مَا تَعْرِفُونَهُ؟ فَيَقُولُونَ: مَا نَعْرِفُهُ، هَذَا مِنْ لَمْ يَغْضَبِ اللَّهُ

عَلَيْهِ، فَيَقُولُ رَسُولُ اللَّهِ ﷺ: هَذَا حُجَّةُ اللَّهِ عَلَى خَلْقِهِ، فَيَسْلَمُ. ثُمَّ يَجَاوِزُ حَتَّى يَأْتِيَ عَلَى صَفِّ الْمَلَائِكَةِ فِي صُورَةِ مَلِكٍ مُقَرَّبٍ، فَتَنْظُرُ إِلَيْهِ الْمَلَائِكَةُ، فَيَشْتَدُّ تَعْجِبُهُمْ، وَيَكْبُرُ ذَلِكَ عَلَيْهِمْ؛ لَمَّا رَأَوْا مِنْ فَضْلِهِ، وَيَقُولُونَ: تَعَالَى رَبُّنَا وَتَقَدَّسَ، إِنَّ هَذَا الْعَبْدَ مِنَ الْمَلَائِكَةِ نَعْرِفُهُ بِسَمْتِهِ وَصِفَتِهِ غَيْرَ أَنَّهُ كَانَ أَقْرَبَ الْمَلَائِكَةِ إِلَى اللَّهِ — عَزَّ وَجَلَّ — مَقَامًا؛ فَمِنْ هُنَاكَ أُلْبَسَ مِنَ النُّورِ وَالْجَمَالِ مَا لَمْ نَلْبَسْ. ثُمَّ يَجَاوِزُ حَتَّى يَنْتَهِيَ إِلَى رَبِّ الْعِزَّةِ — تَبَارَكَ وَتَعَالَى — فَيَخِرُّ تَحْتَ الْعَرْشِ، فَيُنَادِيهِ تَبَارَكَ وَتَعَالَى: يَا حُجَّتِي فِي الْأَرْضِ وَكَلَامِي الصَّادِقَ النَّاطِقَ، أَرْفَعْ رَأْسَكَ، وَسَلِّ تَعَطُّ، وَاشْفَعْ تَشْفَعُ، فَيَرْفَعُ رَأْسَهُ، فَيَقُولُ اللَّهُ تَبَارَكَ وَتَعَالَى: كَيْفَ رَأَيْتَ عِبَادِي؟ فَيَقُولُ: يَا رَبِّ، مِنْهُمْ مَنْ صَانَنِي وَحَافِظَ عَلَيَّ وَلَمْ يُضَيِّعْ شَيْئًا، وَمِنْهُمْ مَنْ ضَيَّعَنِي وَاسْتَخَفَّ بِحَقِّي وَكَذَّبَ بِي، وَأَنَا حُجَّتُكَ عَلَى جَمِيعِ خَلْقِكَ، فَيَقُولُ اللَّهُ تَبَارَكَ وَتَعَالَى: وَعِزَّتِي وَجَلَالِي وَارْتِفَاعَ مَكَانِي، لَأُثَبِّتَنَّ عَلَيْكَ الْيَوْمَ أَحْسَنَ الثَّوَابِ، وَلَأُعَاقِبَنَّ عَلَيْكَ الْيَوْمَ أَلِيمَ الْعِقَابِ». قَالَ: «فَيَرْجِعُ الْقُرْآنُ رَأْسَهُ فِي صُورَةِ أُخْرَى». قَالَ: فَقُلْتُ لَهُ: يَا أَبَا جَعْفَرٍ، فِي أَيِّ صُورَةٍ يَرْجِعُ؟ قَالَ: «فِي صُورَةِ رَجُلٍ شَاحِبٍ مُتَغَيِّرٍ يُبَصِّرُهُ أَهْلُ الْجَمْعِ، فَيَأْتِي الرَّجُلَ مِنْ شِيعَتِنَا — الَّذِي كَانَ يَعْرِفُهُ وَيَجَادِلُ بِهِ أَهْلَ الْخِلَافِ — فَيَقُومُ بَيْنَ يَدَيْهِ، فَيَقُولُ: مَا تَعْرِفُنِي؟ فَيَنْظُرُ إِلَيْهِ الرَّجُلُ، فَيَقُولُ: مَا أَعْرَفُكَ يَا عَبْدَ اللَّهِ». قَالَ: «فَيَرْجِعُ فِي صُورَتِهِ الَّتِي كَانَتْ فِي الْخَلْقِ الْأَوَّلِ، وَيَقُولُ: مَا تَعْرِفُنِي؟ فَيَقُولُ: نَعَمْ، فَيَقُولُ الْقُرْآنُ: أَنَا الَّذِي أَسْهَرْتُ لَيْلَكَ، وَأَنْصَبْتُ عَيْشَكَ، سَمِعْتَ الْأَذَى، وَرُجِمْتَ بِالْقَوْلِ فِيَّ، أَلَا وَإِنَّ كُلَّ تَاجِرٍ قَدْ اسْتَوْفَى تِجَارَتَهُ، وَأَنَا وَرَاءَكَ الْيَوْمَ». قَالَ: «فَيَنْطَلِقُ بِهِ إِلَى رَبِّ الْعِزَّةِ — تَبَارَكَ وَتَعَالَى — فَيَقُولُ: يَا رَبِّ، عَبْدُكَ، وَأَنْتَ أَعْلَمُ بِهِ قَدْ كَانَ نَصَبًا بِي، مُوَظَّبًا عَلَيَّ، يُعَادِي بِسَبِي، وَيُحِبُّ فِيَّ وَيَغِضُّ، فَيَقُولُ اللَّهُ عَزَّ وَجَلَّ: ادْخُلُوا عَبْدِي جَنَّتِي، وَاكْسُوهُ حُلَّةً مِنْ حُلَلِ الْجَنَّةِ، وَتَوَجَّوْهُ بِنَاجٍ، فَإِذَا فُعِلَ بِهِ ذَلِكَ، عُرِضَ عَلَى الْقُرْآنِ، فَيَقَالُ لَهُ: هَلْ رَضِيتَ بِمَا صَنَعَ بَوْلِيكَ؟ فَيَقُولُ: يَا رَبِّ، إِنِّي أَسْتَقِلُّ هَذَا لَهُ، فَزِدْهُ مَزِيدَ الْخَيْرِ كُلِّهِ، فَيَقُولُ: وَعِزَّتِي وَجَلَالِي وَعُلُوِّي وَارْتِفَاعَ مَكَانِي، لَأَنْحِلَنَّ لَهُ الْيَوْمَ خَمْسَةَ أَشْيَاءَ مَعَ الْمَزِيدِ لَهُ وَلَمَنْ كَانَ بِمَنْزِلَتِهِ، أَلَا إِنَّهُمْ شَبَابٌ لَيَهْرُمُونَ، وَأَصْحَاءٌ لَيَسْقُمُونَ، وَأَغْنِيَاءُ لَيَفْتَقِرُونَ، وَفَرِحُونَ لَيَحْزَنُونَ، وَأَحْيَاءٌ لَيَمُوتُونَ» ثُمَّ تَلَا هَذِهِ الْآيَةَ: (لَا يَذُوقُونَ فِيهَا الْمَوْتَ إِلَّا الْمَوْتَةَ الْأُولَى). قَالَ: قُلْتُ: جُعِلْتُ فِدَاكَ يَا أَبَا جَعْفَرٍ، وَهَلْ يَتَكَلَّمُ الْقُرْآنُ؟ فَتَبَسَّمَ، ثُمَّ قَالَ: «رَحِمَ اللَّهُ الضَّعَفَاءَ مِنْ شِيعَتِنَا؛ إِنَّهُمْ أَهْلُ تَسْلِيمٍ» ثُمَّ قَالَ: «نَعَمْ، يَا سَعْدُ، وَالصَّلَاةُ تَتَكَلَّمُ، وَلَهَا صُورَةٌ وَخَلْقٌ، تَأْمُرُ وَتَنْهَى». قَالَ سَعْدُ: فَتَغْيِرُ لِذَلِكَ لَوْنِي، وَقُلْتُ: هَذَا شَيْءٌ لَأَسْتَطِيعُ أَنَا أَتَكَلَّمُ بِهِ فِي النَّاسِ، فَقَالَ أَبُو جَعْفَرٍ عَلَيْهِ السَّلَامُ: «وَهَلِ النَّاسُ إِلَّا شِيعَتُنَا، فَمَنْ لَمْ يَعْرِفِ الصَّلَاةَ

فَقَدْ أَنْكَرَ حَقًّا. ثُمَّ قَالَ: « يَا سَعْدُ، أَسْمِعْكَ كَلَامَ الْقُرْآنِ؟ » قَالَ سَعْدٌ: فَقُلْتُ: بَلَى صَلَّى اللَّهُ عَلَيْكَ، فَقَالَ: « (إِنَّ الصَّلَاةَ تَنْتَهِي عَنِ الْفَحْشَاءِ وَالْمُنْكَرِ وَلَذِكْرُ اللَّهِ أَكْبَرُ) فَالْنَهْيُ كَلَامٌ، وَالْفَحْشَاءُ وَالْمُنْكَرُ رِجَالٌ، وَنَحْنُ ذِكْرُ اللَّهِ، وَنَحْنُ أَكْبَرُ. »

Ali Bin Muhammad, from Ali Bin Al Abbas, from Al Husayn Bin Abdul Rahman, from Sufyan Al Hareyri, from his father, from Sa'ad Al Khaffaf,

(It has been narrated) from Abu Ja'far^{asws} having said: 'O Sa'ad! Learn the Quran, for the Quran would come on the Day of Judgment in an excellent image. The creatures would look at it, and the people would be in one hundred and twenty thousand rows – eighty thousand rows being the community of Muhammad^{saww}, and forty thousand rows from the rest of the communities.

So it would come to the rows of the Muslims in an image of a man, and it would greet. So they would be looking at him, then they would be saying, 'There is no god except Allah^{azwj}, the Forbearing, the Benevolent. This man is from the Muslims. We recognise him by his appearance and his description, apart from that he was of a more intense striving than us in the Quran, so from over there he has been Given from the splendour, and the beauty, and the radiance what we have not been Given'.

Then he would cross over until he comes to the rows of the martyrs. So the martyrs would be looking at him, then they would be saying, 'There is no god except Allah^{azwj}, the Lord^{azwj}, the Merciful. This man is from the martyrs. We recognise him by his appearance and his qualities, apart from that he is from the martyrs of the sea, for from over there he has been Given from the splendour and the superiority what he was not been Given'.

He^{asws} said: 'So he would cross over until he comes to the rows of the martyrs of the sea in an image of a martyr. So the martyrs of the sea would look at him and would frequent in wonderment, and they would be saying, 'This one is from the martyrs of the sea. We recognise him by his appearance and his qualities, apart from that the island in which he was hit would have been of a more grievous terror than the island in which we were hit. So from over there, he was Given from the splendour, and the beauty, and the radiance what we have not been Given'.

Then he would cross over until he comes to the rows of the Prophets^{as} and the Mursil Prophets^{as} in an image of a Mursil Prophet^{as}. So the Prophets^{as} and the Mursil Prophets^{as} would be looking at him, and their^{as} wonderment would intensify due to that, and they would be saying: 'There is no god except Allah^{azwj}, the Forbearing, the Benevolent. This is a Mursil Prophet. We recognise him by his appearance and his qualities, apart from that he has been Given a lot of merits'.

So they^{as} would be gathering together, and they^{as} would be coming to Rasool-Allah^{saww}, and they^{as} would be asking him^{saww}: 'O Muhammad^{saww}! Who is this?' So he^{saww} would be saying to them: 'Or are you^{as} all not recognising him?' So they^{as} would be saying: 'We^{as} do not recognise him. This is from the one whom Allah^{azwj} is not Angered upon'. So Rasool-Allah^{saww} would be saying: 'This is a Proof of Allah^{azwj} upon His^{azwj} creatures, so greet him'.

Then he would cross over until he comes to the rows of the Angels in an image of an Angel of Proximity. So the Angels would look at him and their wonderment would intensify, and that would be a great thing upon them due to what they see from his merits, and they would be saying: 'Exalted is our Lord^{azwj} and Holy! This is the servant from the Angels. We recognise him by his appearance and his qualities, apart from that he was the closest of the Angels to Allah^{azwj} Mighty and Majestic in status, so from over there he was Clothed from the radiance and the beauty what we have not been Clothed in'.

Then he would cross over until he ends up to the Lord^{azwj} of the Might, the Blessed and Exalted. So he would prostrate beneath the Throne. So the Blessed and High would Call out to him: "O My^{azwj} Proof in the earth, and My^{azwj} Truthful Speech, the Speaker! Raise your head and ask, you will be Given, and interceded, your intercession will be Accepted!"

So he would raise his head, and Allah^{azwj} Blessed and High would be saying: "How did you see My^{azwj} servants to be?" So he would be saying: 'O Lord^{azwj}! From them were the ones who safeguarded me and memorised me, and did not waste anything; and from them were the one who wasted me and took lightly with my rights, and belief with me, and I am Your^{azwj} Proof upon the entirety of Your^{azwj} creatures'.

العقا So Allah^{azwj} Blessed and High would be Saying: "By My^{azwj} Might and the Loftiness of My^{azwj} Position! Today I^{azwj} shall be Rewarding with the most excellent of Rewards based upon you, and today I^{azwj} shall be Punishing with the most painful of the Punishments based upon you".

He^{asws} said: 'So the Quran would be returning its head to be in another image'. I said to him^{asws}, 'O Abu Ja'far^{asws}! In which image would it return to be?' He^{asws} said: 'In a changed image of a pale man. The people gathered would look at him, and he would go over to a man from our Shias whom he would recognise the one who used to argue by him against the adversaries. So he would pause in front of him and he would be saying: 'Do you not recognise me?' So the man would look at him and he would be saying, 'I do not recognise you, O servant of Allah^{azwj}!'

He^{asws} said: 'So it would return to be in its image which it used to be among the former creatures, and it would be saying: 'Do you not recognise me (even now)?' So he would be saying, 'Yes (I do now)'. So the Quran would be saying: 'I am that which you held a vigil with for your nights, and your life was concentrated upon listening to the hurtful things and you were pelted with the words regarding me. Indeed! And every trader would be fulfilled his trade, and I would be your backer today'.

He^{asws} said: 'So it would go with him to the Lord^{azwj} of Might, the Blessed and Exalted, and it would be saying: 'O Lord^{azwj}! O Lord^{azwj}! Your^{azwj} servant, and You^{azwj} are more Knowing with him, he was hard-working regarding me, and had established animosity due to my reason, and he was loving and hating regarding me. So Allah^{azwj} Mighty and Majestic would be Saying: "Enter My^{azwj} servant into My^{azwj} Paradise, and Clothe him with garments and ornaments of the Paradise, and crown him with a crown'.

So when that would be done with him, he would be displayed to the Quran, so He^{azwj} would be Saying to it: 'Are you pleased with what I^{azwj} have done

with your friend?’ So it would be saying: ‘O Lord^{azwj}! I consider this to be little for him, therefore Increase it more with the goodness, all of it’. So He^{azwj} would be Saying: “By My^{azwj} Might and My^{azwj} Majesty and My^{azwj} Exaltedness and the Loftiness of My^{azwj} Position! I^{azwj} shall Permit five things to be for him, along with the increase for him and for the ones who were at his status. Indeed! He shall be a youth and would not be growing old, and he shall be healthy and would not be getting any sickness, and he shall be rich and would not be impoverished, and he shall be happy and would not be grieving, and he shall live and would not be dying”.

Then the Imam^{asws} recited this Verse [44: 56] They shall not taste therein death except for the first death. I said, ‘May I be sacrificed for you^{asws}, O Abu Ja’far^{asws}! And would the Quran be speaking?’ So he^{asws} smiled, then said: ‘May Allah^{azwj} be Merciful upon the weak ones (of understanding) from our^{asws} Shias. They are people of the submission’. Then he^{asws} said: ‘Yes, O Sa’ad! And the Salāt would (also) be speaking, and for it there would be an image, and a shape. It would enjoin and forbid’.

Sa’ad said, ‘So my colour changed due to that, and I said, ‘This is something I do not have the capacity to speak with among the people’. So Abu Ja’far^{asws} said: ‘And are the people except for our^{asws} Shias? So the one who does not recognise the Salāt, so he has denied our^{asws} rights’.

Then he^{asws} said: ‘O Sa’ad! Shall I^{asws} make you hear the speech of the Quran?’ So I said, ‘Yes, O son^{asws} of Rasool-Allah^{saww}!’ So he^{asws} said:

‘[29: 45] surely, Salāt prevents from the immoralities and evil, and the Remembrance of Allah is the greatest.

So the prevention is a speech, and the immoralities and the evil are (two) men, and we^{asws} are the Remembrance of Allah^{azwj}, and we^{asws} are the greatest’.¹

2. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنِ النَّوْفَلِيِّ، عَنِ السَّكُونِيِّ، عَنْ أَبِي عَبْدِ اللَّهِ، عَنْ آبَائِهِ عَلَيْهِ السَّلَامُ، قَالَ: « قَالَ رَسُولُ اللَّهِ ﷺ: أَيُّهَا النَّاسُ، إِنَّكُمْ فِي دَارِ هُدًى، وَأَنْتُمْ عَلَى ظَهْرِ سَفَرٍ، وَالسَّيْرُ بَكُمْ سَرِيعٌ، وَقَدْ رَأَيْتُمُ اللَّيْلَ وَالنَّهَارَ وَالشَّمْسَ وَالْقَمَرَ يَلِيَانِ كُلَّ جَدِيدٍ، وَيَقْرَبَانِ كُلَّ بَعِيدٍ، وَيَأْتِيَانِ بِكُلِّ مَوْعُودٍ؛ فَأَعِدُّوا الْجَهَازَ لِبُعْدِ الْمَجَازِ ». قَالَ: « فَقَامَ الْمُقَدَّادُ بْنُ الْأَسْوَدِ، فَقَالَ: يَا رَسُولَ اللَّهِ، وَمَا دَارُ الْهُدَى؟ قَالَ: دَارُ بَلَاغٍ وَانْقِطَاعٍ؛ فَإِذَا التَّبَسَّتَ عَلَيْكُمْ الْفَتَنُ كَقَطْعِ اللَّيْلِ الْمُظْلَمِ، فَعَلَيْكُمْ بِالْقُرْآنِ؛ فَإِنَّهُ شَافِعٌ مُشَفِّعٌ، وَمَا حِلُّ مُصَدِّقٍ؛ وَمَنْ جَعَلَهُ أَمَامَهُ قَادَهُ إِلَى الْجَنَّةِ، وَمَنْ جَعَلَهُ خَلْفَهُ سَاقَهُ إِلَى النَّارِ، وَهُوَ الدَّلِيلُ يَدُلُّ عَلَى خَيْرٍ سَبِيلٍ، وَهُوَ كِتَابٌ فِيهِ تَفْصِيلٌ وَبَيَانٌ وَتَحْصِيلٌ، وَهُوَ الْفَصْلُ لَيْسَ بِالْهَزْلِ، وَلَهُ ظَهْرٌ وَبَطْنٌ، فَظَاهِرُهُ حُكْمٌ، وَبَاطِنُهُ عِلْمٌ، ظَاهِرُهُ أَنْيَقُ، وَبَاطِنُهُ عَمِيقٌ، لَهُ نَجُومٌ، وَعَلَى نَجُومِهِ نَجُومٌ، لَا تَحْصِي عَجَائِبَهُ، وَلَا تَبْلِي غَرَائِبَهُ، فِيهِ مَصَابِيحُ الْهُدَى، وَمَنَارُ الْحِكْمَةِ، وَدَلِيلٌ عَلَى الْمَعْرِفَةِ لِمَنْ عَرَفَ الصِّفَةَ، فَلْيَجْلِ جَالِ بَصَرِهِ، وَلْيَبْلِغِ الصِّفَةَ نَظَرَهُ؛ يَنْجُ مَنْ عَطَبَ،

وَيَتَخَلَّصُ مَنْ نَشَبَ ؛ فَإِنَّ التَّفَكُّرَ حَيَاةُ قَلْبِ الْبَصِيرِ، كَمَا يَمْشِي الْمُسْتَنِيرُ فِي الظُّلُمَاتِ
بِالنُّورِ، فَعَلَيْكُمْ بِحَسَنِ التَّخَلُّصِ وَقِلَّةِ التَّرَبُّصِ .»

Ali Bin Ibrahim, from his father, from Al Nowfaly, from Al Sakuny,
(It has been narrated) from Abu Abdullah^{asws}, from his^{asws} forefathers^{asws}
having said: ‘Rasool-Allah^{saww} said: ‘O you people! You are in a house of
truce, and you are upon the back of a journey and the travel is quick with you,
and you have seen the night and the day, and the sun and the moon turning
every new (thing) into old, and every remote (thing) to be close by, and every
promised (thing) has come up, therefore prepare the ship (of life) for the long
passageway’.

So Al-Miqdad Bin al-Aswadra arose and said, ‘O Rasool-Allah^{saww}! And
what is the house of truce?’ He^{saww} said: ‘A house of communication and
interruption. So when the strife confuses upon you like the interruption of the
dark night, so upon you is to be with the Quran, for it is an interceder who
would be interceded with, and an inviter who would be ratified; and the one
who makes it to be in front of him, it would Guide him to the Paradise, and
the one who makes it to be behind him, it would usher him into the Fire, and
it is a pointer upon the best way.

And it is a Book wherein is detail, and explanation, and achievement, and
it is the detail not being with the amusement; and for it there is an apparent
and a hidden (meaning). So it’s apparent is wisdom, and its hidden is
knowledge. Its apparent is profound, and its hidden is bottomless. There are
luminaries for it, and upon its luminaries, are (more) luminaries. Neither can
its wonderments be counted nor do its marvels wear out.

Therein are lanterns of guidance, and minarets of wisdom, and it evidences
upon the recognition to the one^{asws} who understands the capacity, so it
brightens the brightness of his insight and lets his look reach the capacity. It
rescues from the corruption and finishes off from the entanglements, for the
pondering is a revival of the heart of insight just as the enlightened one walks
in the darkness with the light. Therefore, it is upon you with the excellent
sincerity and without having second thoughts’.²

3. عَلِيُّ، عَنْ أَبِيهِ، عَنْ عَبْدِ اللَّهِ بْنِ الْمُغِيرَةِ، عَنْ سَمَاعَةَ بْنِ مِهْرَانَ، قَالَ: قَالَ أَبُو عَبْدِ اللَّهِ
عَلَيْهِ السَّلَامُ: « إِنَّ الْعَزِيزَ الْجَبَّارَ أَنْزَلَ عَلَيْكُمْ كِتَابَهُ، وَهُوَ الصَّادِقُ الْبَارُّ، فِيهِ خَبَرُكُمْ، وَخَبَرُ مَنْ
قَبْلَكُمْ، وَخَبَرُ مَنْ بَعْدَكُمْ، وَخَبَرُ السَّمَاءِ وَالْأَرْضِ، وَلَوْ أَتَاكُمْ مَنْ يَخْبِرُكُمْ عَنْ ذَلِكَ لَتَعَجَبْتُمْ
.»

Ali, from his father, from Abdullah Bin Al Mugheira, from Sama’at Bin
Mihran who said,

‘Abu Abdullah^{asws} said: ‘The Mighty, the Compeller Sent down His^{azwj}
Book upon you all, and it is the truthful and righteous. Therein is your news,
and the news of the ones before you, and news of the ones (to come) after
you, and news of the sky and the earth. And if someone were to come to you
informing you all about that, it would have astonished you all’.³

4. مُحَمَّدُ بْنُ يَحْيَى، عَنْ أَحْمَدَ بْنِ مُحَمَّدَ بْنِ عِيسَى، عَنْ مُحَمَّدَ بْنِ سِنَانٍ، عَنْ أَبِي الْجَارُودِ، قَالَ: قَالَ أَبُو جَعْفَرٍ عليه السلام: « قَالَ رَسُولُ اللَّهِ ﷺ: أَنَا أَوَّلُ وَأَدْنَى عَلَى الْعَزِيزِ الْجَبَّارِ يَوْمَ الْقِيَامَةِ، وَكِتَابُهُ وَأَهْلُ بَيْتِي، ثُمَّ أُمَّتِي، ثُمَّ أَسَا لَهُمْ: مَا فَعَلْتُمْ بِكِتَابِ اللَّهِ وَبِأَهْلِ بَيْتِي؟ ».

Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Muhammad Bin Sinan, from Abu Al Jaroud who said,

‘Abu Ja’far^{asws} said: ‘Rasool-Allah^{saww} said: ‘I^{saww} would be the first delegate to the Mighty, the Compeller, on the Day of Judgment, and (and so would be) His^{azwj} Book, and the People^{asws} of my^{saww} Household. Then it would be my^{saww} community, then I^{saww} would ask them what they did with the Book of Allah^{azwj} and with the People^{asws} of my^{saww} Household’.⁴

5. مُحَمَّدُ بْنُ يَحْيَى، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ، عَنْ مُحَمَّدَ بْنِ أَحْمَدَ بْنِ يَحْيَى، عَنْ طَلْحَةَ بْنِ زَيْدٍ: عَنْ أَبِي عَبْدِ اللَّهِ عليه السلام، قَالَ: « إِنَّ هَذَا الْقُرْآنَ فِيهِ مَنَارُ الْهُدَى، وَمَصَابِيحُ الدُّجَى، فَلْيَجْلُ جَالٍ بَصَرُهُ، وَيَفْتَحْ لِلضِّيَاءِ نَظَرَهُ، فَإِنَّ التَّفَكُّرَ حَيَاةُ قَلْبِ الْبَصِيرِ، كَمَا يَمْشِي الْمُسْتَنِيرُ فِي الظُّلُمَاتِ بِالنُّورِ ».

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Muhammad Bin Ahmad Bin Yahya, from Talha Bin Zayd,

(It has been narrated) from Abu Abdullah^{asws} having said: ‘This Quran, in it are minarets of guidance, and lanterns for the darkness. So let him brighten the brightness of his vision and open his vision for the illumination, for the pondering is a revival for the insight of’ قَلْ (wisdom sometimes also translated as the heart) just as the enlightened one would walk in’ فِي الظُّلُمَاتِ

‘the darkness with the light’.⁵

6. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ مُحَمَّدَ بْنِ عِيسَى، عَنْ يُونُسَ، عَنْ أَبِي جَمِيلَةَ، قَالَ: قَالَ أَبُو عَبْدِ اللَّهِ عليه السلام: « كَانَ فِي وَصِيَّةِ أَمِيرِ الْمُؤْمِنِينَ عليه السلام أَصْحَابُهُ: اْعْلَمُوا أَنَّ الْقُرْآنَ هُدًى النَّهَارِ، وَنُورُ اللَّيْلِ الْمُظْلِمِ عَلَى مَا كَانَ مِنْ جَهْدٍ وَفَاقَةٍ ».

Ali Bin Ibrahim, from Muhammad Bin Isa, from Yunus, from Abu Jameela who said,

‘Abu Abdullah^{asws} said: ‘It was in the bequest of Amir Al-Momineen^{asws} to his^{asws} companions: ‘Know that the Quran is a Guidance for the day, and light for the dark night, upon the one who was from a striving one and destitution’.⁶

7. عَلِيُّ، عَنْ أَبِيهِ، عَنِ النَّوْفَلِيِّ، عَنِ السَّكُونِيِّ: عَنْ أَبِي عَبْدِ اللَّهِ، عَنْ آبَائِهِ عليهم السلام، قَالَ: « شَكَأَ رَجُلٌ إِلَى النَّبِيِّ ﷺ وَجَعًا فِي صَدْرِهِ، فَقَالَ ﷺ: اسْتَثْفِ بِالْقُرْآنِ ؛ فَإِنَّ اللَّهَ — عَزَّ وَجَلَّ — يَقُولُ: (وَشِفَاءٌ لِمَا فِي الصُّدُورِ) ».

Ali, from his father, from Al Nowfaly, from Al Sakuny,

(It has been narrated) from Abu Abdullah^{asws}, from his^{asws} forefathers^{asws} having said: ‘A man complained to the Prophet^{saww} of pain in his chest, so he^{saww} said: ‘Seek healing with the Quran, for Allah^{azwj} Mighty and Majestic is Saying [10: 57] and a Healing for what is in the chests’.⁷

8. أَبُو عَلِيٍّ الْأَشْعَرِيُّ، عَنْ بَعْضِ أَصْحَابِهِ، عَنِ الْخَشَّابِ رَفَعَهُ، قَالَ: قَالَ أَبُو عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ: «لَا وَاللَّهِ، لَا يَرْجِعُ الْأَمْرُ وَالْخِلَافَةُ إِلَى آلِ أَبِي بَكْرٍ وَعُمَرُ أَبَدًا، وَلِلْإِسْلَامِ بَنِي أُمَيَّةٍ أَبَدًا، وَلِلْفِئَةِ وَلِدُ طَلْحَةَ وَالزُّبَيْرُ أَبَدًا؛ وَذَلِكَ أَنَّهُمْ نَبَذُوا الْقُرْآنَ، وَأَبْطَلُوا السُّنَنَ، وَعَطَلُوا الْأَحْكَامَ، وَقَالَ رَسُولُ اللَّهِ ﷺ: الْقُرْآنُ هُدًى مِنَ الضَّلَالَةِ، وَتَبْيَانٌ مِنَ الْعَمَى، وَاسْتِقَالَةٌ مِنَ الْعَثَرَةِ، وَنُورٌ مِنَ الظُّلُمَةِ، وَضِيَاءٌ مِنَ الْأَحْدَاثِ، وَعَصْمَةٌ مِنَ الْهَلَكَةِ، وَرُشْدٌ مِنَ الْغَوَايَةِ، وَبَيَانٌ مِنَ الْفِتَنِ، وَبَلَاغٌ مِنَ الدُّنْيَا إِلَى الْآخِرَةِ، وَفِيهِ كَمَالُ دِينِكُمْ، وَمَا عَدَلَ أَحَدٌ عَنِ الْقُرْآنِ إِلَّا إِلَى النَّارِ».

Abu Ali Al Ashary, from one of his companions, from Al Khashhab, raising it, said,

‘Abu Abdullah^{asws} said: ‘No, by Allah^{azwj}! Neither will the command nor the Caliphate return to Abu Bakr, and Umar, ever, nor to the Clan of Umayya, ever, nor to be among the children of Talha and Al-Zubeyr, ever, and that is because they discarded the Quran, and invalidated the Sunnah, and disrupted the judgments.

And Rasool-Allah^{saww} said: ‘The Quran is a Guidance from the straying, and is a clarity from the blindness, and a stability from the stumbling, and a light from the darkness, and an illumination from the newly-occurring events, and an infallibility from the destruction, and a reasoning from the temptation, and an explanation from the strife, and an achievement from the world to the Hereafter; and therein is perfection of your Religion, and no one would deviate from the Quran except to the Fire’.⁸

9. حُمَيْدُ بْنُ زِيَادٍ، عَنِ الْحَسَنِ بْنِ مُحَمَّدٍ، عَنْ وَهَيْبِ بْنِ حَفْصٍ، عَنْ أَبِي بَصِيرٍ، قَالَ: سَمِعْتُ أَبَا عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ يَقُولُ: «إِنَّ الْقُرْآنَ زَاكِرٌ وَآمِرٌ، يَأْمُرُ بِالْجَنَّةِ، وَيُزَكِّرُ عَنِ النَّارِ».

Humeyd Bin Ziyad, from Al Hassan Bin Muhammad, from Wuheyb Bin Hafs, from Abu Baseer who said,

‘I heard Abu Abdullah^{asws} saying: ‘The Quran Prohibits and is a Commander. It Commands with (going to) the Paradise and Prohibits from (going to) the Fire’.⁹

10. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ صَالِحِ بْنِ السَّنْدِيِّ، عَنْ جَعْفَرِ بْنِ بِشِيرٍ، عَنْ سَعْدِ الْإِسْكَافِ، قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «أُعْطِيَ السُّورَةُ الطَّوَالُ مَكَانَ التَّوْرَةِ، وَأُعْطِيَ الْمَثْنِ مَكَانَ الْإِنْجِيلِ، وَأُعْطِيَ الْمَثَانِي مَكَانَ الزَّبُورِ، وَفُضِّلَتْ بِالْمَفْصَلِ ثَمَانٌ وَسِتُّونَ سُورَةً، وَهُوَ مُهِمِّنٌ عَلَى سَائِرِ الْكُتُبِ، فَالتَّوْرَةُ لِمُوسَى، وَالْإِنْجِيلُ لِعِيسَى، وَالزَّبُورُ لِدَاوُدَ عَلَيْهِ السَّلَامُ».

Ali Bin Ibrahim, from Salih Bin Al Sindy, from Ja'far Bin Bashir, from Sa'ad Al Askaf who said,

'Rasool-Allah^{saww} said: 'I^{saww} have been Given the lengthy Chapters in place of the Torah, and I^{saww} have been Given the (Chapter of) one hundred (Verses) in place of the Evangel, and I^{saww} have been Given the Double (Surah Al-Fatiha) in place of the Psalms, and I^{saww} have been Preferred with the detail of sixty eight Chapters, and these are the pre-dominant upon the rest of the Book; and the Torah is for Musa^{as} and the Evangel is for Isa^{as}, and the Psalms is for Dawood^{as}'.¹⁰

11. أَبُو عَلِيٍّ الْأَشْعَرِيُّ، عَنْ مُحَمَّدِ بْنِ سَالِمٍ، عَنْ أَحْمَدَ بْنِ النَّضْرِ، عَنْ عَمْرِو بْنِ شَمْرٍ، عَنْ جَابِرٍ: عَنْ أَبِي جَعْفَرٍ عليه السلام، قَالَ: «يَجِيءُ الْقُرْآنُ يَوْمَ الْقِيَامَةِ فِي أَحْسَنِ مَنْظُورٍ إِلَيْهِ صُورَةً، فَيَمُرُّ بِالْمُسْلِمِينَ، فَيَقُولُونَ: هَذَا رَجُلٌ مِنَّا، فَيَجَاوِزُهُمْ إِلَى النَّبِيِّينَ، فَيَقُولُونَ: هُوَ مِنَّا، فَيَجَاوِزُهُمْ إِلَى الْمَلَائِكَةِ الْمُقَرَّبِينَ، فَيَقُولُونَ: هُوَ مِنَّا، حَتَّى يَنْتَهِيَ إِلَى رَبِّ الْعِزَّةِ — عَزَّ وَجَلَّ — فَيَقُولُ: يَا رَبِّ، فَلَانُ بْنُ فَلَانٍ أَظْمَأْتُ هَوَاجِرَهُ، وَأَسْهَرْتُ لَيْلَهُ فِي دَارِ الدُّنْيَا، وَفُلَانُ بْنُ فَلَانٍ لَمْ أَظْمِئْ هَوَاجِرَهُ، وَلَمْ أُسْهِرْ لَيْلَهُ، فَيَقُولُ تَبَارَكَ وَتَعَالَى: أَدْخَلْتُمُ الْجَنَّةَ عَلَى مَنْزِلِهِمْ، فَيَقُومُ فَيَتَبِعُونَهُ، فَيَقُولُ لِلْمُؤْمِنِينَ: اقْرَأُوا وَارْقَهُ» قَالَ: «فَيَقْرَأُ وَيَرْقَى حَتَّى يَبْلُغَ كُلَّ رَجُلٍ مِنْهُمْ مَنْزِلَتَهُ الَّتِي هِيَ لَهُ، فَيَنْزِلُهَا».

Abu Ali Al Ashary, from Muhammad Bin Salim, from Ahmad Bin Al Nazar, from Amro Bin Shimr, from Jabir,

(It has been narrated) from Abu Ja'far^{asws} having said: 'The Quran will come on the Day of Judgment in the best perspective of the image. So it would pass by the Muslims, and they would be saying, 'This is the man from us'. So it would go past them to the Prophets^{as}, and they^{as} would be saying: 'He is from us'. So it would go past them to the Angels of Proximity, and they would be saying: 'He is from us'; to the extent that it would end up to the Lord^{azwj} of the Honour, Mighty and Majestic and it would be saying: 'O Lord^{azwj}! So and so, son of so and so, his mouth was thirsty, and he observed vigils during his nights in the house of the world; and so and so, son of so and so, his mouth was not thirsty and he did not observe vigils during his night'.

So the Blessed and High would be Saying: "Enter them into the Paradise upon their (relevant) status. So they would be arising and following it. So it would be Saying to the Momin: 'Recite and ascend'. He^{asws} said: 'So he (the Momin) would recite and ascend until each man from them would reach his dwelling which is for him, so it would lodge him (therein)'.¹¹

12. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ؛ وَعِدَّةٌ مِنْ أَصْحَابِنَا، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ وَسَهْلِ بْنِ زِيَادٍ جَمِيعاً، عَنْ ابْنِ مَجْبُوبٍ، عَنْ مَالِكِ بْنِ عَطِيَّةٍ، عَنْ يُونُسَ بْنِ عَمَّارٍ، قَالَ: قَالَ أَبُو عَبْدِ اللَّهِ عليه السلام: «إِنَّ الدَّوَاوِينَ يَوْمَ الْقِيَامَةِ ثَلَاثَةٌ: دِيْوَانُ فِيهِ النَّعْمُ، وَدِيْوَانُ فِيهِ الْحَسَنَاتُ، وَدِيْوَانُ فِيهِ السَّيِّئَاتُ، فَيُقَابَلُ بَيْنَ دِيْوَانِ النَّعْمِ وَدِيْوَانِ الْحَسَنَاتِ، فَتَسْتَعْرِقُ النَّعْمُ عَامَةً الْحَسَنَاتِ، وَيَبْقَى دِيْوَانُ السَّيِّئَاتِ، فَيُدْعَى بِابْنِ آدَمَ الْمُؤْمِنِ لِلْحِسَابِ، فَيَتَقَدَّمُ الْقُرْآنُ أَمَامَهُ فِي أَحْسَنِ

صُورَةً، فَيَقُولُ: يَا رَبِّ، أَنَا الْقُرْآنُ، وَهَذَا عَبْدُكَ الْمُؤْمِنُ قَدْ كَانَ يَتَعَبُ نَفْسَهُ بِتِلَاوَتِي، وَيُطِيلُ لَيْلَهُ بِتَرْتِيلِي، وَتَفِيضُ عَيْنَاهُ إِذَا تَهَجَّدَ؛ فَأَرْضَاهُ كَمَا أَرْضَانِي.»
 قَالَ: «فَيَقُولُ الْعَزِيزُ الْجَبَّارُ: عَبْدِي، أَبْسَطْ يَمِينَكَ، فَيَمْلُؤُهَا مِنْ رِضْوَانِ اللَّهِ الْعَزِيزِ الْجَبَّارِ، وَيَمْلَأُ شِمَالَهُ مِنْ رَحْمَةِ اللَّهِ، ثُمَّ يَقَالُ: هَذِهِ الْجَنَّةُ مَبَاحَةٌ لَكَ، فَاقْرَأْ وَاصْعَدْ، فَإِذَا قَرَأَ آيَةً صَعِدَ دَرَجَةً.»

Ali Bin Ibrahim, from his father, and a number of our companions, from Ahmad Bin Muhammad, and Sahl Bin Ziyad, altogether from Ibn Mahboub, from Malik Bin Atiyya, from Yunus Bin Ammar who said,

‘Abu Abdullah^{asws} said: ‘The registers on the Day of Judgment would be three registers – a register in which are (recorded) the Bounties, and a register in which are (recorded) the good deeds, and a register in which are (recorded) the evil deeds.

So the Bounties would generally cover the good deeds, and there would remain the evil deeds. So the son of Adam^{as} would be called for the Reckoning, and the Quran would walk in front of him in an excellent image, and it would be saying: ‘O Lord^{azwj}! I am the Quran, and this is Your^{azwj} servant who used to exhaust himself by my recitation, and prolong his nights by my slow recitation, and flooded his eyes (with tears) when he (prayed the) Tahajjud Salāt, therefore Please him just as You^{azwj} have Pleased me’.

He^{asws} said: ‘So the Mighty, the Compeller would be Saying: “My^{azwj} servant! Extend your right hand”. So it would be Filled with the Pleasure of Allah^{azwj}, the Mighty, the Compeller, and his left hand would be Filled from the Mercy of Allah^{azwj}. Then it would be said to him: ‘This is the Paradise, Gifted for you. Therefore recite and ascend. So whenever he recites a Verse, he would ascend a level’.¹²

13. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ وَعَلِيِّ بْنِ مُحَمَّدٍ الْقَاسَانِيِّ جَمِيعًا، عَنِ الْقَاسِمِ بْنِ مُحَمَّدٍ، عَنْ سُلَيْمَانَ بْنِ دَاوُدَ، عَنْ سَفْيَانَ بْنِ عَيْنَةَ، عَنِ الزُّهْرِيِّ، قَالَ: قَالَ عَلِيُّ بْنُ الْحُسَيْنِ عَلَيْهِ السَّلَامُ: «لَوْ مَاتَ مَنْ بَيْنَ الْمَشْرِقِ وَالْمَغْرِبِ، لَمَا اسْتَوْحَشْتُ بَعْدَ أَنْ يَكُونَ الْقُرْآنُ مَعِيَ» وَكَانَ عَلَيْهِ السَّلَامُ إِذَا قَرَأَ (مَالِكُ يَوْمَ الدِّينِ) يُكْرَرُهَا حَتَّى كَادَ أَنْ يَمُوتَ.

Ali Bin Ibrahim, from his father, and Ali Bin Muhammad Al Qasany, altogether, from Al Qasim Bin Muhammad, from Suleyman Bin Dawood, from Sufyan Bin Uyayna, from Al Zuhry who said,

‘Ali^{asws} Bin Al-Husayn^{asws} said: ‘(Even) if (all) the ones in the east and the west were to die, I^{asws} would not be lonely if the Quran happens to be with me^{asws}’. And it was so that whenever he^{asws} recited [1: 4] Master of the Day of Judgment he^{asws} would keep on repeating it until he^{asws} would almost be dying’.¹³

14. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنْ ابْنِ أَبِي عُمَيْرٍ، عَنْ إِبْرَاهِيمَ بْنِ عَبْدِ الْحَمِيدِ، عَنْ إِسْحَاقَ بْنِ غَالِبٍ، قَالَ: قَالَ أَبُو عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ: «إِذَا جَمَعَ اللَّهُ — عَزَّ وَجَلَّ — الْأَوَّلِينَ

وَالْآخَرِينَ إِذَا هُمْ بِشَخْصٍ قَدْ أَقْبَلَ، لَمْ يَرِ قَطُّ أَحْسَنُ صُورَةً مِنْهُ، فَإِذَا نَظَرَ إِلَيْهِ الْمُؤْمِنُونَ — وَهُوَ الْقُرْآنُ — قَالُوا: هَذَا مِنَّا، هَذَا أَحْسَنُ شَيْءٍ رَأَيْنَا، فَإِذَا انْتَهَى إِلَيْهِمْ جَازَهُمْ. ثُمَّ يَنْظُرُ إِلَيْهِ الشُّهَدَاءُ، حَتَّى إِذَا انْتَهَى إِلَى آخِرِهِمْ جَازَهُمْ، فَيَقُولُونَ: هَذَا الْقُرْآنُ، فَيَجُوزُهُمْ كُلَّهُمْ حَتَّى إِذَا انْتَهَى إِلَى الْمُرْسَلِينَ، فَيَقُولُونَ: هَذَا الْقُرْآنُ، فَيَجُوزُهُمْ حَتَّى يَنْتَهِيَ إِلَى الْمَلَائِكَةِ، فَيَقُولُونَ: هَذَا الْقُرْآنُ، فَيَجُوزُهُمْ، ثُمَّ يَنْتَهِيَ حَتَّى يَقِفَ عَنِ يَمِينِ الْعَرْشِ، فَيَقُولُ الْجَبَّارُ: وَعِزَّتِي وَجَلَالِي وَارْتِفَاعِ مَكَانِي، لَأُكْرِمَنَّ الْيَوْمَ مَنْ أَكْرَمَكَ، وَلَأُهَيِّنَنَّ مَنْ أَهَانَكَ.»

Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Ibrahim Bin Abdul Hameed, from Is'haq Bin Ghalib who said,

‘Abu Abdullah^{asws} said: ‘When Allah^{azwj} will Gather the formers ones and the latter ones, they would be with a person who would in front of them. They would not have seen an image better than it, at all. So when the Momineen will look at him, and he would be the Quran, they would be saying, ‘This one is from us. This is the best thing we have seen’.

So when he ends up to them, he would go past them. Then the martyrs would look at him, until when he ends up to the last of them, and goes past them. So they would be saying: ‘This is the Quran’. So he would go past them until when he ends up to the Mursil Prophets^{as}, and they^{as} would be saying: ‘This is the Quran’. So he would go past them until he ends up to the Angels, and they would be saying: ‘This is the Quran’.

So he would be going past them. Then he would end up until he pauses on the right of the Throne. So the Compeller would be Saying: “By My^{azwj} Mighty and My^{azwj} Majesty, and the Loftiness of My^{azwj} Position! Today I^{azwj} shall Honour the one whom honoured you, and I^{azwj} shall Dishonour the one who dishonoured you”¹⁴.

1- بَابُ فَضْلِ حَامِلِ الْقُرْآنِ

Chapter 2 – Merits of the bearers (memorisers) of the Quran

1. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنْ الْحَسَنِ بْنِ أَبِي الْحُسَيْنِ الْفَارِسِيِّ، عَنْ سُلَيْمَانَ بْنِ جَعْفَرِ الْجَعْفَرِيِّ، عَنْ السَّكُونِيِّ: عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ، قَالَ: « قَالَ رَسُولُ اللَّهِ ﷺ: إِنَّ أَهْلَ الْقُرْآنِ فِي أَعْلَى دَرَجَةٍ مِنَ الْآدَمِيِّينَ مَا خَلَا النَّبِيِّينَ وَالْمُرْسَلِينَ ؛ فَلَا تَسْتَزِعِفُوا أَهْلَ الْقُرْآنِ حُقُوقَهُمْ ؛ فَإِنَّ لَهُمْ مِنَ اللَّهِ الْعَزِيزِ الْجَبَّارِ لَمَكَانًا عَلِيًّا.»

Ali Bin Ibrahim, from his father, from Al Hassan Bin Abu Al Husayn Al Farsy, from Suleyman Bin Ja'far Al Ja'fary, from Al Sakuny,

(It has been narrated) from Abu Abdullah^{asws} having said: ‘Rasool-Allah^{saww} said: ‘The people of the Quran would be in the highest Levels from the human beings except for the Prophets^{as} and the Mursils Prophets^{as}. Therefore, you should not consider them weaken in the matter of their rights,

for there is for them, from Allah^{azwj} the Mighty, the Compeller, a lofty position”¹⁵.

2. عِدَّةٌ مِنْ أَصْحَابِنَا، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ وَسَهْلِ بْنِ زِيَادٍ جَمِيعًا، عَنْ ابْنِ مَحْبُوبٍ، عَنْ حَمِيلِ بْنِ صَالِحٍ، عَنِ الْفَضِيلِ بْنِ يَسَارٍ: عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ، قَالَ: «الْحَافِظُ لِلْقُرْآنِ الْعَامِلُ بِهِ، مَعَ السَّفَرَةِ الْكَرَامِ الْبِرَّةُ».

A number of our companions, from Ahmad Bin Muhammad, and Sahl Bin Ziyad, altogether from Ibn Mahboub, from Jameel Bin Salih, from Al Fuzayl Bin Yasaar,

(It has been narrated) from Abu Abdullah^{asws} having said: ‘The memoriser of the Quran, the one acting by it, would be with the Ambassadors (Mursil Prophets^{as}), the honourable, the righteous’¹⁶.

3. وَبِإِسْنَادِهِ، عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ، قَالَ: «قَالَ رَسُولُ اللَّهِ ﷺ: تَعَلَّمُوا الْقُرْآنَ؛ فَإِنَّهُ يَأْتِي يَوْمَ الْقِيَامَةِ صَاحِبَهُ فِي صُورَةِ شَابٍّ حَمِيلٍ شَاحِبِ اللَّوْنِ، فَيَقُولُ لَهُ: أَنَا الْقُرْآنُ الَّذِي كُنْتُ أَسْهَرْتُ لَيْلَكَ، وَأَظْمَأْتُ هَوَاجِرَكَ، وَأَجْفَفْتُ رَيْقَكَ، وَأَسَلْتُ دَمْعَكَ، أَوَّلَ مَعَكَ حَيْثُمَا أَلْتِ، وَكُلُّ تَاجِرٍ مِنْ وَرَاءِ تِجَارَتِهِ، وَأَنَا الْيَوْمَ لَكَ مِنْ وَرَاءِ تِجَارَةِ كُلِّ تَاجِرٍ، وَسَيِّئَتِكَ كَرَامَةٌ مِنَ اللَّهِ عَزَّ وَجَلَّ، فَأَبْشِرْ، فَيُؤْتَى بِتَاجٍ، فَيُوضَعُ عَلَى رَأْسِهِ، وَيُعْطَى الْأَمَانُ بِيَمِينِهِ، وَالْخُلْدُ فِي الْجَنَانِ بِيَسَارِهِ، وَيُكْسَى حُلَّتَيْنِ، ثُمَّ يُقَالُ لَهُ: اقْرَأْ وَارْقَهُ، فَكُلَّمَا قَرَأَ آيَةً صَعِدَ دَرَجَةً، وَيُكْسَى أَبَوَاهُ حُلَّتَيْنِ إِنْ كَانَا مُؤْمِنَيْنِ، ثُمَّ يُقَالُ لَهُمَا: هَذَا لِمَا عِلِمْتُمَا الْقُرْآنَ».

And by his chain, from Abu Abdullah^{asws} having said: ‘Rasool-Allah^{saww} said: ‘Learn the Quran, for it would be coming on the Day of Judgment to its companion in an image of a beautiful youth, radiant, and the Quran would be saying to him: ‘I am the one whom you held a vigil during your night, and your mouth was thirsty, and dried your throat, and your tears flowed. I shall be with you wherever you go to; and every trader is behind his trade, and I am for you today, from behind a trade with every trader, and there shall be coming to you, a Prestige from Allah^{azwj} Mighty and Majestic. Therefore, receive glad tidings, for you would be Given a crown upon your head’.

And he would be Given the (deed of) security in his right hand, and the (deed of) eternal life in the Gardens in his left hand, and he would be Clothed in two garments. Then it would be said to him: ‘Recite and ascend. So every time he recites a Verse, he would ascend a level. And his parents would be Clothed by two Garments, if he was a Momin. Then it would be said to both of them: ‘This is due to both of you teaching him (your son) the Quran’¹⁷.

4. ابْنُ مَحْبُوبٍ، عَنْ مَالِكِ بْنِ عَطِيَّةٍ، عَنْ مِنْهَالِ الْقَصَّابِ: عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ، قَالَ: «مَنْ قَرَأَ الْقُرْآنَ — وَهُوَ شَابٌّ مُؤْمِنٌ — اخْتَلَطَ الْقُرْآنُ بِلَحْمِهِ وَدَمِهِ، وَجَعَلَهُ اللَّهُ — عَزَّ

وَجَلَّ — مَعَ السَّفَرَةِ الْكِرَامِ الْبَرَّةِ، وَكَانَ الْقُرْآنُ حَجِيزاً عَنْهُ يَوْمَ الْقِيَامَةِ، يَقُولُ: يَا رَبِّ، إِنَّ كُلَّ عَامِلٍ قَدْ أَصَابَ أَجْرَ عَمَلِهِ غَيْرَ عَامِلِي، فَبَلَغَ بِهِ أَكْرَمَ عَطَايَاكَ». قَالَ: «فَيَكْسُوهُ اللَّهُ الْعَزِيزُ الْجَبَّارُ حُلَّتَيْنِ مِنْ حُلْلِ الْجَنَّةِ، وَيُوضَعُ عَلَى رَأْسِهِ تَاجُ الْكَرَامَةِ، ثُمَّ يُقَالُ لَهُ: هَلْ أَرْضَيْتَكَ فِيهِ؟ فَيَقُولُ الْقُرْآنُ: يَا رَبِّ، قَدْ كُنْتُ أَرْغَبُ لَهُ فِيمَا هُوَ أَفْضَلُ مِنْ هَذَا، فَيُعْطَى الْأَمْنُ بِيَمِينِهِ، وَالْخُلْدُ بِيَسَارِهِ، ثُمَّ يَدْخُلُ الْجَنَّةَ، فَيُقَالُ لَهُ: اقْرَأْ وَاصْعدْ دَرَجَةً، ثُمَّ يُقَالُ لَهُ: هَلْ بَلَغْنَا بِهِ وَأَرْضَيْتَكَ؟ فَيَقُولُ: نَعَمْ». قَالَ: «وَمَنْ قَرَأَهُ كَثِيراً، وَتَعَاهَدَهُ بِمَشَقَّةٍ مِنْ شِدَّةِ حِفْظِهِ، أَعْطَاهُ اللَّهُ — عَزَّ وَجَلَّ — أَجْرَ هَذَا مَرَّتَيْنِ».

Ibn Mahboub, from Malik Bin Atiyya, from Minhāl Al Qassab,
(It has been narrated) from Abu Abdullah^{asws} having said: ‘The one who recites the Quran and he is a Momin youth, the Quran would blend with his flesh and his blood, and Allah^{azwj} Mighty and Majestic would Make him to be with the Ambassadors (Mursil Prophets^{as}), the honourable, the righteous; and it would be so that the Quran would be concerned about him on the Day of Judgment, saying: ‘O Lord^{azwj}! Every worker has attained a Recompense apart from my worker, therefore let him reach the most prestigious of Your^{azwj} Gifts’.

He^{asws} said: ‘So Allah^{azwj} the Mighty, the Compeller would Clothe him with two garments of the Paradise and Place a crown of honour upon his head. The He^{azwj} would Say to him (The Quran): ‘‘Have I please you with regards to him?’’ So the Quran would be saying: ‘O Lord^{azwj}! I used to wish for him regarding what is superior than this, therefore Grant the (deed of) security in his right hand, and the (deed of) eternal life in his left hand’.

Then he would enter the Paradise, so it would be said to him: ‘Recite and ascend a level’. The He^{azwj} would Say to him: ‘‘Have We^{azwj} Made him reach it and Please you?’’ So he (the Quran) would be saying: ‘Yes’.

He^{asws} said: ‘And the one who recites it a lot and approaches it with laboriousness (difficulty) from the difficulties of memorising it, Allah^{azwj} Mighty and Majestic would Give him the Recompense of this, twice’.¹⁸

5. أَبُو عَلِيٍّ الْأَشْعَرِيُّ، عَنِ الْحَسَنِ بْنِ عَلِيٍّ بْنِ عَبْدِ اللَّهِ ؛ وَحَمِيدُ بْنُ زِيَادٍ، عَنِ الْخَشَابِ جَمِيعاً، عَنِ الْحَسَنِ بْنِ عَلِيٍّ بْنِ يُوسُفَ، عَنْ مُعَاذِ بْنِ ثَابِتٍ، عَنْ عَمْرِو بْنِ جُمَيْعٍ: عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ، قَالَ: « قَالَ رَسُولُ اللَّهِ ﷺ: إِنَّ أَحَقَّ النَّاسِ بِالتَّخَشُّعِ فِي السَّرِّ وَالْعَلَانِيَةِ لِحَامِلِ الْقُرْآنِ، وَإِنَّ أَحَقَّ النَّاسِ فِي السَّرِّ وَالْعَلَانِيَةِ بِالصَّلَاةِ وَالصَّوْمِ لِحَامِلِ الْقُرْآنِ، ثُمَّ نَادَى بِأَعْلَى صَوْتِهِ: يَا حَامِلَ الْقُرْآنِ، تَوَاضَعْ بِهِ ؛ يَرْفَعَكَ اللَّهُ، وَلَاتَعَزَّ بِهِ ؛ فَيَذَلِكَ اللَّهُ، يَا حَامِلَ الْقُرْآنِ، تَزَيَّنْ بِهِ لِلَّهِ ؛ يُزَيِّنُكَ اللَّهُ بِهِ، وَلَاتَزَيَّنْ بِهِ لِلنَّاسِ ؛ فَيَشِينُكَ اللَّهُ بِهِ، مَنْ حَتَمَ الْقُرْآنَ فَكَأَنَّمَا أُدرِجَتْ النُّبُوَّةُ بَيْنَ جَنْبَيْهِ، وَلَكِنَّهُ لَا يُوحَى إِلَيْهِ، وَمَنْ جَمَعَ الْقُرْآنَ فَنُوَلِّهِ لِيَجْهَلَ مَعَ

مَنْ يَجْهَلُ عَلَيْهِ، وَلَا يَغْضَبُ فِيمَنْ يَغْضَبُ عَلَيْهِ، وَلَا يَحْدُ فِيمَنْ يَحْدُ، وَلَكِنَّهُ يَغْفُو وَيَصْفَحُ وَيَغْفِرُ وَيَحْلُمُ لَتَعْظِيمِ الْقُرْآنِ، وَمَنْ أُوتِيَ الْقُرْآنَ فَظَنَّ أَنَّ أَحَدًا مِنَ النَّاسِ أُوتِيَ أَفْضَلَ مِمَّا أُوتِيَ، فَقَدْ عَظَّمَ مَا حَقَّرَ اللَّهُ، وَحَقَّرَ مَا عَظَّمَ اللَّهُ.»

Abu Ali Al-Ashary, from Al Hassan Bin Ali Bin Abdullah, and Humeyd Bin Ziyad, from Al Khashaab, altogether from Al Hassan Bin Ali Bin Yusuf, from Muaz Bin Sabit, from Amro Bin Jumie,

(It has been narrated) from Abu Abdullah^{asws} having said: ‘Rasool-Allah^{saww} said: ‘The most rightful of the people with the humbleness in the private and public, is for the bearer (memoriser) of the Quran; and the most rightful of the people in the private and public with the Salāt and the Fasting, is for the bearer (memoriser) of the Quran’.

Then he^{saww} called out in a raised voice: ‘O bearer of the Quran! Be humble with it, Allah^{azwj} would Raise you, and do not be bold with it for Allah^{azwj} would Disgrace you. If you adorn with it for the Sake of Allah^{azwj}, Allah^{azwj} would Adorn you with it, and do not adorn with it for the people, for Allah^{azwj} would Discredit you with it.

The one who completes the Quran, so it is as if he has inserted the Prophethood between his two sides, but there is no Revelation (coming) to him; and the one who collects the Quran, so his Conferment is that he would not be ignorant along with the ones who are ignorant upon it, nor would he be angered regarding the one who would be angered upon him, nor would he be irritable regarding the one who irritates him, but he would be pardoning, and excusing, and forgiving, and forbearing due to the reverence of the Quran.

And the one who has been Given the Quran, if he thinks that anyone else from the people has been Given (anything) more superior than what he has been Given, so he has magnified what Allah^{azwj} has Belittled, and belittled what Allah^{azwj} has Magnified’.¹⁹

6. أَبُو عَلِيٍّ الْأَشْعَرِيُّ، عَنِ الْحَسَنِ بْنِ عَلِيٍّ بْنِ عَبْدِ اللَّهِ، عَنْ عُبَيْسِ بْنِ هِشَامٍ، قَالَ: حَدَّثَنَا صَالِحُ الْقَمَاطِ، عَنْ أَبَانَ بْنِ تَغْلِبٍ: عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ، قَالَ: «النَّاسُ أَرْبَعَةٌ» فَقُلْتُ: جُعِلْتُ فِدَاكَ، وَمَا هُمْ؟ فَقَالَ: «رَجُلٌ أُوتِيَ الْإِيمَانَ وَلَمْ يُؤْتَ الْقُرْآنَ، وَرَجُلٌ أُوتِيَ الْقُرْآنَ وَلَمْ يُؤْتَ الْإِيمَانَ، وَرَجُلٌ أُوتِيَ الْقُرْآنَ وَالْإِيمَانَ، وَرَجُلٌ لَمْ يُؤْتَ الْقُرْآنَ وَلَا الْإِيمَانَ.»

قَالَ: قُلْتُ: جُعِلْتُ فِدَاكَ، فَسَّرَ لِي حَالَهُمْ. فَقَالَ: «أَمَّا الَّذِي أُوتِيَ الْإِيمَانَ وَلَمْ يُؤْتَ الْقُرْآنَ، فَمَثَلُهُ كَمَثَلِ التَّمْرَةِ، طَعْمُهَا حُلْوٌ وَلَارِيحُ لَهَا. وَأَمَّا الَّذِي أُوتِيَ الْقُرْآنَ وَلَمْ يُؤْتَ الْإِيمَانَ، فَمَثَلُهُ كَمَثَلِ الْأَسِّ، رِيحُهَا طَيِّبٌ، وَطَعْمُهَا مُرٌّ. وَأَمَّا مَنْ أُوتِيَ الْقُرْآنَ وَالْإِيمَانَ، فَمَثَلُهُ كَمَثَلِ الْأَثْرِجَةِ، رِيحُهَا طَيِّبٌ، وَطَعْمُهَا طَيِّبٌ. وَأَمَّا الَّذِي لَمْ يُؤْتَ الْإِيمَانَ وَلَا الْقُرْآنَ، فَمَثَلُهُ كَمَثَلِ الْحَنْظَلَةِ، طَعْمُهَا مُرٌّ، وَلَارِيحُ لَهَا.»

Abu Ali Al Asjary, from Al Hassan Bin Ali Bin Abdullah, from Ubays Bin Hisham who said, ‘Salih Al Qammat narrated to us, from Aban Bin Taghlab,

(It has been narrated) from Abu Abdullah^{asws} having said: 'The people are four (types)'. So I said, 'May I be sacrificed for you^{asws}! And what (types) are they?' So he^{asws} said: 'A man Given the Eman and not been Given the Quran; and a man Given the Quran and not been Given the Eman; and a man Given the Quran and Given the Eman; and a man not Given the Quran nor the Eman'.

He (the narrator) said, 'I said, 'May I be sacrificed for you^{asws}! Explain their states to me'. So he^{asws} said: 'As for the one Given the Eman and not been Given the Quran, so his example it like an example of the date. Its taste is sweet, but there is no aroma for it. And as for the one Given the Quran and not Given the Eman, so his example is like an example of the myrtle. Its smell is aromatic and its taste is bitter. And as for the one Given the Quran and the Eman, so his example it like an example of the citrus. Its smell is aromatic and its taste is good. And as for the one neither Given the Eman nor the Quran, so his example is like an example of the colocynth, its taste is bitter and there is no (aromatic) smell to it'.²⁰

7. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ وَعَلِيِّ بْنِ مُحَمَّدٍ الْقَاسَانِيِّ جَمِيعاً، عَنْ الْقَاسِمِ بْنِ مُحَمَّدٍ، عَنْ سُلَيْمَانَ بْنِ دَاوُدَ، عَنْ سُفْيَانَ بْنِ عَيْنَةَ، عَنْ الزُّهْرِيِّ، قَالَ: قُلْتُ لِعَلِيِّ بْنِ الْحُسَيْنِ عَلَيْهِ السَّلَامُ: أَيُّ الْأَعْمَالِ أَفْضَلُ؟ قَالَ: «الْحَالُ الْمُرْتَحِلُ» قُلْتُ: وَمَا الْحَالُ الْمُرْتَحِلُ؟ قَالَ: «فَتَحُّ الْقُرْآنِ وَخَتْمُهُ، كُلَّمَا جَاءَ بِأَوَّلِهِ ارْتَحَلَ فِي آخِرِهِ». وَقَالَ: «قَالَ رَسُولُ اللَّهِ ﷺ: مَنْ أَعْطَاهُ اللَّهُ الْقُرْآنَ، فَرَأَى أَنْ رَجُلًا أُعْطِيَ أَفْضَلَ مِمَّا أُعْطِيَ، فَقَدْ صَغَرَ عَظِيمًا، وَعَظَّمَ صَغِيرًا».

Ali Bin Ibrahim, from his father and Ali Bin Muhammad Al Qasany, altogether from Al Qasim Bin Muhammad, from Suleyman Bin Dawood, from Sufyan Bin Uyayna, from Al Zuhry who said,

'I said to Ali^{asws} Bin Al-Husayn^{asws}, 'Which of the deeds is the most superior?' He^{asws} said: 'The state of travelling'. I said, 'And what is the state of travelling?' He^{asws} said: 'Opening the Quran and ending it. Every time one comes to the beginning of it, travels to the end of it'.

And he^{asws} said: 'Rasool-Allah^{saww} said: 'The one whom Allah^{azwj} has Given the Quran, so he views that (another) man has been Given superior than what he has been Given, so he has belittled a great (thing), and magnified a little one'.²¹

8. مُحَمَّدُ بْنُ يَحْيَى، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ، عَنْ مُحَمَّدِ بْنِ عَيْسَى، عَنْ سُلَيْمَانَ بْنِ رَشِيدٍ، عَنْ أَبِيهِ، عَنْ مُعَاوِيَةَ بْنِ عَمَّارٍ، قَالَ: قَالَ لِي أَبُو عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ: «مَنْ قَرَأَ الْقُرْآنَ فَهُوَ غَنِيٌّ وَلَا فَقْرَ بَعْدَهُ، وَإِلَّا مَا بِهِ غَنَى».

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Muhammad Bin Isa, from Suleyman Bin Rusheyd, from his father, from Muawiya Bin Ammar who said,

'Abu Abdullah^{asws} said to me: 'The one who recites the Quran so he is rich, and there is no poverty after it, or else he is not with riches'.²²

9. أَبُو عَلِيٍّ الْأَشْعَرِيُّ، عَنْ مُحَمَّدِ بْنِ عَبْدِ الْجَبَّارِ، عَنْ ابْنِ أَبِي نَجْرَانَ، عَنْ أَبِي جَمِيلَةَ، عَنْ جَابِرٍ: عَنْ أَبِي جَعْفَرٍ عليه السلام، قَالَ: «قَالَ رَسُولُ اللَّهِ ﷺ: يَا مَعْشَرَ قُرَّاءِ الْقُرْآنِ، اتَّقُوا اللَّهَ — عَزَّ وَجَلَّ — فِيمَا حَمَلَكُمْ مِنْ كِتَابِهِ، فَإِنِّي مَسْئُولٌ، وَإِنَّكُمْ مَسْئُولُونَ، إِنِّي مَسْئُولٌ عَنْ تَبْلِيغِ الرِّسَالَةِ، وَأَمَّا أَنْتُمْ، فَتُسْأَلُونَ عَمَّا حَمَلْتُمْ مِنْ كِتَابِ اللَّهِ وَسُنَّتِي».

Abu Ali Al Ashary, from Muhammad Bin Abdul Jabbar, from Ibn Abu Najran, from Abu Jameela, from Jabir,

(It has been narrated) from Abu Ja'far^{asws} having said: 'Rasool-Allah^{saww} said: 'O group of reciters of the Quran! Fear Allah^{azwj} Mighty and Majestic regarding what you are bearing from His^{azwj} Book, for I^{saww} would be Questioned and you all would be Questioned. I^{saww} would be Questioned about the delivery of the Message, and as for you, so you would be Questioned about what you bore from the Book of Allah^{azwj} and my^{saww} Sunnah'.²³

10. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنْ الْقَاسِمِ بْنِ مُحَمَّدٍ، عَنْ سُلَيْمَانَ بْنِ دَاوُدَ الْمَنْقَرِيِّ، عَنْ حَفْصٍ، قَالَ: سَمِعْتُ مُوسَى بْنَ جَعْفَرٍ عليه السلام يَقُولُ لِرَجُلٍ: «أَتُحِبُّ الْبَقَاءَ فِي الدُّنْيَا؟» فَقَالَ: نَعَمْ، فَقَالَ: «وَلِمَ؟» قَالَ: لِقِرَاءَةِ (قُلْ هُوَ اللَّهُ أَحَدٌ)، فَسَكَتَ عَنْهُ، فَقَالَ لِي بَعْدَ سَاعَةٍ: «يَا حَفْصُ، مَنْ مَاتَ مِنْ أَوْلِيَائِنَا وَشِيعَتِنَا وَلَمْ يُحْسِنِ الْقُرْآنَ، عُلِمَ فِي قَبْرِهِ لِيَرْفَعَ اللَّهُ بِهِ مِنْ دَرَجَتِهِ؛ فَإِنَّ دَرَجَاتِ الْجَنَّةِ عَلَى قَدْرِ آيَاتِ الْقُرْآنِ، يُقَالُ لَهُ: اقْرَأْ وَارْقُ، فَيَقْرَأُ، ثُمَّ يَرْفَى».

قَالَ حَفْصٌ: فَمَا رَأَيْتُ أَحَدًا أَشَدَّ خَوْفًا عَلَى نَفْسِهِ مِنْ مُوسَى بْنِ جَعْفَرٍ عليه السلام وَلَا أَرْجَى النَّاسِ مِنْهُ، وَكَانَتْ قِرَاءَتُهُ حُزْنًا، فَإِذَا قَرَأَ فَكَأَنَّهُ يُخَاطَبُ إِنْسَانًا.

Ali Bin Ibrahim, from his father, from Al Qasim Bin Muhammad, from Suleyman Bin Dawood, from Hafs who said,

'I heard Musa^{asws} Bin Ja'far^{asws} saying to a man: 'Would you love to remain in the world?' So he said, 'Yes'. So he^{asws} said: 'And why?' He said, 'In order to recite [112: 1] Say He Allah is One (Chapter 112)'. So he^{asws} was silent from him, and said to him after a while: 'O Hafs! The one from our^{asws} friends and our^{asws} Shias who dies and is not good (at reciting) the Quran, would be taught in his grave, in order for Allah^{azwj} to Raise his status by it, from his (current) level, for the Levels of the Paradise are upon a measurement of the Verses of the Quran. It would be said to him: 'Recite and ascend'. So he would recite, then he would ascend'.

Hafs said, 'So I did not see anyone more intensely fearful upon himself than Musa^{asws} Bin Ja'far^{asws}, nor anyone more hopeful of the people than him^{asws}, and it was so that his^{asws} recitation was (full of) grief. So whenever he^{asws} recited, it was as if he^{asws} was addressing the people'.²⁴

11. عَلِيٌّ، عَنْ أَبِيهِ، عَنِ النَّوْفَلِيِّ، عَنِ السَّكُونِيِّ: عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ، قَالَ: « قَالَ رَسُولُ اللَّهِ ﷺ: حَمَلَةُ الْقُرْآنِ عُرَفَاءُ أَهْلِ الْجَنَّةِ، وَالْمُجْتَهِدُونَ قَوَادُ أَهْلِ الْجَنَّةِ، وَالرُّسُلُ سَادَةُ أَهْلِ الْجَنَّةِ ».

Ali, from his father, from Al Nowfaly, from Al Sakuny,
(It has been narrated) from Abu Abdullah^{asws} having said: 'Rasool-Allah^{saww} said: 'The bearers of the Quran are the understanding ones of the Paradise, and the strivers are the guides of the people of the Paradise, and the Rasools^{as} would be the chiefs of the people of the Paradise'.²⁵

2- بَابُ مَنْ يَتَعَلَّمُ الْقُرْآنَ بِمَشَقَّةٍ

Chapter 3 – The one who learns the Quran with difficulty

1. عِدَّةٌ مِنْ أَصْحَابِنَا، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ وَسَهْلٍ بْنِ زِيَادٍ جَمِيعًا، عَنْ ابْنِ مَحْبُوبٍ، عَنْ جَمِيلِ بْنِ صَالِحٍ، عَنِ الْفَضِيلِ بْنِ يَسَارٍ: عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ، قَالَ: سَمِعْتُهُ يَقُولُ: « إِنَّ الَّذِي يُعَالِجُ الْقُرْآنَ، وَيَحْفَظُهُ بِمَشَقَّةٍ مِنْهُ وَقَلَّةٍ حَفِظَ، لَهُ أَجْرَانِ ».

A number of our companions, from Ahmad Bin Muhammad and Sahl Bin Ziyad, altogether, from Ibn Mahboub, from Jameel Bin Salih, from Al Fuzayl Bin Yasaar,

(It has been narrated) from Abu Abdullah^{asws}, said, 'I heard him^{asws} saying: 'The one who addresses the Quran and memorises it with difficulty from him, and has scarce memorisation, for him would be two Recompenses (double)'.²⁶

2. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنْ ابْنِ أَبِي عُمَيْرٍ، عَنْ مَنْصُورِ بْنِ يُونُسَ، عَنِ الصَّبَّاحِ بْنِ سَيَّابَةَ، قَالَ: سَمِعْتُ أَبَا عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ يَقُولُ: « مَنْ شَدَّدَ عَلَيْهِ فِي الْقُرْآنِ، كَانَ لَهُ أَجْرَانِ؛ وَمَنْ يَسَّرَ عَلَيْهِ، كَانَ مَعَ الْأَوَّلَيْنِ ».

Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Mansour Bin Yunus, from Al Sabbah Bin Sayaba who said,

'I heard Abu Abdullah^{asws} saying: 'The one who has difficulty upon him regarding the Quran would have two Recompenses for him, and the one who has ease upon him, would be with the former ones'.²⁷

3. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ، عَنْ سَلِيمِ الْفَرَّاءِ، عَنْ رَجُلٍ: عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ، قَالَ: « يَنْبَغِي لِلْمُؤْمِنِ أَنْ لَا يَمُوتَ حَتَّى يَتَعَلَّمَ الْقُرْآنَ، أَوْ يَكُونَ فِي تَعْلِيمِهِ ».

Ali Bin Ibrahim, from his father, from Ahmad Bin Muhammad, from Suleym Al Fara'a, from a man,

(It has been narrated) from Abu Abdullah^{asws} having said: 'It is befitting for the Momin that he does not die until he learns the Quran, or happens to be in its learning (process)'.²⁸

3- بَابُ مَنْ حَفِظَ الْقُرْآنَ ثُمَّ نَسِيَهُ

Chapter 4 – The one who memorises the Quran, then forgets it

1. عِدَّةٌ مِنْ أَصْحَابِنَا، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ ؛ وَأَبُو عَلِيٍّ الْأَشْعَرِيُّ، عَنْ مُحَمَّدِ بْنِ عَبْدِ الْجَبَّارِ جَمِيعاً، عَنْ ابْنِ فَضَّالٍ، عَنْ أَبِي إِسْحَاقَ ثَعْلَبَةَ بْنِ مَيْمُونٍ، عَنْ يَعْقُوبَ الْأَحْمَرِ، قَالَ: قُلْتُ لِأَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ: جُعِلْتُ فِدَاكَ، إِنِّي كُنْتُ قَرَأْتُ الْقُرْآنَ فَتَفَلَّتْ مِنِّي، فَادْعُ اللَّهَ — عَزَّ وَجَلَّ — أَنْ يُعَلِّمَنِيهِ، قَالَ: فَكَأَنَّهُ فَرَعَ لِدَلِّكَ، فَقَالَ: «عَلَّمَكَ اللَّهُ هُوَ وَإِنَّا جَمِيعاً» قَالَ: وَنَحْنُ نَحْوُ مِنْ عَشْرَةٍ.

ثُمَّ قَالَ: «السُّورَةُ تَكُونُ مَعَ الرَّجُلِ قَدْ قَرَأَهَا، ثُمَّ تَرَكَهَا، فَتَأْتِيهِ يَوْمَ الْقِيَامَةِ فِي أَحْسَنِ صُورَةٍ، وَتُسَلِّمُ عَلَيْهِ، فَيَقُولُ: مَنْ أَنْتَ؟ فَتَقُولُ: أَنَا سُورَةٌ كَذَا وَكَذَا، فَلَوْ أَنَّكَ تَمَسَّكَتْ بِي، وَأَخَذْتَ بِي، لَأَنْزَلْتُكَ هَذِهِ الدَّرَجَةَ؛ فَعَلَيْكُمْ بِالْقُرْآنِ».

ثُمَّ قَالَ: «إِنَّ مِنَ النَّاسِ مَنْ يَقْرَأُ الْقُرْآنَ لِيُقَالَ: فُلَانٌ قَارِئٌ، وَمِنْهُمْ مَنْ يَقْرَأُ الْقُرْآنَ لِيَطْلُبَ بِهِ الدُّنْيَا، وَلَا خَيْرَ فِي ذَلِكَ، وَمِنْهُمْ مَنْ يَقْرَأُ الْقُرْآنَ لِيَنْتَفِعَ بِهِ فِي صَلَاتِهِ وَلَيْلِهِ وَنَهَارِهِ».

A number of our companions, from Ahmad Bin Muhammad, and Abu Ali Al Ashary, from Muhammad Bin Abdul Jabbar, altogether, from Ibn Fazzal, from Abu Is'haq Sa'alba Bin Maymoun, from Yaqoub Al Ahmar who said,

'I said to Abu Abdullah^{asws}, 'May I be sacrificed for you^{asws}! I used to recite the Quran, but it has escaped from me, therefore supplicate to Allah^{azwj} Mighty and Majestic that He^{azwj} Teaches it (to me)'. He (the narrator) said, 'So it was as if he^{asws} was shocked due to that, and he^{asws} said: 'May Allah^{azwj} Teach you it, and us altogether'. He (the narrator) said, 'And we were approximately ten (people)'.

Then he^{asws} said: 'The Chapter (of the Holy Quran) which happens to be with the man, having had recited it, then he neglected it, so it would be coming to him on the Day of Judgment in an excellent image and greet upon him. So he would be saying, 'Who are you?' So it would be saying: 'I am Chapter such and such, so had you attached yourself with me, and taken (to the recitation) with me, I would have catapulted you to this level'. Therefore, it is upon you with the (recitation of the) Quran'.

Then he^{asws} said: 'From the people is one who recites the Quran in order for it to be said, 'So and so is a reciter'; and from them is one who recites the Quran in order to seek the world with it, and there is no goodness in that; and from them is one who recites the Quran in order to benefit with it during his Salāt, and his night, and his day'.²⁹

2. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنْ ابْنِ أَبِي عَمِيرٍ، عَنْ أَبِي الْمَغْرَاءِ، عَنْ أَبِي بَصِيرٍ، قَالَ: قَالَ أَبُو عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ: «مَنْ نَسِيَ سُورَةً مِنَ الْقُرْآنِ، مُثِلَتْ لَهُ فِي صُورَةٍ حَسَنَةٍ، وَدَرَجَةٍ رَفِيعَةٍ فِي الْجَنَّةِ، فَإِذَا رَأَاهَا، قَالَ: مَا أَنْتَ؟ مَا أَحْسَنَكَ! لَيْتَكَ لِي! فَتَقُولُ: أَمَا تَعْرِفُنِي؟ أَنَا سُورَةٌ كَذَا وَكَذَا، وَلَوْ لَمْ تَنْسِنِي لَرَفَعْتُكَ إِلَى هَذَا».

Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Abu Al Magra'a, from Abu baser who said,

'Abu Abdullah^{asws} said: 'The one who forgets a Chapter from the Quran, it would be resembled for him in a beautiful image, and be in a lofty level in the Paradise. So when he sees it, he would say, 'What are you? How beautiful! If only you were for me'. So it would be saying: 'But, do you not recognise me? I am Chapter such and such, and had you not forgotten me, I would have raised you to this (level)'.³⁰

3. ابْنُ أَبِي عُمَيْرٍ، عَنْ إِبْرَاهِيمَ بْنِ عَبْدِ الْحَمِيدِ، عَنْ يَعْقُوبَ الْأَحْمَرِ، قَالَ: قُلْتُ لِأَبِي عَبْدِ اللَّهِ ﷺ: إِنَّ عَلَيَّ دِينَاً كَثِيراً، وَقَدْ دَخَلَنِي مَا كَانَ الْقُرْآنُ يَنْفَلِتُ مِنِّي. فَقَالَ أَبُو عَبْدِ اللَّهِ ﷺ: «الْقُرْآنَ الْقُرْآنَ؛ إِنَّ الْآيَةَ مِنَ الْقُرْآنِ وَالسُّورَةَ لَتَجِيءُ يَوْمَ الْقِيَامَةِ حَتَّى تَصْعَدَ أَلْفَ دَرَجَةٍ — يَعْنِي فِي الْجَنَّةِ — فَتَقُولُ: لَوْ حَفِظْتَنِي لَبَلَّغْتَ بِكَ هَاهُنَا».

Ibn Abu Umeyr, from Ibrahim Bin Abdul Hameed, from Yaqoub Al Ahmar who said,

'I said to Abu Abdullah^{asws}, 'There are a lot of debts upon me, and what entered me (from the worries). Whatever was of the Quran has escaped from me'. So Abu Abdullah^{asws} said: 'The Quran! The Quran! The Verse from the Quran and the Chapter would be coming on the Day of Judgment until it ascends a thousand Levels, meaning in the Paradise, so it would be saying: 'Had you memorised me, I would have reached with you to be over here''.³¹

4. حَمِيدُ بْنُ زِيَادٍ، عَنْ الْحَسَنِ بْنِ مُحَمَّدٍ بْنِ سَمَاعَةَ؛ وَعِدَّةٌ مِنْ أَصْحَابِنَا، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ جَمِيعاً، عَنْ مُحَسِّنِ بْنِ أَحْمَدَ، عَنْ أَبَانَ بْنِ عُثْمَانَ، عَنْ ابْنِ أَبِي يَعْفُورٍ، قَالَ: سَمِعْتُ أَبَا عَبْدِ اللَّهِ ﷺ يَقُولُ: «إِنَّ الرَّجُلَ إِذَا كَانَ يَعْلَمُ السُّورَةَ، ثُمَّ نَسِيَهَا، أَوْ تَرَكَهَا وَدَخَلَ الْجَنَّةَ، أَشْرَفَتْ عَلَيْهِ مِنْ فَوْقٍ فِي أَحْسَنِ صُورَةٍ، فَتَقُولُ: تَعْرِفُنِي؟ فَيَقُولُ: لَا، فَتَقُولُ: أَنَا سُورَةٌ كَذَا وَكَذَا لَمْ تَعْمَلْ بِي وَتَرَكْتَنِي، أَمَا — وَاللَّهِ — لَوْ عَمِلْتَ بِي لَبَلَّغْتَ بِكَ هَذِهِ الدَّرَجَةَ، وَأَشَارَتْ بِيَدِهَا إِلَى فَوْقِهَا».

Humeyd Bin Ziyad, from Al Hassan Bin Muhammad Bin Sama'at and a number of our companions, from Ahmad Bin Muhammad, altogether from Muhassin Bin Ahmad, from Aban Bin Usman, from Ibn Abu Yafour who said,

'I heard Abu Abdullah^{asws} saying: 'When the man learns the Chapter (of the Holy Quran), then forgets it or neglects it, and enters the Paradise, it would display itself upon him from above in a beautiful image, and it would be saying: 'Do you recognise me?' So he would be saying, 'No'. So it would be saying: 'I am Chapter such and such. You did not act by me and neglected me. But, by Allah^{azwj}, had you acted with me, I would have made you reach to this Level', and it would gesture by its hand to above it'.³²

5. أَبُو عَلِيٍّ الْأَشْعَرِيُّ، عَنِ الْحَسَنِ بْنِ عَلِيٍّ بْنِ عَبْدِ اللَّهِ، عَنِ الْعَبَّاسِ بْنِ عَامِرٍ، عَنِ الْحَجَّاجِ الْخَشَّابِ، عَنْ أَبِي كَهْمَسٍ الْهَيْثَمِ بْنِ عُبَيْدٍ، قَالَ: سَأَلْتُ أَبَا عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ عَنْ رَجُلٍ قَرَأَ الْقُرْآنَ، ثُمَّ نَسِيَهُ، فَدَدْتُ عَلَيْهِ ثَلَاثًا، أَعْلَيْهِ فِيهِ حَرَجٌ؟ قَالَ: « لَا »

Abu Ali Al Ashary, from Al Hassan Bin Ali Bin Abdullah, from Al Abbas Bin Aamir, from Al Hajjaj Al Khashhab, from Abu Kahmasy Al Haysam Bin Ubeyd who said,

‘I asked Abu Abdullah^{asws} about a man who recites the Quran, then forgets it’, and I reiterated it to him^{asws} three (times), ‘Is there any blame upon him?’ He^{asws} said: ‘No’.³³

6. مُحَمَّدُ بْنُ يَحْيَى، عَنْ أَحْمَدَ بْنِ مُحَمَّدَ بْنِ عِيسَى، عَنْ مُحَمَّدِ بْنِ خَالِدٍ وَالْحُسَيْنِ بْنِ سَعِيدٍ جَمِيعًا، عَنِ النَّضْرِ بْنِ سُوَيْدٍ، عَنْ يَحْيَى الْحَلْبِيِّ، عَنْ عَبْدِ اللَّهِ بْنِ مُسْكَانَ، عَنْ يَعْقُوبَ الْأَحْمَرِ، قَالَ: قُلْتُ لِأَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ: جَعَلْتُ فِدَاكَ، إِنَّهُ أَصَابَنِي هُمُومٌ وَأَشْيَاءٌ لَمْ يَبْقَ شَيْءٌ مِنَ الْخَيْرِ إِلَّا وَقَدْ تَفَلَّتْ مِنِّي طَائِفَةٌ حَتَّى الْقُرْآنَ، لَقَدْ تَفَلَّتْ مِنِّي طَائِفَةٌ مِنْهُ، قَالَ: فَفَزِعَ عِنْدَ ذَلِكَ حِينَ ذَكَرْتُ الْقُرْآنَ، ثُمَّ قَالَ: « إِنَّ الرَّجُلَ لَيَنْسَى السُّورَةَ مِنَ الْقُرْآنِ، فَتَأْتِيهِ يَوْمَ الْقِيَامَةِ حَتَّى تُشْرَفَ عَلَيْهِ مِنْ دَرَجَةٍ مِنْ بَعْضِ الدَّرَجَاتِ، فَتَقُولُ: السَّلَامُ عَلَيْكَ، فَيَقُولُ: وَعَلَيْكَ السَّلَامُ، مَنْ أَنْتَ؟ فَتَقُولُ: أَنَا سُورَةٌ كَذَا وَكَذَا، ضَيَعْتَنِي وَتَرَكْتَنِي، أَمَا لَوْ تَسَكَّتَ بِي بَلَّغْتَ بَكَ هَذِهِ الدَّرَجَةَ ». ثُمَّ أَشَارَ بِأَصْبَعِهِ، ثُمَّ قَالَ: « عَلَيْكُمْ بِالْقُرْآنِ، فَتَعْلَمُوهُ ؛ فَإِنَّ مِنَ النَّاسِ مَنْ يَتَعَلَّمُ الْقُرْآنَ لِيُقَالَ: فَلَانٌ قَارِئٌ ؛ وَمِنْهُمْ مَنْ يَتَعَلَّمُهُ، فَيُطَلَّبُ بِهِ الصَّوْتُ، فَيُقَالُ: فَلَانٌ حَسَنُ الصَّوْتِ، وَلَيْسَ فِي ذَلِكَ خَيْرٌ ؛ وَمِنْهُمْ مَنْ يَتَعَلَّمُهُ، فَيَقُومُ بِهِ فِي لَيْلِهِ وَنَهَارِهِ لَأَيَّالِي مَنْ عِلْمَ ذَلِكَ وَمَنْ لَمْ يَعْلَمْهُ ».

Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Muhammad Bin Khalid and Al Husayn Bin Saeed, altogether from Al Nazar Bin Suweyd, from Yahya Al Halby, from Abdullah Bin Muskan, from Yaqoub Al Ahmar who said,

‘I said to Abu Abdullah^{asws}, ‘May I be sacrificed for you^{asws}! Worries and other things hit me, and there does not remain anything from the goodness except a section from it has escaped from me, even the Quran, a section from it has escaped from me (as well)’.

He (the narrator) said, ‘So he^{asws} was shocked at that when I mentioned the Quran. Then he^{asws} said: ‘The man forgets the Chapter from the Quran, so it would come to him on the Day of Judgment until it displays itself upon him from a Level from some of the Levels, and it would be saying: ‘The greetings be upon you’. So he would be saying, ‘And upon you be the greetings. Who are you?’ So it would be saying: ‘I am Chapter such and such. You wasted me and neglected me. But, had you attached yourself with me, I would have caused you to reach to this Level’. Then it would gesture by its fingers.

Then he^{asws} said: ‘(It is) upon you with the Quran. From the people is one who learns the Quran in order for it to be said, ‘So and so is a reciter’; and

from them is the one who learns it, and he seeks the voice by it, so it is said to him, 'So and so and an excellent voice', and there is no goodness in that; and from them is the one who learns it, so he stands by it during his night and his day, not caring who knows of that and who does not know of that'.³⁴

4- بَابُ فِي قِرَاءَتِهِ

Chapter 5 – Regarding its recitation

1. عَلِيٌّ، عَنْ أَبِيهِ، عَنْ حَمَّادٍ، عَنْ حَرِيزٍ: عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ، قَالَ: «الْقُرْآنُ عَهْدُ اللَّهِ إِلَى خَلْقِهِ، فَقَدْ يَنْبَغِي لِلْمَرْءِ الْمُسْلِمِ أَنْ يَنْظُرَ فِي عَهْدِهِ، وَأَنْ يَقْرَأَ مِنْهُ فِي كُلِّ يَوْمٍ خَمْسِينَ آيَةً».

Ali, from his father, from Hammad, from Hareyz,

(It has been narrated) from Abu Abdullah^{asws} having said: 'The Quran is a Covenant of Allah^{azwj} to His^{azwj} creatures. Thus, it is befitting for the Muslim person that he looks into his covenant, and that he recites from it, during every day, fifty Verses'.³⁵

2. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ وَعَلِيِّ بْنِ مُحَمَّدٍ جَمِيعًا، عَنْ الْقَاسِمِ بْنِ مُحَمَّدٍ، عَنْ سُلَيْمَانَ بْنِ دَاوُدَ، عَنْ حَفْصِ بْنِ غِيَاثٍ، عَنْ الزُّهْرِيِّ، قَالَ: سَمِعْتُ عَلِيَّ بْنَ الْحُسَيْنِ عَلَيْهِمَا السَّلَامُ يَقُولُ: «آيَاتُ الْقُرْآنِ خَزَائِنٌ، فَكُلَّمَا فَتَحْتَ خَزَانَةً، يَنْبَغِي لَكَ أَنْ تَنْظُرَ مَا فِيهَا».

Ali Bin Ibrahim, from his father, and Ali Bin Muhammad, altogether from Al Qasim Bin Muhammad, from Suleyman Bin Dawood, from Hafs Bin Giyas, from Al Zuhry who said,

'I heard Ali^{asws} Bin Al-Husayn^{asws} saying: 'The Verse of the Quran are a treasure, so every time you open the vault, it is befitting for you that you look at what is in it'.³⁶

5- بَابُ الْبُيُوتِ الَّتِي يُقْرَأُ فِيهَا الْقُرْآنُ

Chapter 6 – The houses in which the Quran is recited

1. عِدَّةٌ مِنْ أَصْحَابِنَا، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ، عَنْ عَلِيِّ بْنِ الْحَكَمِ، عَنْ الْفَضِيلِ بْنِ عُثْمَانَ، عَنْ لَيْثِ بْنِ أَبِي سَلِيمٍ رَفَعَهُ، قَالَ: قَالَ النَّبِيُّ ﷺ: «نُورُوا بُيُوتَكُمْ بِتِلَاوَةِ الْقُرْآنِ، وَلَا تَتَّخِذُوهَا قُبُورًا — كَمَا فَعَلَتِ الْيَهُودُ وَالنَّصَارَى: صَلُّوا فِي الْكَنَائِسِ وَالْبَيْعِ، وَعَطَّلُوا بُيُوتَهُمْ — فَإِنَّ الْبَيْتَ إِذَا كَثُرَ فِيهِ تِلَاوَةُ الْقُرْآنِ كَثُرَ خَيْرُهُ، وَاتَّسَعَ أَهْلُهُ، وَأَضَاءَ لِأَهْلِ السَّمَاءِ، كَمَا تُضِيءُ نَجُومُ السَّمَاءِ لِأَهْلِ الدُّنْيَا».

A number of our companions, from Ahmad Bin Muhammad, from Ali Bin Al Hakam, from Al Fuzayl Bin Usman, from Lays Bin Abu Suleym, raising it,

'He^{asws} said: 'The Prophet^{saww} said: 'Illuminate your houses by the recitation of the Quran and do not be taking it as graves just as the Jews and the Christians did. They pray in their churches and the synagogues, and they left their houses as inactive, for the house, when the recitation of the Quran is

frequented in it, would be of abundant goodness, and (sustenance of) its inhabitants would be Expanded, and it would shine for the inhabitants of the sky just as the stars shine for the inhabitants of the earth'.³⁷

2. مُحَمَّدُ بْنُ يَحْيَى، عَنْ أَحْمَدَ بْنِ مُحَمَّدَ بْنِ عِيسَى، عَنْ مُحَمَّدِ بْنِ خَالِدٍ وَالْحُسَيْنِ بْنِ سَعِيدٍ جَمِيعًا، عَنِ النَّضْرِ بْنِ سُوَيْدٍ، عَنْ يَحْيَى بْنِ عِمْرَانَ الْحَلَبِيِّ، عَنْ عَبْدِ الْأَعْلَى مَوْلَى آلِ سَامٍ، عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ، قَالَ: «إِنَّ الْبَيْتَ إِذَا كَانَ فِيهِ الْمَرْءُ الْمُسْلِمُ يَتْلُو الْقُرْآنَ، يَتَرَاءَاهُ أَهْلُ السَّمَاءِ، كَمَا يَتَرَاءَى أَهْلُ الدُّنْيَا الْكَوْكَبَ الدَّرِّيَّ فِي السَّمَاءِ».

Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Muhammad Bin Khalid, and Al Husayn Bin Saeed, altogether from Al Nazar Bin Suweyd, from Yahya Bin Imran Al Halby, from Abd Al A'ala, a slave of the family of Saam,

(It has been narrated) from Abu Abdullah^{asws} having said: 'The house in which there was a Muslim person reciting the Quran, the inhabitants of the sky would see it just as the inhabitants of the world seen the shining star in the sky'.³⁸

3. مُحَمَّدٌ، عَنْ أَحْمَدَ؛ وَعِدَّةٌ مِنْ أَصْحَابِنَا، عَنْ سَهْلِ بْنِ زِيَادٍ جَمِيعًا، عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ بْنِ عُبَيْدِ اللَّهِ، عَنْ ابْنِ الْقَدَّاحِ: عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ، قَالَ: «قَالَ أَمِيرُ الْمُؤْمِنِينَ عَلَيْهِ السَّلَامُ: الْبَيْتُ الَّذِي يُقْرَأُ فِيهِ الْقُرْآنُ وَيَذْكُرُ اللَّهُ — عَزَّ وَجَلَّ — فِيهِ تَكْثُرُ بَرَكَتُهُ، وَتَحْضُرُهُ الْمَلَائِكَةُ، وَتَهْجُرُهُ الشَّيَاطِينُ، وَيُضِيءُ لِأَهْلِ السَّمَاءِ، كَمَا تُضِيءُ الْكَوَاكِبُ لِأَهْلِ الْأَرْضِ؛ وَإِنَّ الْبَيْتَ الَّذِي لَا يُقْرَأُ فِيهِ الْقُرْآنُ وَلَا يَذْكُرُ اللَّهُ — عَزَّ وَجَلَّ — فِيهِ تَقَلُّ بَرَكَتُهُ، وَتَهْجُرُهُ الْمَلَائِكَةُ، وَتَحْضُرُهُ الشَّيَاطِينُ».

Muhammad Bin Ahmad and a number of our companions, from Sahl Bin Ziyad, altogether, from Ja'far Bin Muhammad Bin Ubeydullah, from Ibn Al Qaddah,

(It has been narrated) from Abu Abdullah^{asws} having said: 'Amir Al-Momineen^{asws} said: 'The house in which the Quran is recited, and wherein Allah^{azwj} Mighty and Majestic is Mentioned, would be of abundant Blessings; and the Angels would attend it and the Satansla would forsake it, and it would shine for the inhabitants of the sky just as the stars shine for the inhabitants of the earth; and that the house in which neither the Quran is being recited, nor is Allah^{azwj} Mighty and Majestic being Mentioned, would be of scarce Blessings, and the Angels would forsake (abandon) it and the Satansla would attend it'.³⁹

6- بَابُ ثَوَابِ قِرَاءَةِ الْقُرْآنِ

Chapter 7 – Rewards for the recitation of the Quran

1. عِدَّةٌ مِنْ أَصْحَابِنَا، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ وَسَهْلِ بْنِ زِيَادٍ؛ وَعَلِيِّ بْنِ إِبْرَاهِيمَ، عَنْ أَبِيهِ جَمِيعًا، عَنْ ابْنِ مَحْبُوبٍ، عَنْ عَبْدِ اللَّهِ بْنِ سِنَانٍ، عَنْ مُعَاذِ بْنِ مُسْلِمٍ، عَنْ عَبْدِ اللَّهِ بْنِ

سُلَيْمَانَ: عَنْ أَبِي جَعْفَرٍ عليه السلام، قَالَ: « مَنْ قَرَأَ الْقُرْآنَ قَائِمًا فِي صَلَاتِهِ، كَتَبَ اللَّهُ لَهُ بِكُلِّ حَرْفٍ مِائَةَ حَسَنَةٍ ؛ وَمَنْ قَرَأَهُ فِي صَلَاتِهِ جَالِسًا، كَتَبَ اللَّهُ لَهُ بِكُلِّ حَرْفٍ خَمْسِينَ حَسَنَةً ؛ وَمَنْ قَرَأَهُ فِي غَيْرِ صَلَاتِهِ، كَتَبَ اللَّهُ لَهُ بِكُلِّ حَرْفٍ عَشْرَ حَسَنَاتٍ ». قَالَ ابْنُ مَحْبُوبٍ: وَقَدْ سَمِعْتُهُ مِنْ مُعَاذٍ عَلَى نَحْوِ مِمَّا رَوَاهُ ابْنُ سِنَانٍ.

A number of our companions, from Ahmad Bin Muhammad, and Sahl Bin Ziyad, and Ali Bin Ibrahim, from his father, altogether from Ibn Mahboub, from Abdullah Bin Sinan, from Muaz Bin Muslim, from Abdullah Ibn Suleyman,

(It has been narrated) from Abu Ja'far^{asws} having said: 'The one who recites the Quran standing during his Salāt, Allah^{azwj} would Write for him, with every letter, one hundred good deeds; and the one who recites during his Salāt, seated, Allah^{azwj} would Write for him with every letter, fifty good deeds; and the one who recites during other than his Salāt, Allah^{azwj} would Write for him, with every letter, ten good deeds'.

Ibn Mahboub (the fourth narrator) said, 'And I had heard it from Muaz (the second reporter) upon an approximation from what Ibn Sinan (the third reporter) had reported it'.⁴⁰

2. ابْنُ مَحْبُوبٍ، عَنْ حَمِيلِ بْنِ صَالِحٍ، عَنِ الْفَضِيلِ بْنِ يَسَارٍ: عَنْ أَبِي عَبْدِ اللَّهِ عليه السلام، قَالَ: « مَا يَمْنَعُ التَّاجِرَ مِنْكُمْ الْمَشْغُولَ فِي سُوقِهِ إِذَا رَجَعَ إِلَى مَنْزِلِهِ أَنْ لَا يَنَامَ حَتَّى يَقْرَأَ سُورَةً مِنَ الْقُرْآنِ، فَتُكْتَبَ لَهُ مَكَانَ كُلِّ آيَةٍ يَقْرُؤُهَا عَشْرَ حَسَنَاتٍ، وَيُمحَى عَنْهُ عَشْرُ سَيِّئَاتٍ؟ ». «.

Ibn Mahboub, from Jameel Bin Salih, from Al Fuzayl Bin Yasaar,

(It has been narrated) from Abu Abdullah^{asws} having said: 'What prevents the trader from you, the one busy in his market, when he returns to his house that he does not sleep until he recites a Chapter from the Quran, so that it would be Written for him for every Verse he recites, ten good deeds, and ten evil deeds would be Deleted from him?'⁴¹

3. مُحَمَّدٌ بْنُ يَحْيَى، عَنْ أَحْمَدَ بْنِ مُحَمَّدَ بْنِ عِيسَى، عَنْ عَلِيِّ بْنِ الْحَكَمِ أَوْ غَيْرِهِ، عَنْ سَيْفِ بْنِ عَمِيرَةَ، عَنْ رَجُلٍ، عَنْ جَابِرٍ، عَنْ مُسَافِرٍ، عَنْ بَشْرِ بْنِ غَالِبِ الْأَسَدِيِّ: عَنْ الْحُسَيْنِ بْنِ عَلِيٍّ عليه السلام، قَالَ: « مَنْ قَرَأَ آيَةً مِنْ كِتَابِ اللَّهِ — عَزَّ وَجَلَّ — فِي صَلَاتِهِ قَائِمًا، يُكْتَبُ لَهُ بِكُلِّ حَرْفٍ مِائَةُ حَسَنَةٍ، فَإِذَا قَرَأَهَا فِي غَيْرِ صَلَاةٍ، كَتَبَ اللَّهُ لَهُ بِكُلِّ حَرْفٍ عَشْرَ حَسَنَاتٍ، وَإِنْ اسْتَمَعَ الْقُرْآنَ، كَتَبَ اللَّهُ لَهُ بِكُلِّ حَرْفٍ حَسَنَةً، وَإِنْ خَتَمَ الْقُرْآنَ لَيْلًا، صَلَّتْ عَلَيْهِ الْمَلَائِكَةُ حَتَّى يُصْبِحَ، وَإِنْ خَتَمَهُ نَهَارًا، صَلَّتْ عَلَيْهِ الْحَفَظَةُ حَتَّى يُمَسِيَ، وَكَانَتْ لَهُ دَعْوَةٌ مُجَابَةً، وَكَانَ خَيْرًا لَهُ مِمَّا بَيْنَ السَّمَاءِ إِلَى الْأَرْضِ ». قُلْتُ: هَذَا لِمَنْ قَرَأَ الْقُرْآنَ، فَمَنْ لَمْ يَقْرَأْ؟ قَالَ: « يَا أَخَا بَنِي أَسَدٍ، إِنَّ اللَّهَ جَوَادٌ مَاجِدٌ كَرِيمٌ، إِذَا قَرَأَ مَا مَعَهُ، أَعْطَاهُ اللَّهُ ذَلِكَ ». «.

Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Ali Bin Al Hakam, or someone else, from Sayf Bin Ameyra, from a man, from Jabir, from Musafir, from Bishr Bin Ghalib Al Asady,

(It has been narrated) from Al-Husayn^{asws} Bin Ali^{asws} having said: 'The one who recites a Verse from the Book of Allah^{azwj} Mighty and Majestic during his Salāt, standing, there would be Written for him, for every letter, one hundred good deeds. So when he recites it during other than his Salāt, Allah^{azwj} would Write for him, with every letter, ten good deeds; and that the intent listener of the Quran, Allah^{azwj} would Write for him, with every letter, one good deed; and that the completer of the Quran at night, the Angels would arrive upon him until the morning; and that the one who completes it at daytime, the recorders (Angels) would arrive upon him until evening; and there would be an Answered supplication for him, and it would be better for him than what is between the sky to the earth'.

I said, 'This is for the one who recites the Quran. So (what about) the one who does not recite?' He^{asws} said: 'O brother of the Clan of Asad! Allah^{azwj} is Generous, Glorious, Benevolent. When he reads whatever is with him (from the Holy Quran), Allah^{azwj} would Give him that'.⁴²

4. مُحَمَّدُ بْنُ يَحْيَى، عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ، عَنِ النَّضْرِ بْنِ سَعِيدٍ، عَنْ خَالِدِ بْنِ مَادٍ الْقَلَانِسِيِّ، عَنْ أَبِي حَمَزَةَ الثَّمَالِيِّ: عَنْ أَبِي جَعْفَرٍ عليه السلام، قَالَ: «مَنْ خَتَمَ الْقُرْآنَ بِمَكَّةَ مِنْ جُمُعَةٍ إِلَى جُمُعَةٍ، أَوْ أَقَلَّ مِنْ ذَلِكَ، أَوْ أَكْثَرَ، وَخَتَمَهُ فِي يَوْمِ جُمُعَةٍ، كُتِبَ لَهُ مِنَ الْأَجْرِ وَالْحَسَنَاتِ مِنْ أَوَّلِ جُمُعَةٍ كَانَتْ فِي الدُّنْيَا إِلَى آخِرِ جُمُعَةٍ تَكُونُ فِيهَا، وَإِنْ خَتَمَهُ فِي سَائِرِ الْأَيَّامِ، فَكَذَلِكَ».

Muhammad Bin Yahya, from Muhammad Bin Al Husayn, from Al Nazar Bin Suweyd, from Khalid Bin Maad Al Qalanasy, from Abu Hamza Al Sumaly,

(It has been narrated) from Abu Ja'far^{asws} having said: 'The one who completes the Quran at Makkah from a Friday to a Friday, or less than that, or more, and completes it during the day of Friday, Allah^{azwj} would Write for him the Recompense and the Rewards from the first Friday he was in the world to the last Friday which he would happen to be in it; and if he were to complete it during the rest of the days, so it would be like that'.⁴³

5. مُحَمَّدُ بْنُ يَحْيَى، عَنْ أَحْمَدَ بْنِ مُحَمَّدَ بْنِ عِيسَى، عَنْ مُحَمَّدِ بْنِ خَالِدٍ وَالْحُسَيْنِ بْنِ سَعِيدٍ جَمِيعاً، عَنِ النَّضْرِ بْنِ سُؤَيْدٍ، عَنْ يَحْيَى الْحَلْبِيِّ، عَنْ مُحَمَّدِ بْنِ مَرْوَانَ، عَنْ سَعْدِ بْنِ طَرِيفٍ: عَنْ أَبِي جَعْفَرٍ عليه السلام، قَالَ: «قَالَ رَسُولُ اللَّهِ ﷺ: مَنْ قَرَأَ عَشْرَ آيَاتٍ فِي لَيْلَةٍ، لَمْ يَكُتَبْ مِنَ الْغَافِلِينَ؛ وَمَنْ قَرَأَ خَمْسِينَ آيَةً، كُتِبَ مِنَ الذَّاكِرِينَ؛ وَمَنْ قَرَأَ مِائَةَ آيَةٍ، كُتِبَ مِنَ الْقَانِتِينَ؛ وَمَنْ قَرَأَ مِائَتَيْنِ آيَةً، كُتِبَ مِنَ الْخَاشِعِينَ؛ وَمَنْ قَرَأَ ثَلَاثِمِائَةَ آيَةٍ، كُتِبَ مِنَ الْفَائِزِينَ؛ وَمَنْ قَرَأَ خَمْسِمِائَةَ آيَةٍ، كُتِبَ مِنَ الْمُجْتَهِدِينَ؛ وَمَنْ قَرَأَ أَلْفَ آيَةٍ، كُتِبَ لَهُ

قَنْطَارٌ مِنْ بَرٍّ — الْقَنْطَارُ خَمْسَةُ عَشَرَ أَلْفَ مِثْقَالٍ مِنْ ذَهَبٍ، وَالْمِثْقَالُ أَرْبَعَةٌ وَعِشْرُونَ قِيرَاطًا — أَصْغَرُهَا مِثْلُ جَبَلٍ أَحَدٍ، وَأَكْبَرُهَا مَا بَيْنَ السَّمَاءِ إِلَى الْأَرْضِ».

Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Muhammad Bin Khalid and Al Husayn Bin Saeed, from Al Nazar Bin Suweyd, from Yahya Al Halby, from Muhammad Bin Marwan, from Sa'ad Bin Tareyf,

(It has been narrated) from Abu Ja'far^{asws} having said: 'Rasool-Allah^{saww} said: 'The one who recites ten Verse during a night would not be Written as being from the neglectful ones; and the one who recites fifty Verses would be Written as being from the Zakireen (Oft-Mentioners of Allah^{azwj}); and the one who recites one hundred Verses would be Written as being from the contented ones; and the one who recites two hundred Verse would be Written as being from the fearful ones; and the one who recites three hundred Verses would be Written as being from the successful ones; and the one who recites five hundred Verses would be Written as being from the strivers.

And the one who recites a thousand Verses, there would be Written for him a Qintar of gold nuggets. The Qintar is fifteen thousand Misqaal of gold, and the Misqaal is twenty four Qiraat, the smallest of it being like the mountain of Ohad, and the largest of it being what is between the sky to the earth'.⁴⁴

6. أَبُو عَلِيٍّ الْأَشْعَرِيُّ، عَنْ مُحَمَّدِ بْنِ عَبْدِ الْجَبَّارِ ؛ وَمُحَمَّدِ بْنِ يَحْيَى، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ جَمِيعًا، عَنْ عَلِيِّ بْنِ حَدِيدٍ، عَنْ مَنْصُورٍ، عَنْ مُحَمَّدِ بْنِ بَشِيرٍ: عَنْ عَلِيِّ بْنِ الْحُسَيْنِ عَلَيْهِمَا السَّلَامُ، قَالَ: وَقَدْ رَوَى هَذَا الْحَدِيثَ عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِمَا السَّلَامُ، قَالَ: «مَنْ اسْتَمَعَ حَرْفًا مِنْ كِتَابِ اللَّهِ — عَزَّ وَجَلَّ — مِنْ غَيْرِ قِرَاءَةٍ، كَتَبَ اللَّهُ — عَزَّ وَجَلَّ — لَهُ حَسَنَةً، وَمَحَا عَنْهُ سَيِّئَةً، وَرَفَعَ لَهُ دَرَجَةً؛ وَمَنْ قَرَأَ نَظْرًا مِنْ غَيْرِ صَوْتٍ، كَتَبَ اللَّهُ لَهُ بِكُلِّ حَرْفٍ حَسَنَةً، وَمَحَا عَنْهُ سَيِّئَةً، وَرَفَعَ لَهُ دَرَجَةً؛ وَمَنْ تَعَلَّمَ مِنْهُ حَرْفًا ظَاهِرًا، كَتَبَ اللَّهُ لَهُ عَشْرَ حَسَنَاتٍ، وَمَحَا عَنْهُ عَشْرَ سَيِّئَاتٍ، وَرَفَعَ لَهُ عَشْرَ دَرَجَاتٍ» قَالَ: «لَا أَقُولُ: بِكُلِّ آيَةٍ، وَلَكِنْ بِكُلِّ حَرْفٍ: بَاءً، أَوْ تَاءً، أَوْ شَبَّهَهُمَا». قَالَ: «وَمَنْ قَرَأَ حَرْفًا وَهُوَ جَالِسٌ فِي صَلَاتِهِ، كَتَبَ اللَّهُ لَهُ بِهِ خَمْسِينَ حَسَنَةً، وَمَحَا عَنْهُ خَمْسِينَ سَيِّئَةً، وَرَفَعَ لَهُ خَمْسِينَ دَرَجَةً؛ وَمَنْ قَرَأَ حَرْفًا وَهُوَ قَائِمٌ فِي صَلَاتِهِ، كَتَبَ اللَّهُ لَهُ بِكُلِّ حَرْفٍ مِائَةَ حَسَنَةٍ، وَمَحَا عَنْهُ مِائَةَ سَيِّئَةٍ، وَرَفَعَ لَهُ مِائَةَ دَرَجَةٍ؛ وَمَنْ خَتَمَهُ، كَانَتْ لَهُ دَعْوَةٌ مُسْتَجَابَةٌ مَوْخَرَةً، أَوْ مُعَجَّلَةً». قَالَ: قُلْتُ: جَعَلْتَ فِدَاكَ، خَتَمَهُ كُلُّهُ؟ قَالَ: «خَتَمَهُ كُلُّهُ».

Abu Ali Al Ashary, from Muhammad Bin Abdul Jabbar and Muhammad Bin Yahya, from Ahmad Bin Muhammad, altogether from Ali Bin Hadeed, from Mansour, from Muhammad Bin Bashir,

(It has been narrated) from Ali^{asws} Bin Al-Husayn^{asws}, said, 'And this Hadeeth has been reported from Abu Abdullah^{asws} having said: 'The one who listens intently to a letter from the Book of Allah^{azwj} Mighty and Majestic

from without a recitation, Allah^{azwj} would Write for him a good deed and Delete an evil deed from him, and Raise a Level for him.

And the one who recites looking from without a voice, Allah^{azwj} would Write for him, for every letter, a good deed and Delete from him an evil deed, and Raise a Level for him; and the one who learns a letter from it apparently, Allah^{azwj} would Write for him ten good deeds and Deleted ten evil deeds from him, and Raise ten Levels for him’.

He^{asws} said: ‘I am not saying, for every Verse, but I am saying, for every letter, ‘B’, or ‘T’, or the likes of these two’.

He^{asws} said: ‘And the one who recites a Letter apparently while he is seated during his Salāt, Allah^{azwj} would Write for him, due to it, fifty good deeds, and Delete fifty evil deeds from him, and Raise fifty Levels for him; and the one who recites a letter while he is standing during his Salāt, Allah^{azwj} would Write for him, for every letter, one hundred good deeds, and Delete one hundred evil deeds from him, and Rasie one hundred Levels for him.

And the one who completes it, would be an Answered supplication for him, whether delared or hastened’. I said, ‘May I be sacrificed for you^{asws}! Completing all of it?’ He^{asws} said: ‘Completing all of it’.⁴⁵

7. مَنْصُورٌ، عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ، قَالَ: « سَمِعْتُ أَبِي عَلَيْهِ السَّلَامُ يَقُولُ: قَالَ رَسُولُ اللَّهِ ﷺ: خَتَمَ الْقُرْآنُ إِلَى حَيْثُ يَعْلَمُ ».

Mansour,

(It has been narrated) from Abu Abdullah^{asws} having said: ‘T^{asws} heard my^{asws} father^{asws} saying: ‘Rasool-Allah^{saww} said: ‘Completion of the Quran is up to where you know’’.⁴⁶

7- بَابُ قِرَاءَةِ الْقُرْآنِ فِي الْمُصْحَفِ

Chapter 8 – Recitation of the Quran in the Parchment (Book form)

1. عِدَّةٌ مِنْ أَصْحَابِنَا، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ، عَنْ يَعْقُوبَ بْنِ يَزِيدَ: رَفَعَهُ إِلَى أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ، قَالَ: « مَنْ قَرَأَ الْقُرْآنَ فِي الْمُصْحَفِ، مَتَّعَ بِبَصَرِهِ، وَخَفَّفَ عَنْ وَالِدَيْهِ وَإِنْ كَانَا كَافِرَيْنِ ».

A number of our companions, from Ahmad Bin Muhammad, from Yaqoub Bin Yazeed,

(It has been narrated) raising it to Abu Abdullah^{asws} having said: ‘The one who recites the Quran in the Parchment would have pleasure in his eyes, and (Punishment) would be lightened from his parents and even if they were disbelievers’.⁴⁷

2. عَنْهُ، عَنْ عَلِيِّ بْنِ الْحُسَيْنِ بْنِ الْحَسَنِ الضَّرِيرِ، عَنْ حَمَّادِ بْنِ عَيْسَى: عَنْ أَبِي عَبْدِ اللَّهِ ﷺ، قَالَ: « إِنَّهُ لَيُعْجِنِي أَنْ يَكُونَ فِي الْبَيْتِ مُصْحَفٌ يَطْرُدُ اللَّهَ — عَزَّ وَجَلَّ — بِهِ الشَّيَاطِينُ ».

From him, from Ali Bin Al Husayn Bin Al Hassan Al Zareyr, from Hammad Bin Isa,

(It has been narrated) from Abu Abdullah^{asws} having said: 'I^{asws} would love it if there happens to be a Parchment in the House by which Allah^{azwj} Mighty and Majestic Repels the Satans^{la}'.⁴⁸

3. عِدَّةٌ مِنْ أَصْحَابِنَا، عَنْ سَهْلِ بْنِ زِيَادٍ، عَنْ ابْنِ فَضَّالٍ، عَمَّنْ ذَكَرَهُ: عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ، قَالَ: «ثَلَاثَةٌ يَشْكُونَ إِلَى اللَّهِ عَزَّ وَجَلَّ: مَسْجِدٌ خَرَابٌ لَا يُصَلِّي فِيهِ أَهْلُهُ، وَعَالِمٌ بَيْنَ جُهَالٍ، وَمُصْحَفٌ مَعْلَقٌ قَدْ وَقَعَ عَلَيْهِ الْغُبَارُ لَا يُقْرَأُ فِيهِ».

A number of our companions, from Sahl Bin Ziyad, from Ibn Fazzal, from the one who mentioned it,

(It has been narrated) from Abu Abdullah^{asws} having said: 'Three (things) would complain to Allah^{azwj} Mighty and Majestic – a ruined Masjid, it people not praying Salāt in it, and a scholar among the ignorant ones, and a Parchment hanging (somewhere), the dust having occurred upon it, not been recited'.⁴⁹

4. عَلِيُّ بْنُ مُحَمَّدٍ، عَنْ ابْنِ جُمُحُورٍ، عَنْ مُحَمَّدِ بْنِ عَمْرِو بْنِ مَسْعَدَةَ، عَنِ الْحَسَنِ بْنِ رَاشِدٍ، عَنْ جَدِّهِ: عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ، قَالَ: «قِرَاءَةُ الْقُرْآنِ فِي الْمُصْحَفِ تُخَفِّفُ الْعَذَابَ عَنِ الْوَالِدَيْنِ وَلَوْ كَانَا كَافِرَيْنِ».

Ali Bin Muhammad, from Ibn Jamhour, from Muhammad Bin Umar Bin Mas'ada, from Al Hassan Bin Rashid, from his grandfather,

(It has been narrated) from Abu Abdullah^{asws} having said: 'Recitation of the Quran in the Parchment would lighten the Punishment from the parents, and even if they were both disbelievers'.⁵⁰

5. عِدَّةٌ مِنْ أَصْحَابِنَا، عَنْ سَهْلِ بْنِ زِيَادٍ، عَنْ يَحْيَى بْنِ الْمُبَارَكِ، عَنْ عَبْدِ اللَّهِ بْنِ جَبَلَةَ، عَنْ مُعَاوِيَةَ بْنِ وَهَبٍ، عَنْ إِسْحَاقَ بْنِ عَمَّارٍ: عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ، قَالَ: قُلْتُ لَهُ: جَعَلْتُ فِدَاكَ، إِنِّي أَحْفَظُ الْقُرْآنَ عَلَى ظَهْرِ قَلْبِي، فَأَقْرؤه عَلَى ظَهْرِ قَلْبِي أَفْضَلُ، أَوْ أَنْظُرُ فِي الْمُصْحَفِ؟ قَالَ: فَقَالَ لِي: «بَلْ أَقْرَاهُ وَأَنْظُرُ فِي الْمُصْحَفِ، فَهُوَ أَفْضَلُ، أَمَا عَلِمْتَ أَنَّ النَّظَرَ فِي الْمُصْحَفِ عِبَادَةٌ؟».

A number of our companions, from Sahl Bin Ziyad, from Yahya Bin Al Mubarak, from Abdullah Bin Jabala, from Muawiya Bin Wahab, from Is'haq Bin Ammar,

(It has been narrated) from Abu Abdullah^{asws}, said, 'I said to him^{asws}, 'May I be sacrificed for you^{asws}! I have memorised the Quran by heart, reading it from memory so is it superior or looking into the Parchment (while reciting)?' So he^{asws} said to me: 'But, recite and while looking into the Parchment, for it is superior. Do you not know that the looking into the Parchment is an act of worship?'⁵¹

8- بَابُ تَرْتِيلِ الْقُرْآنِ بِالصَّوْتِ الْحَسَنِ

Chapter 9 – Slow clear recitation of the Quran in the beautiful voice

1. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنْ عَلِيِّ بْنِ مَعْبُدٍ، عَنْ وَاصِلِ بْنِ سُلَيْمَانَ، عَنْ عَبْدِ اللَّهِ بْنِ سِنَانٍ، قَالَ: سَأَلْتُ أَبَا عَبْدِ اللَّهِ عليه السلام عَنْ قَوْلِ اللَّهِ عَزَّ وَجَلَّ: (وَرَتَّلِ الْقُرْآنَ تَرْتِيلًا) قَالَ: «قَالَ أَمِيرُ الْمُؤْمِنِينَ صَلَوَاتُ اللَّهِ عَلَيْهِ: بَيْنَهُ تَبْيَانًا، وَلَاتَهْذُهُ هَذَا الشَّعْرُ، وَلَاتَنْثَرُهُ نَثْرَ الرَّمْلِ، وَلَكِنْ أَفْزِعُوا قُلُوبَكُمْ الْقَاسِيَةَ، وَلَا يَكُنْ هُمْ أَحَدُكُمْ آخِرَ السُّورَةِ».

Ali Bin Ibrahim, from his father, from Ali Bin Ma'bad, from Wasil Bin Suleyman, from Abdullah Bin Suleyman who said,

'I asked Abu Abdullah^{asws} about the Words of Allah^{azwj} Mighty and Majestic [73: 4] and recite the Quran as it ought to be recited. He^{asws} said: 'Amir Al-Momineen^{asws} said: 'Pronounce it with clarity and do not bunch it like the bunching of the poem, nor scatter it like the scattering of the grains of sand, but shake-up your hard hearts. Not one of you should be concerned of (reaching to) the end of the Chapter (rushing it)' ⁵².

2. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنْ ابْنِ أَبِي عُمَيْرٍ، عَمَّنْ ذَكَرَهُ: عَنْ أَبِي عَبْدِ اللَّهِ عليه السلام، قَالَ: «إِنَّ الْقُرْآنَ نَزَلَ بِالْحُزْنِ، فَاقْرَؤُوهُ بِالْحُزْنِ».

Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from the one who mentioned it,

(It has been narrated) from Abu Abdullah^{asws} having said: 'The Quran came down with the grief, therefore recite it with the grief' ⁵³.

3. عَلِيُّ بْنُ مُحَمَّدٍ، عَنْ إِبْرَاهِيمَ الْأَحْمَرِ، عَنْ عَبْدِ اللَّهِ بْنِ حَمَّادٍ، عَنْ عَبْدِ اللَّهِ بْنِ سِنَانٍ: عَنْ أَبِي عَبْدِ اللَّهِ عليه السلام، قَالَ: «قَالَ رَسُولُ اللَّهِ ﷺ: اقْرَؤُوا الْقُرْآنَ بِاللَّحَنِ الْعَرَبِ وَأَصْوَاتِهَا، وَإِيَّاكُمْ وَلِحُونِ أَهْلِ الْفُسْقِ وَأَهْلِ الْكِبَايَرِ؛ فَإِنَّهُ سَيَجِيءُ مِنْ بَعْدِي أَقْوَامٌ يَرْجِعُونَ الْقُرْآنَ تَرْجِيعَ الْغَنَاءِ وَالنَّوْحِ وَالرَّهْبَانِيَّةِ، لَا يَجُوزُ تَرَاقِيهِمْ، قُلُوبُهُمْ مَقْلُوبَةٌ، وَقُلُوبٌ مِنْ يَعْجِبُهُ شَأْنُهُمْ».

Ali Bin Muhammad, from Ibrahim Al Ahmad, from Abdullah Bin Hammad, from Abdulla Bin Sinan,

(It has been narrated) from Abu Abdullah^{asws} having said: 'Rasool-Allah^{saww} said: 'Recite the Quran with the tone of the Arabs and their voices; and beware of the immoral people and the people (committing) major sins, for there would be coming a group of people after me^{saww}, they would be repeating (Verses) of the Quran like the repetition of the songs, and the lamentations, and the monks, not exceeding their throats. Their hearts would be inverted along with the hearts of the ones amazed by their affair' ⁵⁴.

4. عِدَّةٌ مِنْ أَصْحَابِنَا، عَنْ سَهْلِ بْنِ زِيَادٍ، عَنْ مُحَمَّدِ بْنِ حَسَنِ بْنِ شُمُونَ، قَالَ: حَدَّثَنِي عَلِيُّ بْنُ مُحَمَّدٍ النَّوْفَلِيُّ: عَنْ أَبِي الْحَسَنِ عليه السلام، قَالَ: ذَكَرْتُ الصَّوْتَ عِنْدَهُ، فَقَالَ: «إِنَّ عَلِيَّ بْنَ الْحُسَيْنِ عليهما السلام كَانَ يَقْرَأُ، فَرُبَّمَا مَرَّ بِهِ الْمَارُّ، فَصَعِقَ مِنْ حُسْنِ صَوْتِهِ، وَإِنَّ الْإِمَامَ

لَوْ أَظْهَرَ مِنْ ذَلِكَ شَيْئًا، لَمَا احْتَمَلَهُ النَّاسُ مِنْ حُسْنِهِ». قُلْتُ: وَلَمْ يَكُنْ رَسُولُ اللَّهِ ﷺ يُصَلِّي بِالنَّاسِ وَيَرْفَعُ صَوْتَهُ بِالْقُرْآنِ؟ فَقَالَ: «إِنَّ رَسُولَ اللَّهِ ﷺ كَانَ يَحْمِلُ النَّاسُ مِنْ خُلُقِهِ مَا يُطِيقُونَ».

A number of our companions, from Sahl Bin Ziyad, from Muhammad Bin Hasan Bin Shamoun who said, 'Ali Bin Muhammad Al Nowfaly narrated to me,

(It has been narrated) from Abu Al-Hassan^{asws}, said: 'The (good) voice was mentioned in his^{asws} presence. So he^{asws} said: 'Ali^{asws} Bin Al-Husayn^{asws} used to recite. So sometimes a passer-by would pause (in order to listen), and he would shriek from the beauty of his^{asws} voice, and that the Imam^{asws}, if he^{as} were to manifest anything from that, the people would not be able to bear the beauty of his^{asws} voice'.

I said, 'And why didn't Rasool-Allah^{saww} raise his^{saww} voice with the Quran (recitation) when he^{saww} prayed Salāt with (leading) the people?' So he^{asws} said: 'Rasool-Allah^{saww} used to only load upon the people – following him^{saww} what they could endure'.⁵⁵

5. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنْ ابْنِ أَبِي عُمَيْرٍ، عَنْ سُلَيْمِ الْفَرَاءِ، عَمَّنْ أَخْبَرَهُ: عَنْ أَبِي عَبْدِ اللَّهِ عَائِلًا، قَالَ: «أَعْرَبَ الْقُرْآنُ؛ فَإِنَّهُ عَرَبِيٌّ».

Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Suleym Al Fara'a, from the one who informed him,

(It has been narrated) from Abu Abdullah^{asws} having said: 'Arabise (articulate in Arabic) the Quran, for it is in Arabic'.⁵⁶

6. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنْ عَلِيِّ بْنِ مَعْبُدٍ، عَنْ عَبْدِ اللَّهِ بْنِ الْقَاسِمِ، عَنْ عَبْدِ اللَّهِ بْنِ سَنَانٍ: عَنْ أَبِي عَبْدِ اللَّهِ عَائِلًا، قَالَ: «إِنَّ اللَّهَ — عَزَّ وَجَلَّ — أَوْحَى إِلَى مُوسَى بْنِ عِمْرَانَ عَائِلًا: إِذَا وَقَفْتَ بَيْنَ يَدَيْ، فَقِفْ مَوْقِفَ الذَّلِيلِ الْفَقِيرِ، وَإِذَا قَرَأْتَ التَّوْرَةَ، فَاسْمِعْنِيهَا بِصَوْتِ حَزِينٍ».

Ali Bin Ibrahim, from his father, from Ali Bin Ma'bad, from Abdullah Bin Al Qasim, from Abdullah Bin Sinan,

(It has been narrated) from Abu Abdullah^{asws} having said: 'Allah^{azwj} Mighty and Majestic Revealed unto Musa^{as} Bin Imran^{as}: "Whenever you^{as} stand in front of Me^{azwj}, so stand the standing of the disgraced one, the poor; and whenever you^{as} recite the Torah, so make it to be heard in a grief-laden voice'.⁵⁷

7. عَنْهُ، عَنْ عَلِيِّ بْنِ مَعْبُدٍ، عَنْ عَبْدِ اللَّهِ بْنِ الْقَاسِمِ، عَنْ عَبْدِ اللَّهِ بْنِ سَنَانٍ: عَنْ أَبِي عَبْدِ اللَّهِ عَائِلًا، قَالَ: «قَالَ رَسُولُ اللَّهِ ﷺ: لَمْ يُعْطِ أُمَّتِي أَقْلٌ مِنْ ثَلَاثٍ: الْجَمَالِ، وَالصَّوْتِ الْحَسَنِ، وَالْحِفْظَ».

From him, from Ali Bin Ma'bad, from Abdullah Bin Al Qasim, from Abdullah Bin Sinan,

(It has been narrated) from Abu Abdullah^{asws} having said: ‘Rasool-Allah^{saww} said: ‘My^{saww} community has not been Given anything more scarcely than three (things) – the beauty, and the beautiful voice, and the memorisation (of the Holy Quran)’.⁵⁸

8. عَنْهُ، عَنْ أَبِيهِ، عَنْ عَلِيِّ بْنِ مَعْبُدٍ، عَنْ يُونُسَ، عَنْ عَبْدِ اللَّهِ بْنِ مُسْكَانَ، عَنْ أَبِي بَصِيرٍ: عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ، قَالَ: « قَالَ النَّبِيُّ ﷺ: إِنَّ مِنْ أَجْمَلِ الْجَمَالِ الشَّعْرَ الْحَسَنَ، وَنِعْمَةَ الصَّوْتِ الْحَسَنَ. ».

From him, from his father, from Ali Bin Ma’bad, from Yunus, from Abdullah Bin Muskan, from Abu Baseer,

(It has been narrated) from Abu Abdullah^{asws} having said: ‘The Prophet^{saww} said: ‘The most beautiful of the beauties is the beautiful hair and the tone of the beautiful voice’.⁵⁹

9. عَنْهُ، عَنْ أَبِيهِ، عَنْ عَلِيِّ بْنِ مَعْبُدٍ، عَنْ عَبْدِ اللَّهِ بْنِ الْقَاسِمِ، عَنْ عَبْدِ اللَّهِ بْنِ سِنَانَ: عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ، قَالَ: « قَالَ النَّبِيُّ ﷺ: لِكُلِّ شَيْءٍ حَلِيَّةٌ، وَحَلِيَّةُ الْقُرْآنِ الصَّوْتُ الْحَسَنُ. ».

From him, from Ali Bin Ma’bad, from Abdullah Bin Al Qasim, from Abdullah Bin Sinan,

(It has been narrated) from Abu Abdullah^{asws} having said: ‘The Prophet^{saww} said: ‘For everything is an ornament, and an ornament of the Quran is the beautiful voice’.⁶⁰

10. عِدَّةٌ مِنْ أَصْحَابِنَا، عَنْ سَهْلٍ بْنِ زِيَادٍ، عَنْ مُوسَى بْنِ عُمَرَ الصَّقَلِ، عَنْ مُحَمَّدِ بْنِ عَيْسَى، عَنْ السَّكُونِيِّ، عَنْ عَلِيِّ بْنِ إِسْمَاعِيلَ الْمِثْمِيِّ، عَنْ رَجُلٍ: عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ، قَالَ: « مَا بَعَثَ اللَّهُ — عَزَّ وَجَلَّ — نَبِيًّا إِلَّا حَسَنَ الصَّوْتِ. ».

A number of our companions, from Sahl Bin Ziyad, from Musa Bin Umar Al Sayqal, from Muhammad Bin Isa, from Al Sakuny, from Ali Bin Ismail Al Maysami, from a man,

(It has been narrated) from Abu Abdullah^{asws} having said: ‘Allah^{azwj} Mighty and Majestic did not Send a Prophet^{saww} except with the beautiful voice’.⁶¹

11. سَهْلٌ، عَنْ الْحَجَّالِ، عَنْ عَلِيِّ بْنِ عُقَبَةَ، عَنْ رَجُلٍ: عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ، قَالَ: « كَانَ عَلِيُّ بْنُ الْحُسَيْنِ — صَلَوَاتُ اللَّهِ عَلَيْهِ — أَحْسَنَ النَّاسِ صَوْتًا بِالْقُرْآنِ، وَكَانَ السَّقَاوُونَ يَمْرُقُونَ بِبَابِهِ يَسْمَعُونَ قِرَاءَتَهُ، وَكَانَ أَبُو جَعْفَرٍ عَلَيْهِ السَّلَامُ أَحْسَنَ النَّاسِ صَوْتًا. ».

Sahl Bin Ziyad, from Al Hajjal, from Ali Bin Uqba, from a man,

(It has been narrated) from Abu Abdullah^{asws} having said: ‘Ali^{asws} Bin Al-Husayn^{asws} was of the most beautiful of voices of the people with the (recitation of the) Quran, and the water carriers used to pass by his^{asws} door, and they would be pausing at his^{asws} door listening to his^{asws} recitation, and it was so that Abu Ja’far^{asws} was of the most beautiful of voices of the people’.⁶²

12. حُمَيْدُ بْنُ زِيَادٍ، عَنِ الْحَسَنِ بْنِ مُحَمَّدٍ الْأَسَدِيِّ، عَنْ أَحْمَدَ بْنِ الْحَسَنِ الْمِثْمِيِّ، عَنْ أَبَانَ بْنِ عَثْمَانَ، عَنْ مُحَمَّدِ بْنِ الْفُضَيْلِ، قَالَ: قَالَ أَبُو عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ: «يَكْرَهُ أَنْ يَقْرَأَ (قُلْ هُوَ اللَّهُ أَحَدٌ) بِنَفْسٍ وَاحِدَةٍ».

Humeyd Bin Ziyad, from Al Hassan Bin Muhammad Al Asady, from Ahmad Bin Al Hassan Al Maysami, from Aban Bin Usman, from Muhammad Bin Al Fuzayl who said,

‘Abu Abdullah^{asws} said: ‘It is disliked to recite [112: 1] Say He Allah is One (Chapter 112), in one breath’.⁶³

13. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنْ ابْنِ مَحْبُوبٍ، عَنْ عَلِيِّ بْنِ أَبِي حَمْزَةَ، عَنْ أَبِي بَصِيرٍ، قَالَ: قُلْتُ لِأَبِي جَعْفَرٍ عَلَيْهِ السَّلَامُ: إِذَا قَرَأْتَ الْقُرْآنَ فَرَفَعْتَ بِهِ صَوْتِي، جَاءَنِي الشَّيْطَانُ، فَقَالَ: إِنَّمَا تُرَائِي بِهَذَا أَهْلَكَ وَالنَّاسَ؟ قَالَ: «يَا أَبَا مُحَمَّدٍ، أَقْرَأْ قِرَاءَةً مَا بَيْنَ الْقِرَاءَتَيْنِ: تَسْمَعُ أَهْلَكَ، وَرَجَعُ بِالْقُرْآنِ صَوْتَكَ؛ فَإِنَّ اللَّهَ — عَزَّ وَجَلَّ — يُحِبُّ الصَّوْتَ الْحَسَنَ يَرْجِعُ فِيهِ تَرَجِيعًا».

Ali Bin Ibrahim, from his father, from Ibn Mahboub, from Ali Bin Abu Hamza, from Abu Baseer who said,

‘I said to Abu Ja’far^{asws}, ‘Whenever I recite the Quran, so I raise my voice with it, the Satan^{la} come to me and says, ‘But rather, you are showing-off with this to your family and the people’. He^{asws} said: ‘O Abu Muhammad! Recite a recitation what is in-between the two recitations, to cause your family to hear, and repeat with the (Verses of the) Quran in your voice, for Allah^{azwj} Mighty and Majestic Loves the beautiful voice repeating in it (with a) repeating’.⁶⁴

9- بَابُ فِيمَنْ يُظْهِرُ الْغَشِيَةَ عِنْدَ الْقُرْآنِ

Chapter 10 – Regarding the one who manifests the fainting during recitation of the Quran

1. عِدَّةٌ مِنْ أَصْحَابِنَا، عَنْ سَهْلِ بْنِ زِيَادٍ، عَنْ يَعْقُوبَ بْنِ إِسْحَاقَ الصَّبِيِّ، عَنْ أَبِي عِمْرَانَ الْأَرْمَنِ، عَنْ عَبْدِ اللَّهِ بْنِ الْحَكَمِ، عَنْ جَابِرٍ: عَنْ أَبِي جَعْفَرٍ عَلَيْهِ السَّلَامُ، قَالَ: قُلْتُ: إِنْ قَوْمًا إِذَا ذَكَرُوا شَيْئًا مِنَ الْقُرْآنِ أَوْ حَدَّثُوا بِهِ، صَعِقَ أَحَدُهُمْ، حَتَّى يَرَى أَنَّ أَحَدَهُمْ لَوْ قَطَعَتْ يَدَاهُ أَوْ رِجْلَاهُ، لَمْ يَشْعُرْ بِذَلِكَ؟ فَقَالَ: «سُبْحَانَ اللَّهِ! ذَاكَ مِنَ الشَّيْطَانِ، مَا بِهَذَا نَعْتَوُا، إِنَّمَا هُوَ اللَّيْنُ وَالرَّقَّةُ وَالْدَمْعَةُ وَالْوَجَلُ».

أَبُو عَلِيٍّ الْأَشْعَرِيُّ، عَنْ مُحَمَّدِ بْنِ حَسَّانَ، عَنْ أَبِي عِمْرَانَ الْأَرْمَنِ، عَنْ عَبْدِ اللَّهِ بْنِ الْحَكَمِ، عَنْ جَابِرٍ، عَنْ أَبِي جَعْفَرٍ عَلَيْهِ السَّلَامُ، مِثْلُهُ.

A number of our companions, from Sahl Bin Ziyad, from Yaqoub Bin Is’haq Al Sabiy, from Abu Imran Al Armany, from Abdullah Bin Al Hakam, from Jabir,

(It has been narrated) from Abu Ja'far^{asws}, said, 'I said, 'There is a group of people, when something is mentioned from the Quran or narrated with it, one of them would shriek (scream) to the extent that one of them would view that if his hand or his leg were to be cut off, he would not be aware of that'. So he^{asws} said: 'Glory be to Allah^{azwj}! That is from the Satan^{la}, what is attributed with this. But rather, it is the softness and the tenderness, and the tears, and the scruples'.

Abu Ali Al Ashary, from Muhammad Bin Hassan, from Abu Imran Al Armany, from Abdullah Bin Al Hakam, from Jabir,

(It has been narrated) from Abu Ja'far^{asws} – similar to it.⁶⁵

10- بَابُ فِي كَمْ يُقْرَأُ الْقُرْآنُ وَيُخْتَمُ

Chapter 11 – In how much (time) should the Quran be recited and completed

1. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنْ حَمَّادٍ، عَنْ الْحُسَيْنِ بْنِ الْمُخْتَارِ، عَنْ مُحَمَّدِ بْنِ عَبْدِ اللَّهِ، قَالَ: قُلْتُ لِأَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ: أَقْرَأُ الْقُرْآنَ فِي لَيْلَةٍ؟ قَالَ: «لَا يُعْجِبُنِي أَنْ تَقْرَاهُ فِي أَقَلِّ مِنْ شَهْرٍ».

Ali Bin Ibrahim, from his father, from Hammad, from Al Husayn Bin Al Mukhtar, from Muhammad Bin Abdullah who said,

'I said to Abu Abdullah^{asws}, 'Can I recite the (whole) Quran in a night?' He^{asws} said: 'I^{asws} do not like it if you were to recite it in less than a month'.⁶⁶

2. عِدَّةٌ مِنْ أَصْحَابِنَا، عَنْ سَهْلِ بْنِ زِيَادٍ، عَنْ بَعْضِ أَصْحَابِهِ، عَنْ عَلِيِّ بْنِ أَبِي حَمَزَةَ، قَالَ: دَخَلْتُ عَلَى أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ، فَقَالَ لَهُ أَبُو بَصِيرٍ: جُعِلَتْ فِدَاكَ، أَقْرَأُ الْقُرْآنَ فِي شَهْرٍ رَمَضَانَ فِي لَيْلَةٍ؟ فَقَالَ: «لَا» قَالَ: فِي لَيْلَتَيْنِ؟ قَالَ: «لَا» قَالَ: فِي ثَلَاثٍ؟ قَالَ: «هَا» وَأَشَارَ بِيَدِهِ. ثُمَّ قَالَ: «يَا أَبَا مُحَمَّدٍ، إِنَّ لِرَمَضَانَ حَقًّا وَحَرَمَةً، لَا يُشَبِّهُهُ شَيْءٌ مِنَ الشُّهُورِ، وَسَكَانَ أَصْحَابُ مُحَمَّدٍ عَلَيْهِ السَّلَامُ يَقْرَأُ أَحَدُهُمُ الْقُرْآنَ فِي شَهْرٍ، أَوْ أَقَلِّ؛ إِنَّ الْقُرْآنَ لَا يُقْرَأُ هَذَرَةً، وَلَكِنْ يُرْتَلُ تَرْتِيلاً، فَإِذَا مَرَرْتَ بِآيَةٍ فِيهَا ذِكْرُ الْجَنَّةِ، فَقِفْ عِنْدَهَا، وَسَلِّ اللَّهُ — عَزَّ وَجَلَّ — الْجَنَّةَ، وَإِذَا مَرَرْتَ بِآيَةٍ فِيهَا ذِكْرُ النَّارِ، فَقِفْ عِنْدَهَا، وَتَعَوَّذْ بِاللَّهِ مِنَ النَّارِ».

A number of our companions, from Sahl Bin Ziyad, from one of his companions, from Ali Bin Abu Hamza who said,

'I went over to Abu Abdullah^{asws}, and Abu Baseer said to him^{asws}, 'May I be sacrificed for you^{asws}! Should I recite the (whole) Quran in a Month of Ramazan in a night?' So he^{asws} said: 'No'. He said, 'So in two nights?' He^{asws} said: 'No'. He said, 'So in three?' He^{asws} said: 'Ha!', and gestured by his^{asws} hand.

Then he^{asws} said: 'O Abu Muhammad! For (the Month of) Ramazan there is a right and a sanctity. Nothing resembles it from the (other) months; and it was so that the companions of Muhammad^{saww}, one of them would recite the

(whole) Quran during a month, or less. The Quran is not to be recited jabbering, but it is to be recited slowly and with clarity (as it ought to be recited).

So whenever you pass by a Verse wherein is a Mention of the Paradise, so pause at it and ask Allah^{azwj} Mighty and Majestic for the Paradise; and whenever you pass by a Verse wherein is Mention of the Fire, so pause at it and seek Refuge with Allah^{azwj} from the Fire'.⁶⁷

3. مُحَمَّدُ بْنُ يَحْيَى، عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ، عَنْ عَلِيِّ بْنِ الثُّعْمَانِ، عَنْ يَعْقُوبَ بْنِ شُعَيْبٍ، عَنْ حُسَيْنِ بْنِ خَالِدٍ: عَنْ أَبِي عَبْدِ اللَّهِ عليه السلام، قَالَ: قُلْتُ لَهُ: فِي كَمْ أَقْرَأُ الْقُرْآنَ؟ فَقَالَ: « أَقْرَأْهُ أَخْمَاسًا، أَقْرَأْهُ أَسْبَاعًا، أَمَا إِنَّ عِنْدِي مُصْحَفًا مُجَزَّى أَرْبَعَةَ عَشَرَ جُزْءًا ».

Muhammad Bin Yahya, from Muhamad Bin Al Husayn, from Ali Bin Al Nu'man, from Yaqoub Bin Shuayb, from Husayn Bin Khalid,

(It has been narrated) from Abu Abdullah^{asws}, said, 'I said to him^{asws}, 'In how much (time) should I recite the (whole) Quran?' So he^{asws} said: 'Recite it in fifths or sevenths. But, with me^{asws} there is a Parchment sectioned upon fourteen parts'.⁶⁸

4. عِدَّةٌ مِنْ أَصْحَابِنَا، عَنْ أَحْمَدَ بْنِ مُحَمَّدَ بْنِ خَالِدٍ، عَنْ يَحْيَى بْنِ إِبْرَاهِيمَ بْنِ أَبِي الْبَلَادِ، عَنْ أَبِيهِ، عَنْ عَلِيِّ بْنِ الْمُغِيرَةِ: عَنْ أَبِي الْحَسَنِ عليه السلام، قَالَ: قُلْتُ لَهُ: إِنَّ أَبِي سَأَلَ جَدَّكَ عَنْ خَتَمِ الْقُرْآنِ فِي كُلِّ لَيْلَةٍ، فَقَالَ لَهُ جَدُّكَ: « فِي كُلِّ لَيْلَةٍ؟ » فَقَالَ لَهُ: فِي شَهْرِ رَمَضَانَ، فَقَالَ لَهُ جَدُّكَ: « فِي شَهْرِ رَمَضَانَ؟ » فَقَالَ لَهُ أَبِي: نَعَمْ، مَا اسْتَطَعْتُ، فَكَانَ أَبِي يَخْتِمُهُ أَرْبَعِينَ خَتْمَةً فِي شَهْرِ رَمَضَانَ، ثُمَّ خَتَمْتُهُ بَعْدَ أَبِي، فَرَبِمَا زِدْتُ، وَرَبِمَا نَقَصْتُ عَلَى قَدْرِ فَرَاعِي وَشُغْلِي وَنَشَاطِي وَكَسْلِي؛ فَإِذَا كَانَ فِي يَوْمِ الْفِطْرِ جَعَلْتُ لِرَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ خَتْمَةً، وَلِعَلِّي عليه السلام أُخْرَى، وَلِفَاطِمَةَ عليها السلام أُخْرَى، ثُمَّ لِلْأُمِّمَةِ عليها السلام حَتَّى انْتَهَيْتُ إِلَيْكَ، فَصَيَّرْتُ لَكَ وَاحِدَةً مِنْذُ صُرْتُ فِي هَذَا الْحَالِ، فَأَيُّ شَيْءٍ لِي بِذَلِكَ؟ قَالَ: « لَكَ بِذَلِكَ أَنْ تَكُونَ مَعَهُمْ يَوْمَ الْقِيَامَةِ » قُلْتُ: اللَّهُ أَكْبَرُ، فَلِي بِذَلِكَ؟! قَالَ: « نَعَمْ » ثَلَاثَ مَرَّاتٍ.

A number of our companions, from Ahmad Bin Muhammad Bin Khalid, from Yahya Bin Ibrahim Bin Abu Al Balad, from his father, from Ali Bin Al Mugheira,

(It has been narrated) from Abu Al-Hassan^{asws}, said, 'I said to him^{asws}, 'My father asked your^{asws} grandfather^{asws} about completing the (whole) Quran during every night. So your^{asws} grandfather^{asws} said to him: 'Every night?' So he said to him^{asws}, 'In a Month of Ramazan'. So your^{asws} grandfather^{asws} said to him: 'In a Month of Ramazan?' So my father said to him^{asws}, 'Yes, whatever capacity (I have)'.⁶⁹

It was so that my father used to complete it, forty completions in a Month of Ramazan. Then I was completing it after my father. So sometimes I would exceed and sometimes I would be deficient, based upon a measurement of my free time, and my occupation, and my activity and my laziness. So whenever it was the day of (Eid) Al-Fitr, I would make one completion to be for Rasool-

Allah^{saww}, and another one for Ali^{asws}, and another for Syeda Fatima^{asws}, then another for the Imams^{asws} until I would end up with you^{asws}. Thus, I have rendered one (completion) to be for you^{asws} since I came to be in this state. So which thing would be for me due to that?

He^{asws} said: 'For you, due to that, is that you would happen to be with them^{asws} on the Day of Judgment'. I said, 'Allah^{azwj} is the Greatest! So, for me would be that?' He^{asws} said: 'Yes', three times'.⁶⁹

5. مُحَمَّدٌ بْنُ يَحْيَى، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ، عَنْ عَلِيِّ بْنِ الْحَكَمِ، عَنْ عَلِيِّ بْنِ أَبِي حَمَزَةَ، قَالَ: سَأَلَ أَبُو بَصِيرٍ أَبَا عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ — وَأَنَا حَاضِرٌ — فَقَالَ لَهُ: جَعَلْتُ فِدَاكَ، أَقْرَأَ الْقُرْآنَ فِي لَيْلَةٍ؟ فَقَالَ: « لَا » فَقَالَ: فِي لَيْلَتَيْنِ؟ فَقَالَ: « لَا » حَتَّى بَلَغَ سِتَّ لَيَالٍ، فَأَشَارَ بِيَدِهِ، فَقَالَ: « هَا ».

ثُمَّ قَالَ أَبُو عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ: « يَا أَبَا مُحَمَّدٍ، إِنْ مَن كَانَ قَبْلَكُمْ مِنْ أَصْحَابِ مُحَمَّدٍ ﷺ كَانَ يَقْرَأُ الْقُرْآنَ فِي شَهْرٍ وَأَقْلَ؛ إِنْ الْقُرْآنَ لَا يَقْرَأُ هَذِمَةً، وَلَكِنْ يَرْتَلُ تَرْتِيلاً، إِذَا مَرَرْتَ بِآيَةٍ فِيهَا ذِكْرُ النَّارِ، وَقَفْتَ عِنْدَهَا، وَتَعَوَّذْتَ بِاللَّهِ مِنَ النَّارِ ». فَقَالَ أَبُو بَصِيرٍ: أَقْرَأُ الْقُرْآنَ فِي رَمَضَانَ فِي لَيْلَةٍ؟ فَقَالَ: « لَا » فَقَالَ: فِي لَيْلَتَيْنِ؟ فَقَالَ: « لَا » فَقَالَ: فِي ثَلَاثٍ؟ فَقَالَ: « هَا » وَأَوْمَأَ بِيَدِهِ فَقَالَ: « نَعَمْ، شَهْرُ رَمَضَانَ لَا يُشَبِّهُهُ شَيْءٌ مِنَ الشُّهُورِ، لَهُ حَقٌّ وَحَرَمَةٌ، أَكْثَرُ مِنَ الصَّلَاةِ مَا اسْتَطَعْتَ ».

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Ali Bin Al Hakam, from Ali Bin Abu Hamza who said,

'Abu Baseer asked Abu Abdullah^{asws}, and I was present. So he said to him^{asws}, 'May I be sacrificed for you^{asws}! Should I recite (the whole) Quran in a night?' so he^{asws} said: 'No'. So he said, 'In two nights?' So he^{asws} said: 'No'. Until it reached six nights. So he^{asws} gestured by his^{asws} hand, and he^{asws} said: 'Ha!'

Then Abu Abdullah^{asws} said: 'O Abu Muhammad! The ones who were before you from the companions of Muhammad^{saww} used to recite the (whole) Quran in a month, and less. The Quran is such that it should not be recited by jabbering, but slowly and with clarity (as it ought to be recited). Whenever you pass by a Verse wherein is a Mention of the Fire, pause at it and seek Refuge with Allah^{azwj} from the Fire'.

So Abu Baseer said, 'Should I recite (the whole) Quran in one night of the Month of Ramazan?' So he^{asws} said: 'No'. So he said, 'In two nights?' So he^{asws} said: 'No'. So he said, 'In three?' So he^{asws} said: 'Ha!', and gestured by his^{asws} hand, 'Yes, the Month of Ramazan is such that nothing resembles it from the (other) months. For it is a right and a sanctity. Frequent from the Salāt, whatever your capacity may be'.⁷⁰

11 - بَابُ أَنَّ الْقُرْآنَ يُرْفَعُ كَمَا أُنْزِلَ

Chapter 12 – The Quran would be Raised just as it was Sent down

1. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنِ النَّوْفَلِيِّ، عَنِ السَّكُونِيِّ: عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ، قَالَ: « قَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: إِنْ الرَّجُلُ الْأَعْجَمِيُّ مِنْ أُمَّتِي لَيَقْرَأُ الْقُرْآنَ بِعَجْمِيَّةٍ، فَتَرْفَعُهُ الْمَلَائِكَةُ عَلَى عَرَبِيَّةٍ ». »

Ali Bin Ibrahim, from his father, from Al Nowfaly, from Al Sakuny, (It has been narrated) from Abu Abdullah ^{asws} having said: ‘The Prophet ^{saww} said: ‘The non-Arab man from my ^{saww} community, let him recite the Quran in non-Arab (recitation), and the Angels would Raise it upon Arabic’.⁷¹

2. عِدَّةٌ مِنْ أَصْحَابِنَا، عَنْ سَهْلِ بْنِ زِيَادٍ، عَنْ مُحَمَّدِ بْنِ سَلِيمَانَ، عَنْ بَعْضِ أَصْحَابِهِ: عَنْ أَبِي الْحَسَنِ عَلَيْهِ السَّلَامُ، قَالَ: قُلْتُ لَهُ: جَعَلْتُ فِدَاكَ، إِنَّا نَسْمَعُ الْآيَاتِ فِي الْقُرْآنِ لَيْسَ هِيَ عِنْدَنَا كَمَا نَسْمَعُهَا، وَلَنُحْسِنُ أَنْ نَقْرَأَهَا كَمَا بَلَّغْنَا عَنْكُمْ، فَهَلْ نَأْتُمُ؟ فَقَالَ: « لَأَ، اقْرَؤُوا كَمَا تَعَلَّمْتُمْ، فَسَيَجِئُكُمْ مَنْ يَعْلَمُكُمْ ». »

A number of our companions, from Sahl Bin Ziyad, from Muhammad Bin Suleyman, from one of his companions, (It has been narrated) from Abu Al-Hassan ^{asws}, said, ‘I said to him ^{asws}, ‘May I be sacrificed for you ^{asws}! We tend to hear the Verses in the Quran which are not with us just as we are hearing these to be, nor are we good in reciting it just as it reached us from you ^{asws}. So are we sinning?’ So he ^{asws} said: ‘No. Recite it just as you have learned it, so there would be coming, one (Al-Qaim ^{asws}) who would be teaching you all’.⁷²

12- بَابُ فَضْلِ الْقُرْآنِ

Chapter 13 – Merits of the Quran

1. مُحَمَّدُ بْنُ يَحْيَى، عَنْ أَحْمَدَ بْنِ مُحَمَّدَ بْنِ عِيسَى، عَنْ بَدْرِ، عَنْ مُحَمَّدِ بْنِ مَرْوَانَ: عَنْ أَبِي جَعْفَرٍ عَلَيْهِ السَّلَامُ، قَالَ: « مَنْ قَرَأَ (قُلْ هُوَ اللَّهُ أَحَدٌ) مَرَّةً، بُورِكَ عَلَيْهِ ؛ وَمَنْ قَرَأَهَا مَرَّتَيْنِ، بُورِكَ عَلَيْهِ وَعَلَى أَهْلِهِ ؛ وَمَنْ قَرَأَهَا ثَلَاثَ مَرَّاتٍ، بُورِكَ عَلَيْهِ وَعَلَى أَهْلِهِ وَعَلَى جِوَارِهِ ؛ وَمَنْ قَرَأَهَا اثْنَتَيْ عَشْرَةَ مَرَّةً، بَنَى اللَّهُ لَهُ اثْنَيْ عَشَرَ قَصْرًا فِي الْجَنَّةِ، فَيَقُولُ الْحَفَظَةُ: اذْهَبُوا بَنَاءَ إِلَى قُصُورِ أَخِينَا فَلَان، فَتَنْظُرُ إِلَيْهَا ؛ وَمَنْ قَرَأَهَا مِائَةَ مَرَّةٍ، غُفِرَتْ لَهُ ذُنُوبُ خَمْسٍ وَعِشْرِينَ سَنَةً مَا خَلَا الدَّمَاءَ وَالْأَمْوَالَ ؛ وَمَنْ قَرَأَهَا أَرْبَعَمِائَةَ مَرَّةٍ، كَانَ لَهُ أَجْرُ أَرْبَعَمِائَةِ شَهِيدٍ كُلِّهِمْ قَدْ عَقَرَ جَوَادَهُ وَأَرِيقَ دَمِهِ ؛ وَمَنْ قَرَأَهَا أَلْفَ مَرَّةٍ فِي يَوْمٍ وَلَيْلَةٍ، لَمْ يَمُتْ حَتَّى يَرَى مَقْعَدَهُ فِي الْجَنَّةِ، أَوْ يَرَى لَهُ ». »

Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Badr, from Muhammad Bin Marwan,

(It has been narrated) from Abu Ja'far ^{asws} having said: ‘The one who recites [112: 1] Say He Allah is One (Chapter 112) once, would have Blessings upon him; and the one who recites it twice would have Blessings

upon him and upon his family. And the one who recites it three times would have Blessings upon him, and upon his family, and upon his neighbours.

And the one who recites it twelve times, Allah would Build for him twelve castles in the Paradise. So the preservers (Angels) would be saying: ‘Come with us to the castle of our brother so and so, to look at it’.

And the one who recites it one hundred times, his sins of twenty five years would be Forgiven for him, apart from the (shedding of unlawful) blood, and the wealth. And the one who recites it four hundred times, would have for him the Recompense of four hundred martyrs having had hamstrung their horses (not to let it fall into enemy hands) and shed its blood. And the one who recites it a thousand times in a day and night, would not die until he sees his seat in the Paradise, or it is shown to him’.⁷³

2. حَمِيدُ بْنُ زِيَادٍ، عَنِ الْحَسَنِ بْنِ مُحَمَّدٍ، عَنْ أَحْمَدَ بْنِ الْحَسَنِ الْمِثْمِيِّ، عَنْ يَعْقُوبَ بْنِ شُعَيْبٍ: عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ، قَالَ: «لَمَّا أَمَرَ اللَّهُ — عَزَّ وَجَلَّ — هَذِهِ الْآيَاتِ أَنْ يَهْبِطْنَ إِلَى الْأَرْضِ، تَعَلَّقْنَ بِالْعَرْشِ، وَقُلْنَ: أَيُّ رَبٍّ، إِلَى أَيْنَ تَهْبِطُنَا؟ إِلَى أَهْلِ الْخَطَايَا وَالذُّنُوبِ؟

فَأَوْحَى اللَّهُ — عَزَّ وَجَلَّ — إِلَيْهِنَّ: أَنْ أَهْبِطْنَ، فَوَعَزَّتِي وَجَلَّالِي، لَا يَتَلَوْنَ أَحَدٌ مِنْ آلِ مُحَمَّدٍ وَشَبِيعَتِهِمْ فِي دُبُرٍ مَا افْتَرَضْتُ عَلَيْهِ مِنَ الْمَكْتُوبَةِ فِي كُلِّ يَوْمٍ، إِلَّا نَظَرْتُ إِلَيْهِ بَعَيْنِي الْمَكْنُونَةِ فِي كُلِّ يَوْمٍ سَبْعِينَ نَظْرَةً، أَقْضِي لَهُ فِي كُلِّ نَظْرَةٍ سَبْعِينَ حَاجَةً، وَقَبْلَتُهُ عَلَى مَا فِيهِ مِنَ الْمَعَاصِي، وَهِيَ: أُمُّ الْكِتَابِ، وَ (شَهِدَ اللَّهُ أَنَّهُ لَا إِلَهَ إِلَّا هُوَ وَالْمَلَائِكَةُ وَأُولُوا الْعِلْمِ)، وَآيَةُ الْكُرْسِيِّ، وَآيَةُ الْمُلْكِ».

Humeyd Bin Ziyad, from Al Husayn Bin Muhammad, from Ahmad Bin Al Hassan Al Maysami, from Yaqoub Bin Shuayb, (It has been narrated) from Abu Abdullah^{asws} having said: ‘When Allah^{azwj} Mighty and Majestic Commanded these Verses that they should descend to the earth, they attached themselves to the Throne and they said: ‘Yes Lord^{azwj}! To where are You^{azwj} Causing us to descend to? The people of the errors and sins?’

So Allah^{azwj} Mighty and Majestic Revealed unto them to descend: “By My^{azwj} Might and My^{azwj} Majesty! You will not be recited by anyone from the Progeny^{asws} of Muhammad^{saww} and their^{asws} Shias at the end of what I^{azwj} have Imposed upon him from the Prescribed (Salāt) during every day, except that I^{azwj} would Look at him with My^{azwj} Hidden Eyes during every day with seventy Glances, Fulfilling for him during every Glance, seventy needs, and Accept him upon whatever he would be in, from disobeying Me^{azwj}.”

And these are – the Mother of the Book (Surah Al-Fatiha – Chapter 1), [3: 18] Allah bears witness that there is no god but He, and (so do) the Angels and those possessed of knowledge, and the Ayat Al-Kursy (2: 255)’.⁷⁴

3. أَبُو عَلِيٍّ الْأَشْعَرِيُّ، عَنْ مُحَمَّدِ بْنِ حَسَّانَ، عَنْ إِسْمَاعِيلَ بْنِ مَهْرَانَ، عَنْ الْحَسَنِ بْنِ عَلِيٍّ بْنِ أَبِي حَمْزَةَ، عَنْ مُحَمَّدِ بْنِ سَكِينٍ، عَنْ عَمْرِو بْنِ شَمْرٍ، عَنْ جَابِرٍ، قَالَ: سَمِعْتُ أَبَا جَعْفَرٍ عَلَيْهِ السَّلَامُ يَقُولُ: «مَنْ قَرَأَ الْمُسَبِّحَاتِ كُلَّهَا قَبْلَ أَنْ يَنَامَ، لَمْ يَمُتْ حَتَّى يُدْرِكَ الْقَائِمَ، وَإِنْ مَاتَ كَانَ فِي جِوَارِ مُحَمَّدٍ النَّبِيِّ ﷺ».

Abu Ali Al Ashary, from Muhammad Bin Hassan, from Ismail Bin Mihran, from Al Hassan Bin Ali Bin Abu Hamza, from Muhammad Bin Sukeyn, from Amro Bin Shimr, from Jabir who said,

‘I heard Abu Ja’far^{asws} saying: ‘The one who recites the Musabbihaat (Chapters 17, 57, 59, 61, 62, 64 & 87), all of them, before he sleeps, would not die until he sees Al-Qaim^{asws}; and when he does die, he would be in the vicinity of Muhammad^{as}, the Prophet^{saww}’.⁷⁵

4. مُحَمَّدُ بْنُ يَحْيَى، عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ، عَنْ عَلِيِّ بْنِ النُّعْمَانِ، عَنْ عَبْدِ اللَّهِ بْنِ طَلْحَةَ، عَنْ جَعْفَرٍ عَلَيْهِ السَّلَامُ، قَالَ: «قَالَ رَسُولُ اللَّهِ ﷺ: مَنْ قَرَأَ (قُلْ هُوَ اللَّهُ أَحَدٌ) مِائَةً مَرَّةٍ حِينَ يَأْخُذُ مَضْجَعَهُ، غُفِرَ لَهُ ذُنُوبُ خَمْسِينَ سَنَةً».

Muhammad Bin Yahya, from Muhammad Bin Al Husayn, from Ali Bin Al Nu'man, from Abdullah Bin Talha,

(It has been narrated) from Ja’far^{asws} having said: ‘Rasool-Allah^{saww} said: ‘The one who recites [112: 1] Say He Allah is One (Chapter 112) one hundred times when he takes to his bed, Allah^{azwj} would Forgive his sins of fifty years’.⁷⁶

5. حُمَيْدُ بْنُ زِيَادٍ، عَنِ الْخَشَّابِ، عَنِ ابْنِ بَقَّاحٍ، عَنْ مُعَاذٍ، عَنْ عَمْرِو بْنِ جُمَيْعٍ: رَفَعَهُ إِلَى عَلِيِّ بْنِ الْحُسَيْنِ عَلَيْهِ السَّلَامُ، قَالَ: «قَالَ رَسُولُ اللَّهِ ﷺ: مَنْ قَرَأَ أَرْبَعَ آيَاتٍ مِنْ أَوَّلِ الْبَقَرَةِ، وَآيَةِ الْكُرْسِيِّ، وَآيَتَيْنِ بَعْدَهَا، وَثَلَاثَ آيَاتٍ مِنْ آخِرِهَا، لَمْ يَرَفِ فِي نَفْسِهِ وَمَالِهِ شَيْئًا يَكْرَهُهُ، وَلَا يَقْرِبُهُ شَيْطَانٌ، وَلَا يَنْسَى الْقُرْآنَ».

Humeyd Bin Ziyad, from Al Khashhab, from Ibn Baqah, from Muaz, from Amro Bin Humeyd,

(It has been narrated) raising it to Ali^{asws} Bin Al-Husayn^{asws} having said: ‘Rasool-Allah^{saww} said: ‘The one who recites four Verses from the beginning of (Surah) Al-Baqarah, and Ayat Al-Kursy (2: 255), and two Verses after it, and three Verses from its end, would not see anything in himself and his wealth, anything which he dislikes, nor will Satan^{la} come near him, nor would he forget the Quran’.⁷⁷

6. مُحَمَّدُ بْنُ يَحْيَى، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ، عَنْ ابْنِ مَحْبُوبٍ، عَنْ سَيْفِ بْنِ عَمِيرَةَ، عَنْ رَجُلٍ: عَنْ أَبِي جَعْفَرٍ عَلَيْهِ السَّلَامُ، قَالَ: «مَنْ قَرَأَ (إِنَّا أَنْزَلْنَاهُ فِي لَيْلَةِ الْقَدْرِ) يَجْهَرُ بِهَا صَوْتَهُ، كَانَ كَالشَّاهِرِ سَيْفُهُ فِي سَبِيلِ اللَّهِ؛ وَمَنْ قَرَأَهَا سِرًّا، كَانَ كَالْمُتَشَحِّطِ بَدَمِهِ فِي سَبِيلِ اللَّهِ؛ وَمَنْ قَرَأَهَا عَشْرَ مَرَّاتٍ، مَرَّتَ لَهُ عَلَى نَحْوِ أَلْفِ ذَنْبٍ مِنْ ذُنُوبِهِ».

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Ibn Mahboub, from Sayf Bin Ameyra, from a man,

(It has been narrated) from Abu Ja'far^{asws} having said: 'The one who recites [97: 1] We have indeed revealed this in the Night of Predestination, being loud with it by his voice, would be like the brandisher of his sword in the Way of Allah^{azwj}; and the one who recites it privately would be like the one rolling in his blood in the Way of Allah^{azwj}; and the one who recites it ten times, Allah^{azwj} would Forgive (his sins) for him upon an approximation of a thousand sins from his sins'.⁷⁸

7. أَبُو عَلِيٍّ الْأَشْعَرِيُّ، عَنْ مُحَمَّدِ بْنِ عَبْدِ الْجَبَّارِ، عَنْ صَفْوَانَ بْنِ يَحْيَى، عَنْ يَعْقُوبَ بْنِ شُعَيْبٍ: عَنْ أَبِي عَبْدِ اللَّهِ عَائِلًا، قَالَ: «كَانَ أَبِي — صَلَوَاتُ اللَّهِ عَلَيْهِ — يَقُولُ: (قُلْ هُوَ اللَّهُ أَحَدٌ) ثَلَاثُ الْقُرْآنِ، وَ (قُلْ يَا أَيُّهَا الْكَافِرُونَ) رُبْعُ الْقُرْآنِ».

Abu Ali Al Ashary, from Muhammad Bin Abdul Jabbar, from Safwan Bin Yahya, from Yaqoub Bin Shuayb,

(It has been narrated) from Abu Abdullah^{asws} having said: 'My^{asws} father^{asws} was saying [112: 1] Say He Allah is One Chapter 112) is a third of the Quran, and [109: 1] (Say: O unbelievers) Chapter 109) is a quarter of the Quran'.⁷⁹

8. عِدَّةٌ مِنْ أَصْحَابِنَا، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ، عَنْ الْحَسَنِ بْنِ عَلِيٍّ، عَنْ الْحَسَنِ بْنِ الْجَهْمِ، عَنْ إِبْرَاهِيمَ بْنِ مِهْزَمٍ: عَنْ رَجُلٍ سَمِعَ أَبَا الْحَسَنِ عَائِلًا يَقُولُ: «مَنْ قَرَأَ آيَةَ الْكُرْسِيِّ عِنْدَ مَنَامِهِ، لَمْ يَخَفِ الْفَالَجَ إِنْ شَاءَ اللَّهُ؛ وَمَنْ قَرَأَهَا فِي دُبُرِ كُلِّ فَرِيضَةٍ، لَمْ يَضُرَّهُ ذُو حِمَةٍ». وَقَالَ: «مَنْ قَدَّمَ (قُلْ هُوَ اللَّهُ أَحَدٌ) بَيْنَهُ وَبَيْنَ جَبَّارٍ، مَنَعَهُ اللَّهُ — عَزَّ وَجَلَّ — مِنْهُ؛ يَقْرُؤُهَا مِنْ بَيْنِ يَدَيْهِ، وَمِنْ خَلْفِهِ، وَعَنْ يَمِينِهِ، وَعَنْ شِمَالِهِ؛ فَإِذَا فَعَلَ ذَلِكَ رَزَقَهُ اللَّهُ — عَزَّ وَجَلَّ — خَيْرَهُ، وَمَنَعَهُ مِنْ شَرِّهِ».

وَقَالَ: «إِذَا خَفَتَ أَمْرًا فَاقْرَأْ مِائَةَ آيَةٍ مِنَ الْقُرْآنِ مِنْ حَيْثُ شِئْتَ، ثُمَّ قُلْ: "اللَّهُمَّ اكْشِفْ عَنِّي الْبَلَاءَ"؛ ثَلَاثَ مَرَّاتٍ».

A number of our companions, from Ahmad Bin Muhammad, from Al Hassan Bin Ali, from Al Hassan Bin Al Jahm, from Ibrahim Bin Mihzam,

(It has been narrated) from a man who heard Abu Al-Hassan^{asws} saying: 'The one who recites Ayat Al-Kursy (2: 255) at his sleep time would not be fearful of the paralysis, Allah^{azwj} Willing; and the one who recites I at the end of every Obligatory (Salāt) who will not be harmed by (a creature with) the sting (e. g. scorpion etc.)'.

And he^{asws} said: 'The one precedes (by the recitation of) [112: 1] Say He Allah is One (Chapter 112) between him and a tyrant, Allah^{azwj} Mighty and Majestic would Defend him due to his recitation of it, from in front of him, and from behind him, and from his right, and from his left. So when he does that, Allah^{azwj} Mighty and Majestic would Grace him his goodness and Defend him from his (tyrant's) evil'.

And he^{asws} said: ‘Whenever you fear a matter, so recite one hundred Verses from the Quran from wherever you so desire to, then say,

‘O Allah^{azwj}! Remove the affliction from me’ – three times’.⁸⁰

9. مُحَمَّدُ بْنُ يَحْيَى، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ، عَنِ الْحَسَنِ بْنِ عَلِيٍّ، عَنْ إِسْحَاقَ بْنِ عَمَّارٍ: عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ، قَالَ: «مَنْ قَرَأَ مِائَةَ آيَةٍ يُصَلِّيَ بِهَا فِي لَيْلَةٍ، كَتَبَ اللَّهُ — عَزَّ وَجَلَّ — لَهُ بِهَا قَنُوتَ لَيْلَةٍ؛ وَمَنْ قَرَأَ مِائَتِي آيَةٍ فِي غَيْرِ صَلَاةٍ، لَمْ يُحَاجَّهُ الْقُرْآنُ يَوْمَ الْقِيَامَةِ؛ وَمَنْ قَرَأَ خَمْسَمِائَةَ آيَةٍ فِي يَوْمٍ وَلَيْلَةٍ فِي صَلَاةِ النَّهَارِ وَاللَّيْلِ، كَتَبَ اللَّهُ — عَزَّ وَجَلَّ — لَهُ فِي اللُّوحِ الْمَحْفُوظِ قِنْطَارًا مِنْ حَسَنَاتٍ، وَالْقِنْطَارُ أَلْفٌ وَمِائَتَا أُوقِيَّةٍ، وَالْأُوقِيَّةُ أَكْبَرُ مِنْ جَبَلٍ أَحَدٍ».

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Al Hassan Bin Ali, from Is'haq Bin Ammar,

(It has been narrated) from Abu Abdullah^{asws} having said: ‘The one who recites one hundred Verses, praying Salāt with these during a night, Allah^{azwj} Mighty and Majestic would Write for him, due to it, the Qunoot (supplication during Salāt) for a night; and the one who recites two hundred Verses during other than a Salāt, the Quran would not argue against him on the Day of Judgment; and the one who recites five hundred Verses during a day and a night during a Salāt of a day and a night, Allah^{azwj} Mighty and Majestic would Write for him in the Guarded Tablet, a Qintar of good deeds, and the Qintar is one thousand two hundred Owqiya, and the Owqiya is greater than the mountain of Ohad’.⁸¹

10. أَبُو عَلِيٍّ الْأَشْعَرِيُّ، عَنْ مُحَمَّدٍ بْنِ حَسَّانَ، عَنْ إِسْمَاعِيلَ بْنِ مِهْرَانَ، عَنِ الْحَسَنِ بْنِ عَلِيٍّ بْنِ أَبِي حَمْزَةَ، عَنْ مَنْصُورِ بْنِ حَازِمٍ: عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ، قَالَ: «مَنْ مَضَى بِهِ يَوْمًا وَاحِدًا، فَصَلَّى فِيهِ بِخَمْسِ صَلَوَاتٍ، وَلَمْ يَقْرَأْ فِيهَا بِ— (قُلْ هُوَ اللَّهُ أَحَدٌ) —، قِيلَ لَهُ: يَا عَبْدَ اللَّهِ، لَسْتَ مِنَ الْمُصَلِّينَ».

Abu Ali Al Ashary, from Muhammad Bin Hasan, from Ismail Bin Mihran, from Al Hassan Bin Ali Bin Abu Hamza, from Mansour Bin Hazim,

(It has been narrated) from Abu Abdullah^{asws} having said: ‘The one for whom a day passes by and he prays five Salāt during it and does not recite in these [112: 1] Say He Allah is One (Chapter 112), it would be said to him: ‘O servant of Allah^{azwj}! You are not from the praying ones’.⁸²

11. وَبِهَذَا الْإِسْنَادِ، عَنِ الْحَسَنِ، عَنْ سَيْفِ بْنِ عَمِيرَةَ، عَنْ أَبِي بَكْرِ الْحَضْرَمِيِّ: عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ، قَالَ: «مَنْ كَانَ يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ، فَلَا يَدْعُ أَنْ يَقْرَأَ فِي دُبْرِ الْفَرِيضَةِ بِ— (قُلْ هُوَ اللَّهُ أَحَدٌ) —؛ فَإِنَّهُ مَنْ قَرَأَهَا جَمَعَ اللَّهُ لَهُ خَيْرَ الدُّنْيَا وَالْآخِرَةِ، وَغَفَرَ لَهُ وَلِوَالِدَيْهِ وَمَا وَلَدَا».

And by this chain, from Al Hassan Bin Sayf Bin Ameyra, from Abu Bakr Al Hazramy,

(It has been narrated) from Abu Abdullah^{asws} having said: ‘The one who was a believer in Allah^{azwj} and the Last Day, so he should not leave the recitation at the end of the Obligatory (Salāt) with [112: 1] Say He Allah is One (Chapter 112), for the one who recites it, Allah^{azwj} would Gather for him the goodness of the world and the Hereafter, and would Forgive (his sins) for him, and for his parents, and whatever he begets’.⁸³

12. عَنْهُ، عَنِ الْحَسَنِ بْنِ عَلِيٍّ بْنِ أَبِي حَمْزَةَ رَفَعَهُ، قَالَ: قَالَ أَبُو عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ: «إِنَّ سُورَةَ الْأَنْعَامِ نَزَلَتْ جُمْلَةً، شَبَعَهَا سَبْعُونَ أَلْفَ مَلَكٍ حَتَّى أُنْزِلَتْ عَلَى مُحَمَّدٍ ﷺ، فَعَظَّمُوهَا وَبَجَلُوهَا؛ فَإِنَّ اسْمَ اللَّهِ — عَزَّ وَجَلَّ — فِيهَا فِي سَبْعِينَ مَوْضِعًا، وَلَوْ يَعْلَمُ النَّاسُ مَا فِي قِرَائَتِهَا مَا تَرَكُوهَا».

From him, from Al Hassan Bin Ali Bin Abu Hamza, raising it, said, ‘Abu Abdullah^{asws} said: ‘Surah Al-Anam (Chapter 6) was Revealed in its totality. Seventy thousand Angels escorted it until it was Revealed unto Muhammad^{saww}. Therefore, you should magnify it and revere it, for the Name of Allah^{azwj} Mighty and Majestic is in it in seventy places, and had the people known what is in its recitation, they would not be neglecting it’.⁸⁴

13. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنِ النَّوْفَلِيِّ، عَنِ السَّكُونِيِّ: عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ: «أَنَّ النَّبِيَّ ﷺ صَلَّى عَلَى سَعْدِ بْنِ مُعَاذٍ، فَقَالَ: لَقَدْ وَافَى مِنَ الْمَلَائِكَةِ سَبْعُونَ أَلْفًا، وَفِيهِمْ جِبْرِئِيلُ عَلَيْهِ السَّلَامُ يُصَلُّونَ عَلَيْهِ، فَقُلْتُ لَهُ: يَا جِبْرِئِيلُ، بِمَا يَسْتَحِقُّ صَلَاتَكُمْ عَلَيْهِ؟ فَقَالَ: بِقِرَائَتِهِ (قُلْ هُوَ اللَّهُ أَحَدٌ) قَائِمًا وَقَاعِدًا، وَرَاكِبًا وَمَاشِيًا، وَذَاهِبًا وَجَائِيًا».

Ali Bin Ibrahim, from his father, from Al Nowfaly, from Al Sakuny, (It has been narrated) from Abu Abdullah^{asws}, that the Prophet^{saww} prayed (the funeral) Salāt upon Sa’ad Bin Mu’az and he^{saww} said: ‘There has been a delegation of seventy thousand from the Angels, and among them was Jibraeel^{as}, praying (the funeral Salāt) upon him. So I^{saww} said to him^{as}: ‘O Jibraeel^{as}! Due to what is he deserving of your^{as} Salāt upon him?’ So he^{as} said: ‘Due to his recitation of [112: 1] Say He Allah is One (Chapter 112), standing, and sitting, and riding, and walking, and going and coming’.⁸⁵

14. عِدَّةٌ مِنْ أَصْحَابِنَا، عَنْ سَهْلِ بْنِ زِيَادٍ، عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ بْنِ بَشِيرٍ، عَنْ عَبْدِ اللَّهِ بْنِ الدَّهْقَانَ، عَنْ دُرُسْتٍ: عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ، قَالَ: «قَالَ رَسُولُ اللَّهِ ﷺ: مَنْ قَرَأَ (أَلْهَاكُمْ التَّكَاثُرُ) عِنْدَ النَّوْمِ، وَفِي فِتْنَةِ الْقَبْرِ».

A number of our companions, from Sahl Bin Ziyad, from Ja. far Bin Muhammad Bin Bashir, from Ubeydullah Bin Al Dihqan, from Dorost,

(It has been narrated) from Abu Abdullah^{asws} having said: ‘Rasool-Allah^{saww} said: ‘The one who recites [102: 1] (Abundance diverts you) at sleep-time would be saved from the strife of the grave’.⁸⁶

15. مُحَمَّدُ بْنُ يَحْيَى، عَنْ أَحْمَدَ بْنِ مُحَمَّدَ بْنِ عِيسَى، عَنْ مُحَمَّدَ بْنِ إِسْمَاعِيلَ بْنِ زَيْدٍ، عَنْ عَبْدِ اللَّهِ بْنِ الْفَضْلِ النَّوْفَلِيِّ رَفَعَهُ، قَالَ: مَا قُرِئَتِ الْحَمْدُ عَلَى وَجَعٍ سَبْعِينَ مَرَّةً إِلَّا سَكَنَ

Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Muhammad Bin Ismail Bin Bazi'e, from Abdullah Bin Al Fazl Al Nowfaly, raising it,

'He^{asws} said: '(Surah) Al-Hamd (Chapter 1) would not be recited upon a pain seventy times, except that it would settle'.⁸⁷

16. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنْ ابْنِ أَبِي عُمَيْرٍ، عَنْ مُعَاوِيَةَ بْنِ عَمَّارٍ: عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ، قَالَ: «لَوْ قُرِئَتِ الْحَمْدُ عَلَى مِيتٍ سَبْعِينَ مَرَّةً، ثُمَّ رَدَّتْ فِيهِ الرُّوحُ، مَا كَانَ ذَلِكَ عَجَبًا».

Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Muawiya Bin Ammar,

(It has been narrated) from Abu Abdullah^{asws} having said: 'If (Surah) Al-Hamd (Chapter 1) was to be recited upon a deceased seventy times, then the soul were to return back in him, that would not be a cause for astonishment'.⁸⁸

17. عَنْهُ، عَنْ أَحْمَدَ، عَنْ بَكْرِ بْنِ صَالِحٍ، عَنْ سُلَيْمَانَ الْجَعْفَرِيِّ: عَنْ أَبِي الْحَسَنِ عَلَيْهِ السَّلَامُ، قَالَ: سَمِعْتُهُ يَقُولُ: «مَا مِنْ أَحَدٍ فِي حَدِّ الصَّبَا يَتَعَهَّدُ فِي كُلِّ لَيْلَةٍ قِرَاءَةَ (قُلْ أَعُوذُ بِرَبِّ الْقَلْقَلِ)، وَ (قُلْ أَعُوذُ بِرَبِّ النَّاسِ) كُلِّ وَاحِدَةٍ ثَلَاثَ مَرَّاتٍ، وَ (قُلْ هُوَ اللَّهُ أَحَدٌ) مِائَةً مَرَّةً، فَإِنْ لَمْ يَقْدِرْ فَخَمْسِينَ، إِلَّا صَرَفَ اللَّهُ — عَزَّ وَجَلَّ — عَنْهُ كُلَّ لَمَمٍ، أَوْ عَرَضٍ مِنْ أَعْرَاضِ الصَّبْيَانِ، وَالْعَطَاشِ، وَفَسَادِ الْمَعِدَةِ، وَبَدْوَرِ الدَّمِ أَبَدًا، مَا تَعَوَّدَ بِهَذَا حَتَّى يَبْلُغَهُ الشَّيْبُ، فَإِنْ تَعَهَّدَ نَفْسَهُ بِذَلِكَ أَوْ تَعَوَّدَ، كَانَ مَحْفُوظًا إِلَى يَوْمِ يَقْبِضُ اللَّهُ — عَزَّ وَجَلَّ — نَفْسَهُ».

From him, from Ahmad Bin Bakr, from Salih, from Suleyman Al Ja'fary,

(It has been narrated) from Abu Al-Hassan^{asws}, said, 'I heard him^{asws} saying: 'There is no one (still) in the limit of childhood who vows for the recitation during every night with [113: 1] Say: I seek Refuge with the Lord of Al Falaq (Chapter 113) and [114: 1] Say: I seek Refuge with the Lord of the people (Chapter 114), each one three times, and [112: 1] Say: He Allah is One one-hundred times, but if he is not able, then fifty times, except that Allah^{azwj} Mighty and Majestic would Exchange from him, every mental problem, or an illness from the illnesses of the children, and the dangerous thirst (dehydration), and the spoiling of the stomach, and the blood circulation (disorder), ever, for as long as he vows by this until he reaches the old age. So if he were to vow himself with that, or keeps on vowing, would be protected up to the Day Allah^{azwj} Mighty and Majestic Captures his soul'.⁸⁹

18. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنْ ابْنِ أَبِي عُمَيْرٍ، عَنِ الْحُسَيْنِ بْنِ أَحْمَدَ الْمَنْقَرِيِّ، قَالَ: سَمِعْتُ أَبَا إِبْرَاهِيمَ عَلَيْهِ السَّلَامُ يَقُولُ: «مَنْ اسْتَكْفَى بِآيَةٍ مِنَ الْقُرْآنِ مِنَ الشَّرْقِ إِلَى الْغَرْبِ، كُفِيَ إِذَا كَانَ بَيِّقِينَ».

Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Al Husayn Bin Ahmad Al Minqary who said,

‘I heard Abu Ibrahim^{asws} (7th Imam^{asws}) saying: ‘The one who suffices with one Verse from the Quran from the east to the west, that would suffice him, when that was with conviction’.⁹⁰

19. الْحُسَيْنُ بْنُ مُحَمَّدٍ، عَنْ أَحْمَدَ بْنِ إِسْحَاقَ؛ وَعَلِيِّ بْنِ إِبْرَاهِيمَ، عَنْ أَبِيهِ جَمِيعاً، عَنْ بَكْرِ بْنِ مُحَمَّدٍ الْأَزْدِيِّ، عَنْ رَجُلٍ: عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ فِي الْعُودَةِ، قَالَ: «تَأْخُذُ قَلَةً جَدِيدَةً، فَتَجْعَلُ فِيهَا مَاءً، ثُمَّ تَقْرَأُ عَلَيْهَا (إِنَّا أَنْزَلْنَاهُ فِي لَيْلَةِ الْقَدْرِ) ثَلَاثِينَ مَرَّةً، ثُمَّ تَعْلَقُ، وَتَشْرَبُ مِنْهَا وَتَتَوَضَّأُ، وَيَزَادُ فِيهَا مَاءٌ إِنْ شَاءَ اللَّهُ».

Al Husayn Bin Muhammad, from Ahmad Bin Is'haq and Ali Bin Ibrahim, from his father, Altogether from Bakr Bin Muhammad Al Azdy, from a man,

(It has been narrated) from Abu Abdullah^{asws} regarding the amulet. He^{asws} said: ‘Take a new jar and make water to be in it. Then recite upon it [97: 1] We have indeed revealed this in the Night of Predestination (Chapter 97), thirty times, then hang it (somewhere), and drink from it, and perform ablution (from it), and increase the water in it, Allah^{azwj} Willing’.⁹¹

20. عِدَّةٌ مِنْ أَصْحَابِنَا، عَنْ سَهْلِ بْنِ زِيَادٍ، عَنْ إِدْرِيسَ الْحَارِثِيِّ، عَنْ مُحَمَّدِ بْنِ سِنَانَ، عَنْ مُفَضَّلِ بْنِ عُمَرَ، قَالَ: قَالَ أَبُو عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ: «يَا مُفَضَّلُ، احْتَجِزْ مِنَ النَّاسِ كُلِّهِمْ بِ— (بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ)، وَبِ— (قُلْ هُوَ اللَّهُ أَحَدٌ)، أَقْرَأَهَا عَنْ يَمِينِكَ وَعَنْ شِمَالِكَ، وَمِنْ بَيْنِ يَدَيْكَ وَمِنْ خَلْفِكَ، وَمِنْ فَوْقِكَ وَمِنْ تَحْتِكَ، فَإِذَا دَخَلْتَ عَلَى سُلْطَانٍ جَائِرٍ، فَأَقْرَأَهَا حِينَ تَنْظُرُ إِلَيْهِ ثَلَاثَ مَرَّاتٍ، وَاعْقِدْ بِيَدِكَ الْيُسْرَى، ثُمَّ لَاتْفَارِقْهَا حَتَّى تَخْرُجَ مِنْ عِنْدِهِ».

A number of our companions, from Sahl Bin Ziyad, from Idrees Al Harsy, from Muhammad Bin Sinan, from Mufazzal Bin Umra who said,

‘Abu Abdullah^{asws} said: ‘O Mufazzal! Protect yourself from the people, all of them by [1: 1] In the Name of Allah the Beneficent, the Merciful, and by [112: 1] Say: He Allah is One (Chapter 112), reciting it on your right, and on your left, and in front of you, and from behind you, and from above you, and from beneath you. So whenever you go over to a tyrannous ruling authority, then recite it when you look at him, three times, and close your left hand, nor releasing it until you come out from his presence’.⁹²

21. مُحَمَّدُ بْنُ يَحْيَى، عَنْ عَبْدِ اللَّهِ بْنِ جَعْفَرٍ، عَنِ السِّيَّارِيِّ، عَنْ مُحَمَّدِ بْنِ بَكْرٍ، عَنْ أَبِي الْجَارُودِ، عَنْ الْأَصْبَغِ بْنِ نُبَاتَةَ: عَنْ أَمِيرِ الْمُؤْمِنِينَ صَلَوَاتُ اللَّهِ عَلَيْهِ أَنَّهُ قَالَ: «وَالَّذِي بَعَثَ مُحَمَّدًا ﷺ بِالْحَقِّ وَأَكْرَمَ أَهْلَ بَيْتِهِ، مَا مِنْ شَيْءٍ تَطْلُبُونَهُ مِنْ حِرْزٍ — مِنْ حَرَقٍ،

أَوْ غَرَقَ، أَوْ سَرَقَ، أَوْ إِفْلَاتَ دَابَّةٍ مِنْ صَاحِبِهَا، أَوْ ضَالَّةً، أَوْ آبِقٍ — إِلَّا وَهُوَ فِي الْقُرْآنِ ؛ فَمَنْ أَرَادَ ذَلِكَ فَلْيَسْأَلْنِي عَنْهُ .

قَالَ: فَقَامَ إِلَيْهِ رَجُلٌ، فَقَالَ: يَا أَمِيرَ الْمُؤْمِنِينَ، أَخْبِرْنِي عَمَّا يُؤْمِنُ مِنَ الْحَرَقِ، وَالْغَرَقِ. فَقَالَ: « أَقْرَأْ هَذِهِ الْآيَاتِ: (اللَّهُ الَّذِي نَزَّلَ الْكِتَابَ وَهُوَ يَتَوَلَّى الصَّالِحِينَ) وَ (مَا قَدَرُوا اللَّهَ حَقَّ قَدْرِهِ) إِلَى قَوْلِهِ: (سُبْحَانَهُ وَتَعَالَى عَمَّا يُشْرِكُونَ) فَمَنْ قَرَأَهَا فَقَدْ أَمِنَ الْحَرَقَ وَالْغَرَقَ . » قَالَ: فَقَرَأَهَا رَجُلٌ وَاضْطَرَمَّتِ النَّارُ فِي بَيْوتِ حِيرَانِهِ وَبَيْتِهِ وَسَطِهَا، فَلَمْ يُصِبْهُ شَيْءٌ . ثُمَّ قَامَ إِلَيْهِ رَجُلٌ آخَرُ، فَقَالَ: يَا أَمِيرَ الْمُؤْمِنِينَ، إِنَّ دَابَّتِي اسْتَصَعَبَتْ عَلَيَّ وَأَنَا مِنْهَا عَلَى وَجَلٍ

فَقَالَ: « أَقْرَأْ فِي أُنْهَاهَا الِئْمْنَى: (وَلَهُ أَسْلَمَ مَنْ فِي السَّمَاوَاتِ وَالْأَرْضِ طَوْعًا وَكَرْهًا وَإِلَيْهِ يُرْجَعُونَ) » فَقَرَأَهَا، فَذَلَّتْ لَهُ دَابَّتُهُ . وَقَامَ إِلَيْهِ رَجُلٌ آخَرُ، فَقَالَ: يَا أَمِيرَ الْمُؤْمِنِينَ، إِنَّ أَرْضِي أَرْضٌ مَسْبُوعَةٌ، وَإِنَّ السَّبَاعَ تَغْشَى مَنْزِلِي وَلَاتَجُوزُ حَتَّى تَأْخُذَ فَرِيستَهَا .

فَقَالَ: « أَقْرَأْ: (لَقَدْ جَاءَكُمْ رَسُولٌ مِنْ أَنْفُسِكُمْ عَزِيزٌ عَلَيْهِ مَا عَنِتُّمْ حَرِيصٌ عَلَيْكُمْ بِالْمُؤْمِنِينَ رَؤُفٌ رَحِيمٌ فَإِنْ تَوَلَّوْا فَقُلْ حَسْبِيَ اللَّهُ لَا إِلَهَ إِلَّا هُوَ عَلَيْهِ تَوَكَّلْتُ وَهُوَ رَبُّ الْعَرْشِ الْعَظِيمِ) » فَقَرَأَهُمَا الرَّجُلُ، فَاجْتَنَبَتْهُ السَّبَاعُ .

ثُمَّ قَامَ إِلَيْهِ آخَرُ، فَقَالَ: يَا أَمِيرَ الْمُؤْمِنِينَ، إِنَّ فِي بَطْنِي مَاءً أَصْفَرَ، فَهَلْ مِنْ شِفَاءٍ؟ فَقَالَ: « نَعَمْ، بِلَا دَرَاهِمٍ وَلَا دِينَارٍ، وَلَكِنْ أَكْتُبْ عَلَى بَطْنِكَ آيَةَ الْكُرْسِيِّ، وَتَغْسِلُهَا، وَتَشْرِبُهَا، وَتَجْعَلُهَا ذَخِيرَةً فِي بَطْنِكَ، فَتَبَرَّأَ بِإِذْنِ اللَّهِ عَزَّ وَجَلَّ » فَفَعَلَ الرَّجُلُ، فَبَرَأَ بِإِذْنِ اللَّهِ .

ثُمَّ قَامَ إِلَيْهِ آخَرُ، فَقَالَ: يَا أَمِيرَ الْمُؤْمِنِينَ، أَخْبِرْنِي عَنِ الضَّالَّةِ . فَقَالَ: « أَقْرَأْ » يَسَ « فِي رَكَعَتَيْنِ، وَقُلْ: يَا هَادِي الضَّالَّةِ، رُدَّ عَلَيَّ ضَالَّتِي » فَفَعَلَ، فَردَّ اللَّهُ عَلَيْهِ ضَالَّتَهُ ثُمَّ قَامَ إِلَيْهِ آخَرُ، فَقَالَ: يَا أَمِيرَ الْمُؤْمِنِينَ، أَخْبِرْنِي عَنِ الْآبِقِ .

فَقَالَ: « أَقْرَأْ: (أَوْ كُظُلُمَاتٍ فِي بَحْرِ لُجِّي يَغْشَاهُ مَوْجٌ مِنْ فَوْقِهِ مَوْجٌ) إِلَى قَوْلِهِ: (وَمَنْ لَمْ يَجْعَلِ اللَّهُ لَهُ نُورًا فَمَا لَهُ مِنْ نُورٍ) » فَقَالَهَا الرَّجُلُ، فَرَجَعَ إِلَيْهِ الْآبِقُ .

ثُمَّ قَامَ إِلَيْهِ آخَرُ، فَقَالَ: يَا أَمِيرَ الْمُؤْمِنِينَ، أَخْبِرْنِي عَنِ السَّرْقِ ؛ فَإِنَّهُ لَا يَزَالُ قَدْ يُسْرِقُ لِي الشَّيْءُ بَعْدَ الشَّيْءِ لَيْلًا .

فَقَالَ: « أَقْرَأْ إِذَا أُوَيْتَ إِلَى فِرَاشِكَ: (قُلِ ادْعُوا اللَّهَ أَدْعُوا الرَّحْمَنَ) إِلَى قَوْلِهِ: (وَكَبِّرْهُ تَكْبِيرًا) » .

ثُمَّ قَالَ أَمِيرُ الْمُؤْمِنِينَ عَلَيْهِ السَّلَامُ: « مَنْ بَاتَ بِأَرْضٍ قَفْرٍ، فَقَرَأَ هَذِهِ الْآيَةَ: (إِنَّ رَبَّكُمُ اللَّهُ الَّذِي خَلَقَ السَّمَاوَاتِ وَالْأَرْضَ فِي سِتَّةِ أَيَّامٍ ثُمَّ اسْتَوَى عَلَى الْعَرْشِ) إِلَى قَوْلِهِ: (تَبَارَكَ اللَّهُ رَبُّ الْعَالَمِينَ) حَرَسَتْهُ الْمَلَائِكَةُ، وَتَبَاعَدَتْ عَنْهُ الشَّيَاطِينُ ». قَالَ: فَمَضَى الرَّجُلُ، فَإِذَا هُوَ بِقَرْيَةٍ خَرَابٍ، فَبَاتَ فِيهَا، وَلَمْ يَقْرَأْ هَذِهِ الْآيَةَ، فَتَغَشَّاهُ الشَّيْطَانُ، وَإِذَا هُوَ آخِذٌ بِخَطْمِهِ، فَقَالَ لَهُ صَاحِبُهُ: أَنْظِرْهُ، وَاسْتَيْقِظَ الرَّجُلُ، فَقَرَأَ الْآيَةَ، فَقَالَ الشَّيْطَانُ لَصَاحِبِهِ: أَرْغَمَ اللَّهُ أَنْفَكَ، أَحْرُسْهُ الْآنَ حَتَّى يُصْبِحَ، فَلَمَّا أَصْبَحَ رَجَعَ إِلَى أَمِيرِ الْمُؤْمِنِينَ عَلَيْهِ السَّلَامُ، فَأَخْبَرَهُ، وَقَالَ لَهُ: رَأَيْتُ فِي كَلَامِكَ الشِّفَاءَ وَالصَّدَقَ، وَمَضَى بَعْدَ طُلُوعِ الشَّمْسِ، فَإِذَا هُوَ بِأَثَرِ شَعْرِ الشَّيْطَانِ مُجْتَمِعاً فِي الْأَرْضِ.

Muhammad Bin Yahya, from Abdullah Bin Ja'far, from Al Sayyari, from Muhammad Bin Bakr, from Abu Al Jaroud, from Al Asbagh Bin Nubata,

(It has been narrated) from Amir Al-Momineen^{asws} having said: 'By the One^{azwj} Who Sent Muhammad^{saww} with the Truth, and Honoured the People^{asws} of his^{saww} Household, there is nothing you would be seeking from a protective charm (amulet), from burning, or drowning, or theft, or fleeing of an animal from its owner, or straying, or an absconding one (slave), except that it is in the Quran. Therefore, the one who wants that, so let him ask me^{asws} about it'.

He (the narrator) said, 'So a man stood up to him^{asws} and said, 'O Amir Al-Momineen^{asws}! Inform me about what can secure from the burning, and the drowning?' So he^{asws} said: 'Recite these Verses - [7: 196] Surely, my guardian is Allah, Who Revealed the Book, and He Befriends the righteous; [39: 67] And they did not appreciate Allah with the appreciation that is due to Him - up to His^{azwj} Words Glory be to Him, and Exalted is He, above what they are associating. So the one who recites these, so he would be safe from the burning and the drowning.

He (the narrator) said, 'So the man recited these, and fire erupted in the houses of his neighbourhood, and his house was in the middle of it, but nothing affected him'.

Then another man stood up to him^{asws} and he said, 'O Amir Al-Momineen^{asws}! My animal has become difficult upon me and I am apprehensive from it'. So he^{asws} said:

'Recite in its right ear [3: 83] and to Him submits whoever is in the skies and the earth, willingly or unwillingly, and to Him shall they be returning'. So he recited it, and his animal became submissive to him.

And another man stood up to him^{asws} and he said, 'O Amir Al-Momineen^{asws}! My land is a land (full of) wild animals, and the animals tend to overwhelm my house and they do not go away until they seize their prey'. So he^{asws} said: 'Recite [9: 128] Certainly a Rasool has come to you from among yourselves; It is grievous to him that you should be overburdened, being full of concern for you; to the believers (he is) kind, merciful [9: 129] But if they turn back, say: Allah is Sufficient for me, there is no god but He;

on Him do I rely, and He is the Lord of the Magnificent Throne'. So the man recited them both, and the predatory wild animals kept away from him'.

Then another man stood up to him^{asws} and he said, 'O Amir Al-Momineen^{asws}! In my belly there is yellow water, so is there a cure from it?' So he^{asws} said: 'Yes, without a Dirham nor a Dinar. But write upon your belly Ayat Al-Kursy (2: 255), and wash it, and drink it, and make it to be a hoard inside your belly, and you would be cured by the Permission of Allah^{azwj} Mighty and Majestic'. So the man did so and he was cured by the Permission of Allah^{azwj}'.

Then another one stood up to him^{asws} and he said, 'O Amir Al-Momineen^{asws}! Inform me about the strayed (animal)'. So he^{asws} said: 'Recite Ya Seen (Chapter 36) during the two Rukous (in the Salāt), and say, 'O Guide of the straying one! Return my straying (animal)'. So he did so and Allah^{azwj} Mighty and Majestic Returned his straying (animal) back to him.

Then another one stood up to him^{asws} and he said, 'O Amir Al-Momineen^{asws}! Inform me about the absconding one (slave)'. So he^{asws} said: 'Recite [24: 40] Or like utter darkness in the sea – up to His^{azwj} Words and to whomsoever Allah does not give Light, he has no Light. So the man said these, and he absconding (slave) returned to him'.

Then another stood up to him^{asws} and he said, 'O Amir Al-Momineen^{asws}! Inform me about the theft, for I have not ceased to be stolen from, something after something, at nights'. So he^{asws} said to him: 'Recite whenever you go to your bed [17: 110] Say: Call upon Allah or call upon the Beneficent; whichever (Name) you call upon – up to His^{azwj} Words [17: 111] and exclaim His Greatness with Exclamations'.

Then Amir Al-Momineen^{asws} said: 'The one who spends the night in a land of wilderness, so he should recite these Verses [7: 54] Surely, your Lord is Allah, Who Created the skies and the earth in six days, then Established upon the Throne – up to His^{azwj} Words Blessed is Allah, the Lord of the Worlds, the Angels would fortify him and the Satansla would distance themselves from him'.

Then (the narrator) said, 'The man went, and he was in a ruined town, So he spent the night in it and did not recite these Verses. So the Satan^{la} overcame him and seized him by his face. So his^{la} companion said to him^{la}, 'Look at this', and the man woke up. So he recited the Verse. So the Satan^{la} said to his^{la} companion, 'May Allah^{azwj} Rub your nose (Humiliate you). Protect him now, until the morning'. So when it was morning, he returned to Amir Al-Momineen^{asws} and informed him^{asws}, and said, to him^{asws}, 'I saw the healing and the truthfulness in your^{asws} speech'. And he went after the emergence of the sun, and there were traces of the hair of the Satan^{la}, gathered in the ground'.⁹³

22. مُحَمَّدٌ بْنُ يَحْيَى، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ، عَنْ مُحَمَّدِ بْنِ سِنَانٍ، عَنْ سَلَمَةَ بْنِ مَحْرَزٍ، قَالَ: سَمِعْتُ أَبَا جَعْفَرٍ عَلَيْهِ السَّلَامُ يَقُولُ: «مَنْ لَمْ يَبْرِئْهُ الْحَمْدُ، لَمْ يَبْرِئْهُ شَيْءٌ».

Muhammad Bin Yahya, from Ahmad Bn Muhammad, from Muhammad Bin Sinan, from Salma Bin Muhriz who said,

'I heard Abu Ja'far^{asws} saying: 'The one whom (Surah) Al-Hamd (Chapter 1) does not cure, nothing would cure him'.⁹⁴

23. عِدَّةٌ مِنْ أَصْحَابِنَا، عَنْ سَهْلِ بْنِ زِيَادٍ، عَنْ إِسْمَاعِيلَ بْنِ مِهْرَانَ، عَنْ صَفْوَانَ بْنِ يَحْيَى، عَنْ عَبْدِ اللَّهِ بْنِ سِنَانٍ: عَنْ أَبِي عَبْدِ اللَّهِ عليه السلام أَنَّهُ قَالَ: «مَنْ قَرَأَ إِذَا أَوَى إِلَى فِرَاشِهِ: (قُلْ يَا أَيُّهَا الْكَافِرُونَ) وَ (قُلْ هُوَ اللَّهُ أَحَدٌ)، كَتَبَ اللَّهُ — عَزَّ وَجَلَّ — لَهُ بَرَاءَةً مِنَ الشِّرْكِ».

A number of our companions, from Sahl Bin Ziyad, from Ismail Bin Mihran, from Safwan Bin Yahya, from Abdullah Bin Sinan,

(It has been narrated) from Abu Abdullah^{asws} having said: ‘The one who recites when he retires to his bed [109: 1] (Say: O unbelievers) Chapter 109) and [112: 1] Say He Allah is One (Chapter 112), Allah^{azwj} Mighty and Majestic would Write for him an immunity from the Shirk (association with Allah^{azwj})’.⁹⁵

24. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنْ عَلِيِّ بْنِ مَعْبُدٍ، عَنْ أَبِيهِ، عَمَّنْ ذَكَرَهُ: عَنْ أَبِي عَبْدِ اللَّهِ عليه السلام أَنَّهُ قَالَ: «لَا تَمْلُؤُوا مِنْ قِرَاءَةِ (إِذَا زُلْزِلَتِ الْأَرْضُ زِلْزَالَهَا)؛ فَإِنَّهُ مِنْ كَانَتْ قِرَاءَتُهُ بِهَا فِي نَوَافِلِهِ، لَمْ يُصِبْهُ اللَّهُ — عَزَّ وَجَلَّ — بِزَلْزَلَةٍ أَبَدًا، وَلَمْ يَمُتْ بِهَا، وَلَا بِصَاقِقَةٍ، وَلَا بِآفَاتِ الدُّنْيَا حَتَّى يَمُوتَ؛ وَإِذَا مَاتَ نَزَلَ عَلَيْهِ مَلَكٌ كَرِيمٌ مِنْ عِنْدِ رَبِّهِ، فَيَقْعُدُ عِنْدَ رَأْسِهِ، فَيَقُولُ: يَا مَلَكُ الْمَوْتِ، أَرْفُقْ بَوَلِيِّ اللَّهِ، فَإِنَّهُ كَانَ كَثِيرًا مَا يَذْكُرُنِي، وَيَذْكُرُ تِلَاوَةَ هَذِهِ السُّورَةِ، وَتَقُولُ لَهُ السُّورَةُ مِثْلَ ذَلِكَ، وَيَقُولُ مَلَكُ الْمَوْتِ: قَدْ أَمَرَنِي رَبِّي أَنْ أَسْمَعَ لَهُ وَأُطِيعَ، وَلَا أُخْرِجَ رُوحَهُ حَتَّى يَأْمُرَنِي بِذَلِكَ، فَإِذَا أَمَرَنِي أَخْرَجْتُ رُوحَهُ، وَلَا يَزَالُ مَلَكُ الْمَوْتِ عِنْدَهُ حَتَّى يَأْمُرَهُ بِقَبْضِ رُوحِهِ إِذَا كُشِفَ لَهُ الْغَطَاءُ، فَيَرَى مَنَازِلَهُ فِي الْجَنَّةِ، فَيُخْرِجُ رُوحَهُ مِنَ الْإِنِّ مَا يَكُونُ مِنَ الْعِلَاجِ، ثُمَّ يَشِيعُ رُوحَهُ إِلَى الْجَنَّةِ سَبْعُونَ أَلْفَ مَلَكٍ يَتَدَرُونَ بِهَا إِلَى الْجَنَّةِ».

Ali Bin Ibrahim, from his father, from Ali Bin Ma’bad, from his father, from the one who mentioned it,

(It has been narrated) from Abu Abdullah^{asws} having said: ‘Do not be frustrated from the recitation of [99: 1] When the earth is shaken with its (violent) shaking Chapter 99), for the one who was reciting with it in his Optional (Salāt), Allah^{azwj} Mighty and Majestic would not Hit him by an earthquake, ever, and he would not die due to it, nor by a thunderbolt, nor by a calamity from the calamities of the world until he dies. And when he does die, a benevolent Angel would descend upon him from the Presence of his Lord^{azwj} and sit by his head, and he would be saying: ‘O Angel of death! Be kind with a friend of Allah^{azwj}, for it was frequent what he used to mentioned me and mention the recitation of this Chapter.

And the Chapter (99) would say to him similar to that, and the Angel of death would be saying: ‘My Lord^{azwj} has already Commanded me that I should listen to him and obey, and not extract his soul until he instructs me with that. So when he does instruct me, I shall extract his soul’.

And the Angel of death would not cease to be in his presence until he instruct him with the extraction of his own soul; and when the covers are removed for him, so he sees his house in the Paradise, so he (the Angel of death) would extract his soul from the gentlest of what can happen to be from the treatment. Then his soul would be escorted to the Paradise by seventy thousand Angels, encircling him to the Paradise'.⁹⁶

13- بَابُ النَّوَادِرِ

Chapter 14 – The Miscellaneous

1. عِدَّةٌ مِنْ أَصْحَابِنَا، عَنْ أَحْمَدَ بْنِ مُحَمَّدَ بْنِ خَالِدٍ، عَنْ إِسْمَاعِيلَ بْنِ مِهْرَانَ، عَنْ عُبَيْسِ بْنِ هِشَامٍ، عَنْ ذَكَرَهُ: عَنْ أَبِي جَعْفَرٍ عَلَيْهِ السَّلَامُ، قَالَ: «قُرَاءَةُ الْقُرْآنِ ثَلَاثَةٌ: رَجُلٌ قَرَأَ الْقُرْآنَ، فَاتَّخَذَهُ بَضَاعَةً، وَاسْتَدْرَكَ بِهِ الْمُلُوكَ، وَاسْتَطَالَ بِهِ عَلَى النَّاسِ؛ وَرَجُلٌ قَرَأَ الْقُرْآنَ، فَحَفِظَ حُرُوفَهُ، وَضَيَّعَ حُدُودَهُ، وَأَقَامَهُ إِقَامَةَ الْقَدَحِ، فَلَا كَثَرَ اللَّهُ هَوْلًا مِنْ حَمَلَةِ الْقُرْآنِ؛ وَرَجُلٌ قَرَأَ الْقُرْآنَ، فَوَضَعَ دَوَاءَ الْقُرْآنِ عَلَى دَاءِ قَلْبِهِ، فَأَسْهَرَ بِهِ لَيْلَهُ، وَأَظْمَأَ بِهِ نَهَارَهُ، وَقَامَ بِهِ فِي مَسَاجِدِهِ، وَتَجَافَى بِهِ عَنْ فِرَاشِهِ، فَبَاوَلَتْكَ يَدُ اللَّهِ الْعَزِيزِ الْجَبَّارِ الْبَلَاءِ، وَبَاوَلَتْكَ يَدُ اللَّهِ — عَزَّ وَجَلَّ — مِنَ الْأَعْدَاءِ، وَبَاوَلَتْكَ يَنْزِلُ اللَّهُ — عَزَّ وَجَلَّ — الْغَيْثَ مِنَ السَّمَاءِ، فَوَلَّى اللَّهُ لِهَؤُلَاءِ فِي قُرَاءَةِ الْقُرْآنِ أَعَزُّ مِنَ الْكِبَرِيَّتِ الْأَحْمَرِ».

A number of our companions, from Ahmad Bin Muhammad Bin Khalid, from Ismail Bin Mihran, from Ubays Bin Hisham, from the one who mentioned it,

(It has been narrated) from Abu Ja'far^{asws} having said: 'The reciters of the Quran are three (types) – A man who recites the Quran, so he takes it as a commodity and attracts the attention of the kings with it, and extend (his control) by it upon the people. And a man who recites the Quran, so he memorises its letters and wastes its limits, and his standing is (like) the standing of the arrow. May Allah^{azwj} not Cause a lot of these ones to be from the bearers of the Quran.

And a man who recites the Quran, so he places the medicine of the Quran upon the illness of his heart. So he holds a vigil with it during his nights and remains thirsty due to it by his day, and he stands by it in his Masjid, and ignores his bed due to it. So it is due to them that Allah^{azwj} the Mighty, the Compeller Repels the affliction, and it is due to them Allah^{azwj} Defends from the enemies, and it is due to them that Allah^{azwj} Mighty and Majestic Sends down the rain from the sky. Thus, by Allah^{azwj}, these ones among the reciters of the Quran, they are more rarer than the red ruby'.⁹⁷

2. عِدَّةٌ مِنْ أَصْحَابِنَا، عَنْ سَهْلِ بْنِ زِيَادٍ، وَعَلِيِّ بْنِ إِبْرَاهِيمَ، عَنْ أَبِيهِ جَمِيعًا، عَنْ ابْنِ مَحْبُوبٍ، عَنْ أَبِي حَمْزَةَ، عَنْ أَبِي يَحْيَى، عَنْ الْأَصْبَغِ بْنِ نُبَاتَةَ، قَالَ: سَمِعْتُ أَمِيرَ الْمُؤْمِنِينَ عَلَيْهِ السَّلَامُ يَقُولُ: «نَزَلَ الْقُرْآنُ ثَلَاثًا: ثَلَاثُ فِينَا وَفِي عَدُونَا؛ وَثَلَاثُ سَنَنٍ وَأَمْثَالٍ؛ وَثَلَاثُ فَرَائِضٍ وَأَحْكَامٍ».

A number of our companions, from Sahl Bin Ziyad and Ali Bin Ibrahim, from his father, altogether from Ibn Mahboub, from Abu Hamza, from Abu Yahya,

(It has been narrated) from Al-Asbagh Bin Nubata who said, 'I heard Amir Al-Momineen^{asws} saying: 'The Quran was Revealed in three (parts) – one-third is regarding us^{asws} and our^{asws} enemies, and one-third is about the Sunnah and examples, and one-third is about Impositions and the regulations'.⁹⁸

3. عَدَّةٌ مِنْ أَصْحَابِنَا، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ، عَنِ الْحَجَّالِ، عَنْ عَلِيِّ بْنِ عَقَبَةَ، عَنْ دَاوُدَ بْنِ فَرْقَدٍ، عَمَّنْ ذَكَرَهُ: عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ، قَالَ: «إِنَّ الْقُرْآنَ نَزَلَ أَرْبَعَةَ أَرْبَاعٍ: رُبْعٌ حَلَالٌ، وَرُبْعٌ حَرَامٌ، وَرُبْعٌ سُنَنٌ وَأَحْكَامٌ، وَرُبْعٌ خَبَرٌ مَا كَانَ قَبْلَكُمْ، وَنَبَأٌ مَا يَكُونُ بَعْدَكُمْ، وَفَصْلٌ مَا بَيْنَكُمْ».

A number of our companions, from Ahmad Bin Muhammad, from Al Hajjal, from Ali Bin Uqba, from Dawood Bin Farqad, from the one who mentioned it,

(It has been narrated) from Abu Abdullah^{asws} having said: 'The Quran is Revealed in four (parts) – a quarter is Permissible, and a quarter is Prohibitions, and a quarter is Sunnah and regulations, and a quarter is information of what was before you and a news (foretelling) of what is to happen after you, and decisions of what (disputes there are) between you'.⁹⁹

4. أَبُو عَلِيٍّ الْأَشْعَرِيُّ، عَنْ مُحَمَّدٍ بْنِ عَبْدِ الْجَبَّارِ، عَنْ صَفْوَانَ، عَنْ إِسْحَاقَ بْنِ عَمَّارٍ، عَنْ أَبِي بصير: عَنْ أَبِي جَعْفَرٍ عَلَيْهِ السَّلَامُ، قَالَ: «نَزَلَ الْقُرْآنُ أَرْبَعَةَ أَرْبَاعٍ: رُبْعٌ فِينَا، وَرُبْعٌ فِي عَدُونَا، وَرُبْعٌ سُنَنٌ وَأَمْثَالٌ، وَرُبْعٌ فَرَائِضٌ وَأَحْكَامٌ».

Abu Ali Al Ashary, from Muhammad Bin Abdul Jabbar, from Safwan, from Is'haq Bin Ammar, from Abu Baseer,

(It has been narrated) from Abu Ja'far^{asws} having said: 'The Quran is Revealed in four (parts) – a quarter is regarding us^{asws}, and a quarter is regarding our^{asws} enemies, and a quarter is a Sunnah and examples, and a quarter is Obligations and regulations'.¹⁰⁰

5. عَدَّةٌ مِنْ أَصْحَابِنَا، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ وَسَهْلِ بْنِ زِيَادٍ، عَنْ مَنْصُورِ بْنِ الْعَبَّاسِ، عَنْ مُحَمَّدِ بْنِ الْحَسَنِ بْنِ السَّرِيِّ، عَنْ عَمِّهِ عَلِيِّ بْنِ السَّرِيِّ: عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ، قَالَ: «أَوَّلُ مَا نَزَلَ عَلَى رَسُولِ اللَّهِ ﷺ: (بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ اقْرَأْ بِاسْمِ رَبِّكَ) وَآخِرُهُ: (إِذَا جَاءَ نَصْرُ اللَّهِ)».

A number of our companions, from Ahmad Bin Muhammad, and Sahl Bin Ziyad, from Mansour Bin Al Abbas, from Muhammad Bin Al Hassan Al Sarriy, from his uncle Ali Bin Al Sariy,

(It has been narrated) from Abu Abdullah^{asws} having said: 'The first of what was Revealed upon Rasool-Allah^{saww} was In the Name of Allah^{azwj} the Beneficent, the Merciful, [96: 1] Read in the name of your Lord Who Created and the last of it (Chapter Revealed) was [110: 1] When there comes the help of Allah and the victory'.¹⁰¹

6. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ وَعَلِيِّ بْنِ مُحَمَّدٍ، عَنِ الْقَاسِمِ بْنِ مُحَمَّدٍ، عَنْ سُلَيْمَانَ بْنِ دَاوُدَ، عَنْ حَفْصِ بْنِ غِيَاثٍ: عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ، قَالَ: سَأَلْتُهُ عَنْ قَوْلِ اللَّهِ عَزَّ وَجَلَّ: (شَهْرُ رَمَضَانَ الَّذِي أُنْزِلَ فِيهِ الْقُرْآنُ) وَإِنَّمَا أُنْزِلَ فِي عِشْرِينَ سَنَةً بَيْنَ أَوَّلِهِ وَآخِرِهِ؟ فَقَالَ أَبُو عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ: «نَزَلَ الْقُرْآنُ جُمْلَةً وَاحِدَةً فِي شَهْرِ رَمَضَانَ إِلَى الْبَيْتِ الْمَعْمُورِ، ثُمَّ نَزَلَ فِي طُولِ عِشْرِينَ سَنَةً».

ثُمَّ قَالَ: «قَالَ النَّبِيُّ ﷺ: نَزَلَتْ صُحُفُ إِبْرَاهِيمَ فِي أَوَّلِ لَيْلَةٍ مِنْ شَهْرِ رَمَضَانَ، وَأُنْزِلَتِ التَّوْرَةُ لِسِتِّ مَضِينَ مِنْ شَهْرِ رَمَضَانَ، وَأُنْزِلَ الْإِنْجِيلُ لثَلَاثِ عَشْرَةَ لَيْلَةً خَلَّتْ مِنْ شَهْرِ رَمَضَانَ، وَأُنْزِلَ الزَّبُورُ لِثَمَانِ عَشْرَةَ حُلُومَ مِنْ شَهْرِ رَمَضَانَ، وَأُنْزِلَ الْقُرْآنُ فِي ثَلَاثِ وَعِشْرِينَ مِنْ شَهْرِ رَمَضَانَ».

Ali Bin Ibrahim, from his father, and Muhammad Bin Al Qasim, from Muhammad Bin Suleyman, from Dawood, from Hafs Bin Giyas,

(It has been narrated) from Abu Abdullah^{asws}, said, 'I asked him^{asws} about the Words of Allah^{azwj} Mighty and Majestic [2: 185] The Month of Ramazan is that in which the Quran was Revealed, but rather it was Revealed during twenty years between its first and its last'.

So Abu Abdullah^{asws} said: 'The Quran was Revealed as a whole in one go during the Month of Ramazan to the Frequent House (البيت المعمور), and then it was Revealed in length over twenty years'.

Then he^{asws} said: 'The Prophet^{saww} said: 'The Parchment of Ibrahim^{as} was Revealed during the first night from the Month of Ramazan, and the Torah was Revealed when two (days) had not lapsed from the Month of Ramazan, and the Evangel, when thirteen nights from the Month of Ramazan, and the Psalms was Revealed on the eighteenth from the Month of Ramazan, and the Quran was Revealed during the twenty-third from the Month of Ramazan'.¹⁰²

7. عِدَّةٌ مِنْ أَصْحَابِنَا، عَنْ سَهْلِ بْنِ زِيَادٍ، عَنْ مُحَمَّدِ بْنِ عِيسَى، عَنْ بَعْضِ رِجَالِهِ: عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ، قَالَ: «لَا تَتَفَالَّ بِالْقُرْآنِ».

A number of our companions, from Sahl Bin Ziyad, from Muhammad Bin Isa, from one of his men,

(It has been narrated) from Abu Abdullah^{asws} having said: 'You must not (derive) omens (prophecies) from the Quran (Fa'al)'.¹⁰³

8. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنْ صَفْوَانَ، عَنْ ابْنِ مُسْكَانَ، عَنْ مُحَمَّدِ بْنِ الْوَرَّاقِ، قَالَ: عَرَضْتُ عَلَى أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ كِتَابًا فِيهِ قُرْآنٌ مُخْتَمٌ، مَعَشَرٌ بِالذَّهَبِ، وَكُتِبَ فِي آخِرِهِ سُورَةُ بِالذَّهَبِ، فَأَرَيْتُهُ إِيَّاهُ، فَلَمْ يَعِْبْ فِيهِ شَيْئًا إِلَّا كِتَابَةَ الْقُرْآنِ بِالذَّهَبِ، وَقَالَ: «لَا يُعْجِبُنِي أَنْ يُكْتَبَ الْقُرْآنُ إِلَّا بِالسَّوَادِ، كَمَا كُتِبَ أَوَّلَ مَرَّةٍ».

Ali Bin Ibrahim, from his father, from Safwan, from Ibn Muskan, from Muhammad Bin Al Warraq who said,

‘There was displayed to Abu Abdullah^{asws} a Book in wherein was Quran (Verses) sealed by decorations with the gold, and at the end of it was a Chapter written in gold. So he^{asws} saw it but did not fault anything in it except for the writing of the Quran with gold, and said: ‘I^{asws} do not like it if the Quran is written except with the black (ink) just as it was written the first time’.¹⁰⁴

9. عِدَّةٌ مِنْ أَصْحَابِنَا، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ، عَنْ مُحَمَّدِ بْنِ عِيسَى، عَنْ يَاسِينَ الضَّرِيرِ، عَنْ حَرِيزٍ، عَنْ زُرَّارَةَ، قَالَ: قَالَ: «تَأْخُذُ الْمُصْحَفَ فِي الثَّلَاثِ الثَّانِي مِنْ شَهْرِ رَمَضَانَ، فَتَنْشُرُهُ، وَتَضَعُهُ بَيْنَ يَدَيْكَ، وَتَقُولُ: «اللَّهُمَّ إِنِّي أَسْأَلُكَ بِكِتَابِكَ الْمُنَزَّلِ وَمَا فِيهِ، وَفِيهِ اسْمُكَ الْأَعْظَمُ الْأَكْبَرُ، وَأَسْمَاؤُكَ الْحُسْنَى وَمَا يَخَافُ وَيَرْجَى أَنْ تَجْعَلَنِي مِنْ عَتَقَاتِكَ مِنَ النَّارِ» وَتَدْعُو بِمَا بَدَأَ لَكَ مِنْ حَاجَةٍ».

A number of our companions, from Ahmad Bin Muhammad, from Muhammad Bin Isa, from Yaseen Al Zareyr, from Hareyz, from Zurara,

(It has been narrated) from Abu Ja'far^{asws} having said: ‘Take the Parchment (Quran) during the second third (11th to 20th) from a Month of Ramazan, so display it and place it in front of you and you should be saying, ‘O Allah^{azwj}! I ask You^{azwj} by Your^{azwj} Revealed Book and what is in it, and in it is Your^{azwj} Magnificent Name, the Greatest, and Your^{azwj} Good Names, and what one would fear and hope for, that You^{azwj} should Make me to be from the ones Emancipated from the Fire’, and you can supplicate with whatever comes to you’.¹⁰⁵

10. أَبُو عَلِيٍّ الْأَشْعَرِيُّ، عَنْ مُحَمَّدِ بْنِ سَالِمٍ، عَنْ أَحْمَدَ بْنِ النَّضْرِ، عَنْ عَمْرِو بْنِ شِمْرِ، عَنْ حَابِرٍ: عَنْ أَبِي جَعْفَرٍ عَلَيْهِ السَّلَامُ، قَالَ: «لِكُلِّ شَيْءٍ رِبْعٌ، وَرِبْعُ الْقُرْآنِ شَهْرُ رَمَضَانَ».

Abu Ali Al Ashary, from Muhammad Bin Salim, from Ahmad Bin Al Nazar, from Amro Bin Shmr, from Jabir,

(It has been narrated) from Abu Ja'far^{asws} having said: ‘For everything there is a spring, and the spring of the Quran is a Month of Ramazan’.¹⁰⁶

11. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنْ ابْنِ سِنَانٍ أَوْ عَنْ غَيْرِهِ، عَنْ ذَكْرَةَ، قَالَ: سَأَلْتُ أَبَا عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ عَنِ الْقُرْآنِ وَالْفُرْقَانِ: أَهُمَا شَيْئَانِ، أَوْ شَيْءٌ وَاحِدٌ؟

فَقَالَ عَلَيْهِ السَّلَامُ: «الْقُرْآنُ جُمْلَةُ الْكِتَابِ، وَالْفُرْقَانُ الْمُحْكَمُ الْوَاجِبُ الْعَمَلُ بِهِ».

Ali Bin Ibrahim, from his father, from Ibn Sinan, or from someone else, from the one who mentioned it who said,

‘I asked Abu Abdullah^{asws} about the Quran and the Furqan, are these two different things or one thing?’ So he^{asws} said: ‘The Quran is the total Book, and the Furqan is the Decisive, the Obligatory to be acted with’.¹⁰⁷

12. الْحُسَيْنُ بْنُ مُحَمَّدٍ، عَنْ مُعَلَّى بْنِ مُحَمَّدٍ، عَنْ الْوَشَاءِ، عَنْ جَمِيلِ بْنِ دَرَّاجٍ، عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ، عَنْ زُرَّارَةَ: عَنْ أَبِي جَعْفَرٍ عَلَيْهِ السَّلَامُ، قَالَ: «إِنَّ الْقُرْآنَ وَاحِدٌ، نَزَلَ مِنْ عِنْدِ وَاحِدٍ، وَلَكِنَّ الْاِخْتِلَافَ يَجِيءُ مِنْ قَبْلِ الرُّوَاةِ».

Al Husayn Bin Muhammad, from Ali Bin Muhammad, from Al Washa, from Jameel Bin Darraj, from Muhammad Bin Muslim, from Zurara,

(It has been narrated) from Abu Ja'far^{asws} having said: 'The Quran is one, Revealed from the Presence of One^{azwj}, but the differing come from the direction of the reporters'.¹⁰⁸

13. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنْ ابْنِ أَبِي عُمَيْرٍ، عَنْ عُمَرَ بْنِ أَدِينَةَ، عَنِ الْفَضِيلِ بْنِ يَسَارٍ، قَالَ: قُلْتُ لِأَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ: إِنَّ النَّاسَ يَقُولُونَ: إِنَّ الْقُرْآنَ نَزَلَ عَلَى سَبْعَةِ أَحْرَفٍ؟

فَقَالَ: «كَذَبُوا أَعْدَاءُ اللَّهِ، وَلَكِنَّهُ نَزَلَ عَلَى حَرْفٍ وَاحِدٍ مِنْ عِنْدِ الْوَاحِدِ».

Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Umar Bin Azina, from Al Fuzayl Bin Yasar who said,

'I said to Abu Abdullah^{asws}, 'The people are saying that the Quran was Revealed upon seven Letters (Phrases)'. So he^{asws} said: 'They are lying, enemies of Allah^{azwj}! But, it was Revealed upon one Letter (Phrase) from the Presence of the One^{azwj}'.¹⁰⁹

14. مُحَمَّدٌ بْنُ يَحْيَى، عَنْ عَبْدِ اللَّهِ بْنِ مُحَمَّدٍ، عَنْ عَلِيِّ بْنِ الْحَكَمِ، عَنْ عَبْدِ اللَّهِ بْنِ بُكَيْرٍ: عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ، قَالَ: «نَزَلَ الْقُرْآنُ بِإِيَّاكَ أَعْنِي وَأَسْمِعِي يَا جَارَةَ».

Muhammad Bin Yahya, from Abdullah Bin Muhammad, from Ali Bin Al Hakam, from Abdullah Bin Bukeyr,

(It has been narrated) from Abu Abdullah^{asws} having said: 'The Quran was Revealed Meaning you (as the second person) and Making the neighbours (third person) hear it'.

15. وَفِي رَوَايَةٍ أُخْرَى: عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ، قَالَ مَا مَعْنَاهُ: «مَا عَاتَبَ اللَّهُ عَزَّ وَجَلَّ بِهِ عَلَى نَبِيِّهِ ﷺ — فَهُوَ يَعْنِي بِهِ مَا قَدْ مَضَى فِي الْقُرْآنِ، مِثْلُ قَوْلِهِ: (وَلَوْلَا أَنْ تَبْتَئْنَاكَ لَقَدْ كِدْتَ تَرْكُنْ إِلَيْهِمْ شَيْئًا قَلِيلًا) — عَنِ بَذَلِكَ غَيْرُهُ».

And in another report,

(It has been narrated) from Abu Abdullah^{asws} having said: 'Its Meaning what Allah^{azwj} Mighty and Majestic Reproached with upon His^{azwj} Prophet^{as}, so its Meaning is what has continued in the Quran, for example His^{azwj} Words [17: 74] And had We not Affirmed you, you would have almost inclined towards them a little, Meaning by that others than him^{saww}'. (i. e. , the word 'you' is not addressed to Rasool-Allah^{saww}, but to the general Muslims).¹¹⁰

16. عِدَّةٌ مِنْ أَصْحَابِنَا، عَنْ سَهْلِ بْنِ زِيَادٍ، عَنْ عَلِيِّ بْنِ الْحَكَمِ، عَنْ عَبْدِ اللَّهِ بْنِ جُنْدَبٍ، عَنْ سُفْيَانَ بْنِ السَّمْطِ، قَالَ: سَأَلْتُ أَبَا عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ عَنْ تَنْزِيلِ الْقُرْآنِ، قَالَ: «اقْرَؤُوا كَمَا عَلَّمْتُمْ».

A number of our companions, from Sahl Bin Ziyad, from Ali Bin Al Hakam, from Abdullah Bin Jundab, from Sufyan Bin Al Simt who said,

‘I asked Abu Abdullah^{asws} about the Revelation of the Quran. He^{asws} said: ‘Recite it just as you learnt it’. (i. e. – ignore the alterations in the meantime before the rising of Al-Qaim^{asws}).¹¹¹

17. عَلِيُّ بْنُ مُحَمَّدٍ، عَنْ بَعْضِ أَصْحَابِهِ، عَنْ أَحْمَدَ بْنِ مُحَمَّدَ بْنِ أَبِي نَصْرِ، قَالَ: دَفَعَ إِلَيَّ أَبُو الْحَسَنِ عَلَيْهِ السَّلَامُ مَصْحَفًا، وَقَالَ: «لَا تَنْظُرْ فِيهِ» فَفَتَحْتُهُ، وَفَرَأْتُ فِيهِ: (لَمْ يَكُنِ الَّذِينَ كَفَرُوا) فَوَجَدْتُ فِيهَا اسْمَ سَبْعِينَ رَجُلًا مِنْ قُرَيْشٍ بِأَسْمَائِهِمْ وَأَسْمَاءِ آبَائِهِمْ، قَالَ: فَبَعَثَ إِلَيَّ: «أَبْعَثْ إِلَيَّ بِالْمُصْحَفِ».

Ali Bin Muhammad, from one of his companions, from Ahmad Bin Muhammad Bin Abu Nasr who said,

‘Abu Al-Hassan^{asws} handed over a Parchment to me and said: ‘Do not look into it’. But I opened it and read in it [98: 1] Those who disbelieved, so I found therein names of seventy men from Qureysh, by their names and the names of their fathers. So he^{asws} sent a message to me: ‘Send someone to (return to) me with the Parchment’.¹¹²

18. مُحَمَّدُ بْنُ يَحْيَى، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ، عَنْ حُسَيْنِ بْنِ سَعِيدٍ، عَنِ النَّضْرِ بْنِ سُوَيْدٍ، عَنِ الْقَاسِمِ بْنِ سُلَيْمَانَ: عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ، قَالَ: «قَالَ أَبِي عَلَيْهِ السَّلَامُ: مَا ضَرَبَ رَجُلٌ الْقُرْآنَ بَعْضُهُ بِبَعْضٍ إِلَّا كَفَرَ».

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Husayn Bin Saeed, from Al Nazar Bin Suweyd, from Al Qasim Bi Suleyman,

(It has been narrated) from Abu Abdullah^{asws} having said: ‘My^{asws} father^{asws} said: ‘No man would strike the Quranic parts with each other (explain one Verse with another), except that he would disbelieve’.¹¹³

19. عَنْهُ، عَنِ الْحُسَيْنِ، عَنِ النَّضْرِ، عَنِ الْقَاسِمِ بْنِ سُلَيْمَانَ، عَنْ أَبِي مَرْيَمَ النَّصَارِيِّ، عَنْ جَابِرٍ: عَنْ أَبِي جَعْفَرٍ عَلَيْهِ السَّلَامُ، قَالَ: سَمِعْتُهُ يَقُولُ: «وَقَعَ مَصْحَفٌ فِي الْبَحْرِ، فَوَجَدُوهُ وَقَدْ ذَهَبَ مَا فِيهِ إِلَّا هَذِهِ الْآيَةُ: (أَلَا إِلَى اللَّهِ تَصِيرُ الْأُمُورُ)».

From him, from Al Husayn Bin Al Nazar, from Al Qasim Bin Suleyman, from Abu Maryam Al Ansary, from Jabir,

(It has been narrated) from Abu Ja’far^{asws}, said, ‘I heard him^{asws} saying: ‘A Parchment had fallen into the sea, so I^{asws} found it, and there had gone (obliterated) whatever was (written) in it except for this Verse [42: 53] Indeed, to Allah do all affairs eventually come’.¹¹⁴

20. الْحُسَيْنُ بْنُ مُحَمَّدٍ، عَنْ مُعَلَّى بْنِ مُحَمَّدٍ، عَنِ الْوَشَاءِ، عَنْ أَبَانَ، عَنْ مَيْمُونِ الْقَدَّاحِ، قَالَ: قَالَ لِي أَبُو جَعْفَرٍ عَلَيْهِ السَّلَامُ: «أَقْرَأْ» قُلْتُ: مِنْ أَيِّ شَيْءٍ أَقْرَأُ؟ قَالَ: «مِنَ السُّورَةِ التَّاسِعَةِ» قَالَ: فَجَعَلْتُ أَلْتَمِسُهَا، فَقَالَ: «أَقْرَأْ مِنْ سُورَةِ يُنُسَ» قَالَ: فَقَرَأْتُ: (لِلَّذِينَ أَحْسَنُوا الْحُسْنَىٰ وَزِيَادَةٌ وَلَا يَرْهَقُ وُجُوهَهُمْ قَتَرٌ وَلَا ذِلَّةٌ) قَالَ: «حَسْبُكَ» قَالَ: «قَالَ رَسُولُ اللَّهِ ﷺ: إِنِّي لَأَعْجَبُ كَيْفَ لَأَشِيبُ إِذَا قَرَأْتُ الْقُرْآنَ!».

Al Husayn Bin Muhammad, from Moalla Bin Muhammad, from Al Washha, from Aban, from Maymoun Al Qaddah who said,

‘Abu Ja’far^{asws} said to me: ‘Read!’ I said, ‘From which thing?’ He^{asws} said: ‘From the ninth Chapter’. So I went on to seek it. So he^{asws} said: ‘Read from Surah Yunus (Chapter 10). So I recited [10: 26] For those who do good is good and more; neither darkness nor disgrace shall cover their faces. He^{asws} said: ‘Rasool-Allah^{saww} said: ‘I^{saww} am astonished how I^{saww} do not age when I^{saww} recite the Quran’.¹¹⁵

21. عَلِيُّ بْنُ مُحَمَّدٍ، عَنْ صَالِحِ بْنِ أَبِي حَمَّادٍ، عَنِ الْحَجَّالِ، عَمَّنْ ذَكَرَهُ: عَنْ أَحَدِهِمَا عَلَيْهِ السَّلَامُ، قَالَ: سَأَلْتُهُ عَنْ قَوْلِ اللَّهِ عَزَّ وَجَلَّ: (يَلْسَانُ عَرَبِيٍّ مُبِينٍ) قَالَ: «يُبَيِّنُ اللَّسَنَ، وَلَاتُبَيِّنُهُ اللَّسَنُ».

Ali Bin Muhammad, from Salih Bin Abu Hammad, from Al Hajjal, from the one who mentioned it,

(It has been narrated) from one of the two (5th or 6th Imam^{asws}), said, ‘I asked him^{asws} about the Words of Allah^{azwj} Mighty and Majestic [26: 195] In clear Arabic language. He^{asws} said: ‘It (Quran) explains the languages, and the languages do not explain it’.¹¹⁶

22. أَحْمَدُ بْنُ مُحَمَّدٍ بْنِ أَحْمَدَ، عَنْ مُحَمَّدٍ بْنِ أَحْمَدَ النَّهْدِيِّ، عَنْ مُحَمَّدِ بْنِ الْوَلِيدِ، عَنْ أَبَانَ، عَنْ عَامِرِ بْنِ عَبْدِ اللَّهِ بْنِ جُدَاعَةَ: عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ، قَالَ: «مَا مِنْ عَبْدٍ يَقْرَأُ آخِرَ الْكَهْفِ، إِلَّا تَقِظُ فِي السَّاعَةِ الَّتِي يُرِيدُ».

Ahmad Bin Muhammad, from Muhammad Bin Ahmad Al Nahdy, from Muhammad Bin Al Waleed, from Aban, from Aamir Bin Abdullah Bin Juza’at,

(It has been narrated) from Abu Abdullah^{asws} having said: ‘There is none from a servant who recites the end of (Surah) Al-Kahf except he will wake up in the time which he intended to’.¹¹⁷

23. أَبُو عَلِيٍّ الْأَشْعَرِيُّ وَغَيْرُهُ، عَنِ الْحَسَنِ بْنِ عَلِيٍّ الْكُوفِيِّ، عَنْ عَثْمَانَ بْنِ عِيسَى، عَنْ سَعِيدِ بْنِ يَسَارٍ، قَالَ: قُلْتُ لِأَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ: سَلِمَ مَوْلَاكَ ذَكَرَ أَنَّهُ لَيْسَ مَعَهُ مِنَ الْقُرْآنِ إِلَّا سُورَةُ يَسَ فَيَقُومُ مِنَ اللَّيْلِ، فَيَنْفَدُ مَا مَعَهُ مِنَ الْقُرْآنِ، أَيْعِيدُ مَا قَرَأَ؟ قَالَ: «نَعَمْ، لَا بَأْسَ».

Abu Ali Al Ashary and someone else, from Al Hassan Bin Ali Al Kufy, from Usman Bin Isa, from Saeed Bin Yasaar who said,

‘I said to Abu Abdullah^{asws}, ‘Suleym, your^{asws} slave mentioned that there is nothing with him from the Quran except for Surah Yaseen (Chapter 36). So he arises during the night and he runs out of what is with him from the Quran. Should he repeat what he recited?’ He^{asws} said: ‘Yes, there is no problem’.¹¹⁸

24. مُحَمَّدُ بْنُ يَحْيَى، عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي هَاشِمٍ، عَنْ سَالِمِ أَبِي سَلَمَةَ، قَالَ: قَرَأَ رَجُلٌ عَلَى أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ — وَأَنَا أَسْتَمِعُ — حُرُوفًا مِنَ الْقُرْآنِ لَيْسَ عَلَى مَا يَقْرَأُهَا النَّاسُ، فَقَالَ أَبُو عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ: «مَهْ، كُفَّ عَنْ هَذِهِ الْقِرَاءَةِ، أَقْرَأَ كَمَا

يَقْرَأُ النَّاسُ حَتَّى يَقُومَ الْقَائِمُ عَلَيْهِ، فَإِذَا قَامَ الْقَائِمُ عَلَيْهِ، قَرَأَ كِتَابَ اللَّهِ — عَزَّ وَجَلَّ — عَلَى حَذِّهِ.

وَأَخْرَجَ الْمُصْحَفَ الَّذِي كَتَبَهُ عَلِيٌّ عَلَيْهِ، وَقَالَ: «أَخْرَجَهُ عَلِيٌّ عَلَيْهِ إِلَى النَّاسِ حِينَ فَرَغَ مِنْهُ وَكَتَبَهُ، فَقَالَ لَهُمْ: هَذَا كِتَابُ اللَّهِ — عَزَّ وَجَلَّ — كَمَا أَنْزَلَهُ اللَّهُ عَلَى مُحَمَّدٍ ﷺ، وَقَدْ جَمَعْتُهُ بَيْنَ اللَّوْحَيْنِ، فَقَالُوا: هُوَ ذَا عِنْدَنَا مُصْحَفٌ جَامِعٌ فِيهِ الْقُرْآنُ، لَأَحَاجَةَ لَنَا فِيهِ، فَقَالَ: أَمَا وَاللَّهِ مَا تَرَوْنَهُ بَعْدَ يَوْمِكُمْ هَذَا أَبَدًا، إِنَّمَا كَانَ عَلَيٌّ أَنْ أُخْبِرَكُمْ حِينَ جَمَعْتَهُ لِتَقْرَؤُوهُ.»

Muhammad Bin Yahya, from Muhammad Bin Al Husayn, from Abdul Rahman Bin Abu Hashim, from Salim Bin Salama who said,

‘A man recited to Abu Abdullah^{asws} and I was listening, certain phrases from the Quran, not being upon what the people are reading it. So Abu Abdullah^{asws} said: ‘Stop from this recitation! Recite it just as the people are reciting it as until the rising of Al-Qaim^{asws}. So when the Qaim^{asws} does arise, he^{asws} would recite the Book of Allah^{azwj} Mighty and Majestic upon its limits, and he^{asws} would bring out the Parchment which Ali^{asws} had written’.

And he^{asws} said: ‘Ali^{asws} had brought it out when he^{asws} was free from (compiling) it, and writing it. So he^{asws} had said: ‘This is the Book of Allah^{azwj} Mighty and Majesty just as Allah^{azwj} had Revealed it upon Muhammad^{saww}’; and he^{asws} had gathered it from two Tablets. So they said, ‘It is that which is with us, a comprehensive Parchment, in which is the Quran. There is no need for us with regards to it’. So he^{asws} said: ‘But, by Allah^{azwj}! You will not be seeing it after this day of yours, ever! But rather, it was upon me^{asws} that I should inform you all when I^{asws} had gathered it, in order for you to be reciting it’.¹¹⁹

25. عَلِيٌّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنْ صَفْوَانَ، عَنْ سَعِيدِ بْنِ عَبْدِ اللَّهِ الْأَعْرَجِ، قَالَ: سَأَلْتُ أَبَا عَبْدِ اللَّهِ عَلَيْهِ عَنْ الرَّجُلِ يَقْرَأُ الْقُرْآنَ، ثُمَّ يَنْسَاهُ، ثُمَّ يَقْرَؤُهُ، ثُمَّ يَنْسَاهُ، أَعْلَيْهِ فِيهِ حَرَجٌ؟ فَقَالَ: «لَا».

Ali Bin Ibrahim, from his father, from Safwan, from Saeed Bin Abdullah Al A’araj who said,

‘I asked Abu Abdullah^{asws} about the man who recites the Quran, then forgets it. Then he recites it, then he forgets it. Would there be a blame upon him?’ He^{asws} said: ‘No’.¹²⁰

26. عَلِيٌّ، عَنْ أَبِيهِ، عَنِ النَّضْرِ بْنِ سُوَيْدٍ، عَنِ الْقَاسِمِ بْنِ سُلَيْمَانَ: عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ، قَالَ: «قَالَ أَبِي عَلَيْهِ: مَا ضَرَبَ رَجُلٌ الْقُرْآنَ بَعْضُهُ بَعْضًا إِلَّا كَفَرَ».

Ali, from his father, from Al Nazar Bin Suweyd, from Al Qasim Bin Suleyman,

(It has been narrated) from Abu Abdullah^{asws} having said: ‘My^{asws} father^{asws} said: ‘No man would strike the Quran, part of it with the other (explain one Verse with the other), except that he would disbelieve’.¹²¹

27. عِدَّةٌ مِنْ أَصْحَابِنَا، عَنْ سَهْلِ بْنِ زِيَادٍ؛ وَمُحَمَّدِ بْنِ يَحْيَى، عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عِيسَى جَمِيعاً، عَنْ ابْنِ مَحْبُوبٍ، عَنْ جَمِيلٍ، عَنْ سَدِيرٍ: عَنْ أَبِي جَعْفَرٍ عليه السلام، قَالَ: «سُورَةُ الْمُلْكِ هِيَ الْمَانِعَةُ تَمْنَعُ مِنْ عَذَابِ الْقَبْرِ، وَهِيَ مَكْتُوبَةٌ فِي التَّوْرَةِ: سُورَةُ الْمُلْكِ، وَمَنْ قَرَأَهَا فِي لَيْلَتِهِ فَقَدْ أَكْثَرَ وَأَطَابَ، وَلَمْ يُكْتَبْ مِنَ الْغَافِلِينَ. وَإِنِّي لَأَرَكُعُ بِهَا بَعْدَ عِشَاءِ الْآخِرَةِ وَأَنَا جَالِسٌ، وَإِنَّ وَالِدِي عليه السلام كَانَ يَقْرُؤُهَا فِي يَوْمِهِ وَلَيْلَتِهِ، وَمَنْ قَرَأَهَا إِذَا دَخَلَ عَلَيْهِ فِي قَبْرِهِ نَاكِرٌ وَنَكِيرٌ مِنْ قَبْلِ رَجُلَيْهِ، قَالَتْ رَجُلَاهُ لَهُمَا: لَيْسَ لَكُمَا إِلَى مَا قَبْلِي سَبِيلٌ، قَدْ كَانَ هَذَا الْعَبْدُ يَقُومُ عَلَيَّ، فَيَقْرَأُ سُورَةَ الْمُلْكِ فِي كُلِّ يَوْمٍ وَلَيْلَةٍ، وَإِذَا أَتَيْاهُ مِنْ قَبْلِ جَوْفِهِ، قَالَ لَهُمَا: لَيْسَ لَكُمَا إِلَى مَا قَبْلِي سَبِيلٌ، قَدْ كَانَ هَذَا الْعَبْدُ أَوْعَانِي سُورَةَ الْمُلْكِ، وَإِذَا أَتَيْاهُ مِنْ قَبْلِ لِسَانِهِ، قَالَ لَهُمَا: لَيْسَ لَكُمَا إِلَى مَا قَبْلِي سَبِيلٌ، قَدْ كَانَ هَذَا الْعَبْدُ يَقْرَأُ بِي فِي كُلِّ يَوْمٍ وَلَيْلَةٍ سُورَةَ الْمُلْكِ.»

A number of our companions, from Sahl Bin Ziyad and Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, altogether from Ibn Mahboub, from Jameel, from Sadeyr,

(It has been narrated) from Abu Ja'far ^{asws} having said: 'Surah Al-Mulk (Chapter 67), it is the defender. It defends from the Punishment of the grave. Surah Al-Mulk is Written in the Torah (as well), and the one who recites it during his night, so he would have the abundance, and pleasance, and he would not be Written as being from the neglectful ones due to it.

And I ^{asws} tend to bow with it after the last Isha (Salāt) while I ^{asws} am seated, and my ^{asws} father ^{asws} used to recite it during his ^{asws} day and his ^{asws} night; and the one who recites it, when the Nakir and Nakeer (two Questioning Angels) come over to him in his grave from the direction of his left, his leg would say to both of them, 'There is no way for the two of you from my direction, for it was so that this servant used to stand upon me and he was reciting Surah Al-Mulk during every day and night of his.

And when they come over to him from the direction of his middle, it would say to the to both of them, 'There is no way for the two of you from my direction, as it was so that this servant had sheltered Surah Al-Mulk inside me'. And when they come over from the direction of his tongue, it would say to them both, 'There is no way for the two of you from my direction, as it was so that this servant used to recite by me, during every day and night, Surah Al-Mulk'.¹²²

28. مُحَمَّدُ بْنُ يَحْيَى، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ، عَنْ عَلِيِّ بْنِ الْحَكَمِ، عَنْ عَبْدِ اللَّهِ بْنِ فَرْقَدٍ وَالْمُعَلَّى بْنِ حُنَيْسٍ، قَالَا: كُنَّا عِنْدَ أَبِي عَبْدِ اللَّهِ عليه السلام وَمَعَنَا رَبِيعَةُ الرَّأْيِ، فَذَكَرْنَا فَضْلَ الْقُرْآنِ، فَقَالَ أَبُو عَبْدِ اللَّهِ عليه السلام: «إِنْ كَانَ ابْنُ مَسْعُودٍ لَا يَقْرَأُ عَلَى قِرَاءَتِنَا، فَهُوَ ضَالٌّ» فَقَالَ رَبِيعَةُ: ضَالٌّ! فَقَالَ: «نَعَمْ، ضَالٌّ». ثُمَّ قَالَ أَبُو عَبْدِ اللَّهِ عليه السلام: «أَمَا نَحْنُ، فَنَقْرَأُ عَلَى قِرَاءَةِ أَبِي».

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Ali Bin Al Hakam, from Abdullah Bin Farqad and Al Moalla Bin Khunays who both said,

‘We were both in the presence of Abu Abdullah^{asws} and with us was Rabi’e Al-Ra’iy, and we mentioned the merits of the Quran. So Abu Abdullah^{asws} said: ‘If it was so that Ibn Masoud is not reciting upon our^{asws} recitation, so he has strayed’. So Rabi’e said, ‘Strayed?’ So he^{asws} said: ‘Yes, strayed’.

Then Abu Abdullah^{asws} said: ‘As for us^{asws}, so we^{asws} are reciting it upon the recitation of my^{asws} father^{asws}’.¹²³

29. عَلِيُّ بْنُ الْحَكَمِ، عَنْ هِشَامِ بْنِ سَالِمٍ: عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ، قَالَ: «إِنَّ الْقُرْآنَ الَّذِي جَاءَ بِهِ جِبْرِيلُ عَلَيْهِ السَّلَامُ إِلَى مُحَمَّدٍ ﷺ سَبْعَةَ عَشَرَ أَلْفَ آيَةٍ».

Ali Bin Al Hakam, from Hisham Bin Salim,

(It has been narrated) from Abu Abdullah^{asws} having said: ‘The Quran which Jibrael^{as} came with unto Muhammad^{saww} was of seventeen thousand Verses’.¹²⁴

Please notice this notice for the several versions of total number of Verses:

هكذا في « بر ، جس » والوافي. وفي سائر النسخ والمطبوع: « سبعة عشر ألف ». وقال المحقق الشعراني: « أقول: أما كلمة سبعة عشر ألف آية في هذا الخبر ، فكلمة « عشر » زيدت قطعاً من بعض النسخ أو الرواة. وسبعة آلاف تقريب ، كما هو معروف في إحصاء الامور لغرض آخر غير بيان العدد ، كما يقال: أحاديث الكافي ستة عشر ألف ، والمقصود بيان الكثرة والتقريب ، لتحقيق العدد ؛ فإن عدد آي القرآن بين الستة والسبعة آلاف ». وللمزيد راجع: شرح المازندراني ، ج 11 ، ص 76.

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تَمَّ كِتَابُ فَضْلِ الْقُرْآنِ بِمَنْهِ وَجُودِهِ، وَيَتْلُوهُ كِتَابُ الْعِشْرَةِ

The Book of the Merits of the Quran is completed by His^{azwj} Favour, and His^{azwj} Generosity, and it would be followed by the Book of the social relationships.

Notes

- [illegible]

- [illegible]

- 116 Al-Kafi V 2 – The Book Of Merits of the Quran CH 14 H 20
- 117 Al-Kafi V 2 – The Book Of Merits of the Quran CH 14 H 21
- 118 Al-Kafi V 2 – The Book Of Merits of the Quran CH 14 H 22
- 119 Al-Kafi V 2 – The Book Of Merits of the Quran CH 14 H 23
- 120 Al-Kafi V 2 – The Book Of Merits of the Quran CH 14 H 24
- 121 Al-Kafi V 2 – The Book Of Merits of the Quran CH 14 H 25
- 122 Al-Kafi V 2 – The Book Of Merits of the Quran CH 14 H 26
- 123 Al-Kafi V 2 – The Book Of Merits of the Quran CH 14 H 27
- 124 Al-Kafi V 2 – The Book Of Merits of the Quran CH 14 H 28

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

[8]

كِتَابُ الْعِشْرَةِ

THE BOOK OF SOCIAL RELATIONSHIPS

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ، وَصَلَّى اللَّهُ عَلَى سَيِّدِنَا مُحَمَّدٍ وَآلِهِ الطَّاهِرِينَ، وَسَلَّم تَسْلِيمًا.

In the Name of Allah^{azwj} the Beneficent, the Merciful. The Praise is for Allah^{azwj} Lord^{azwj} of the Worlds, and Blessing be upon our Chief Muhammad^{saww} and his^{saww} Purified Progeny^{asws}, and greetings with abundant greetings.

1- بَابُ مَا يَجِبُ مِنَ الْمَعَاشِرَةِ

Chapter 1 – What is Obligated from the Social Relations

1. عِدَّةٌ مِنْ أَصْحَابِنَا، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ، عَنْ عَلِيِّ بْنِ حَدِيدٍ، عَنْ مُرَازِمٍ، قَالَ: قَالَ أَبُو عَبْدِ اللَّهِ عليه السلام: «عَلَيْكُمْ بِالصَّلَاةِ فِي الْمَسَاجِدِ، وَحُسْنِ الْجَوَارِ لِلنَّاسِ، وَإِقَامَةِ الشَّهَادَةِ، وَحُضُورِ الْجَنَائِزِ؛ إِنَّهُ لَا بُدَّ لَكُمْ مِنَ النَّاسِ، إِنْ أَحَدًا لَا يَسْتَعِينِي عَنِ النَّاسِ حَيَاتُهُ، وَالنَّاسُ لَا بُدَّ لِبَعْضِهِمْ مِنْ بَعْضٍ».

A number of our companions, from Ahmad Bin Muhammad, from Ali Bin Hadeed, from Murazim who said,

‘Abu Abdullah^{asws} said: ‘(It is) upon you with the (praying of) Salāt in the Masjids, and goodly neighbourliness to the people, and establishing’ الشَّهَادَةُ’ the testimonies (three or more), and attending the funerals. It is essential for you (having interactions) with the people. Not one of you is needless from the people during his lifetime, and the people need each other’.¹

2. مُحَمَّدٌ بْنُ إِسْمَاعِيلَ، عَنْ الْفَضْلِ بْنِ شَاذَانَ؛ وَأَبُو عَلِيٍّ الْأَشْعَرِيُّ، عَنْ مُحَمَّدِ بْنِ عَبْدِ الْجَبَّارِ جَمِيعًا، عَنْ صَفْوَانَ بْنِ يَحْيَى، عَنْ مُعَاوِيَةَ بْنِ وَهَبٍ، قَالَ: قُلْتُ لِأَبِي عَبْدِ اللَّهِ عليه السلام: كَيْفَ يَنْبَغِي لَنَا أَنْ نَصْنَعَ فِيمَا بَيْنَنَا وَبَيْنَ قَوْمِنَا، وَفِيمَا بَيْنَنَا وَبَيْنَ خُلَطَائِنَا مِنَ النَّاسِ؟ قَالَ: فَقَالَ: «تُؤَدُّونَ الْأَمَانَةَ إِلَيْهِمْ، وَتَقِيمُونَ الشَّهَادَةَ لَهُمْ وَعَلَيْهِمْ، وَتَعُودُونَ مَرْضَاهُمْ، وَتَشْهَدُونَ جَنَائِزَهُمْ».

Muhammad Bin Ismail, from Al Fazl Bin Shazan and Abu Ali Al Ashary, from Muhammad Bin Abdul Jabbar, altogether from Safwan Bin Yahya, from Muawiya Bin Wahab who said,

‘I said to Abu Abdullah^{asws}, ‘How is it befitting for us that we behave regarding what is between us and our people, and regarding what is between us and those from the people who intermingle with us?’ So he^{asws} said: ‘You

should pay back the entrustments to them, and you should be establishing the 'الشَّهَادَة' testimonies for them and against them, and you should be consoling their sick ones, and attending their funerals'.²

3. مُحَمَّدُ بْنُ يَحْيَى، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ، عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ وَمُحَمَّدِ بْنِ خَالِدٍ جَمِيعاً، عَنِ الْقَاسِمِ بْنِ مُحَمَّدٍ، عَنْ حَبِيبِ الْخَثْعَمِيِّ، قَالَ: سَمِعْتُ أَبَا عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ يَقُولُ: «عَلَيْكُمْ بِالْوَرَعِ وَالْاجْتِهَادِ، وَاشْهَدُوا الْجَنَائِزَ، وَعُودُوا الْمَرْضَى، وَاحْضَرُوا مَعَ قَوْمِكُمْ مَسَاجِدَكُمْ، وَأَحْبُوا لِلنَّاسِ مَا تُحِبُّونَ لِنَفْسِكُمْ، أَمَا يَسْتَحْيِي الرَّجُلُ مِنْكُمْ أَنْ يَعْرِفَ جَارَهُ حَقَّهُ، وَلَا يَعْرِفَ حَقَّ جَارِهِ؟».

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Al Husayn Bin Saeed, and Muhammad Bin Khalid, altogether from Al Qasim Bin Muhammad, from Habeeb Al Khash'amy who said,

'I heard Abu Abdullah^{asws} saying: '(It is) upon you with the piety, and the striving, and attending the funerals, and consoling the sick, and to be present along with your people in the Masjids, and loving for the people what you are loving for yourselves.

Would not the man from you be embarrassed if his neighbour were to recognise his right while he does not recognise the right of his neighbour?'³

4. مُحَمَّدُ بْنُ يَحْيَى، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ، عَنْ عَلِيِّ بْنِ الْحَكَمِ، عَنْ مُعَاوِيَةَ بْنِ وَهْبٍ، قَالَ: قُلْتُ لَهُ: كَيْفَ يَنْبَغِي لَنَا أَنْ نَصْنَعَ فِيمَا بَيْنَنَا وَبَيْنَ قَوْمِنَا، وَبَيْنَ خُلَطَائِنَا مِنَ النَّاسِ مِمَّنْ لَيْسُوا عَلَى أَمْرِنَا؟

قَالَ: «تَنْظُرُونَ إِلَى أَمْتِكُمُ الَّذِينَ تَقْتَدُونَ بِهِمْ، فَتَصْنَعُونَ مَا يَصْنَعُونَ؛ فَوَ اللَّهِ، إِنَّهُمْ لَيَعُودُونَ مَرْضَاهُمْ، وَيَشْهَدُونَ جَنَائِزَهُمْ، وَيَقِيمُونَ الشَّهَادَةَ لَهُمْ وَعَلَيْهِمْ، وَيُؤَدُّونَ الْأَمَانَةَ إِلَيْهِمْ».

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Ali Bin Al Hakam, from Muawiya Bin Wahab who said,

'I said to him^{asws}, 'How is it befitting for us that we behave regarding what is between us and our people, and between those who intermingle with us from the people, from the ones who are not upon our matter (Al-Wilayah)?' He^{asws} said: 'You should be looking at your Imams^{asws}, those whom you are being Guided with, so you should be doing what they^{asws} are doing. By Allah^{azwj}! They^{asws} are consoling their sick ones, and they^{asws} are attending their funerals, and they^{asws} are establishing the testimonies for them and against them, and they^{asws} are paying back the entrustments to them'.⁴

5. أَبُو عَلِيٍّ الْأَشْعَرِيُّ، عَنْ مُحَمَّدِ بْنِ عَبْدِ الْجَبَّارِ؛ وَمُحَمَّدِ بْنِ إِسْمَاعِيلَ، عَنِ الْفَضْلِ بْنِ شَاذَانَ جَمِيعاً، عَنْ صَفْوَانَ بْنِ يَحْيَى، عَنْ أَبِي أُسَامَةَ زَيْدِ الشَّحَامِ، قَالَ: قَالَ لِي أَبُو عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ: «أَقْرَأُ عَلَى مَنْ تَرَى أَنَّهُ يُطِيعُنِي مِنْهُمْ وَيَأْخُذُ بِقَوْلِي السَّلَامَ، وَأَوْصِيَكُمْ بِتَقْوَى اللَّهِ

عَزَّ وَجَلَّ، وَالْوَرَعَ فِي دِينِكُمْ، وَالْاجْتِهَادَ لِلَّهِ، وَصَدَقَ الْحَدِيثَ، وَأَدَاءَ الْأَمَانَةِ، وَطُولِ السُّجُودِ، وَحُسْنِ الْجَوَارِ؛ فَبِهَذَا جَاءَ مُحَمَّدٌ ﷺ، أَدَّوْا الْأَمَانَةَ إِلَى مَنْ اتَّيَمَّنَكُمْ عَلَيْهَا، بَرًّا أَوْ فَاجِرًا، فَإِنَّ رَسُولَ اللَّهِ ﷺ كَانَ يَأْمُرُ بِأَدَاءِ الْخَيْطِ، وَالْمَخِيطِ؛ صَلُّوا عَشَائِرَكُمْ، وَاشْهَدُوا جَنَائِزَهُمْ، وَعُودُوا مَرْضَاهُمْ، وَأَدُّوا حُقُوقَهُمْ؛ فَإِنَّ الرَّجُلَ مِنْكُمْ إِذَا وَرَعَ فِي دِينِهِ، وَصَدَقَ الْحَدِيثَ، وَأَدَّى الْأَمَانَةَ، وَحَسَّنَ خُلُقَهُ مَعَ النَّاسِ، قِيلَ: هَذَا جَعْفَرِيٌّ، فَيَسْرُنِي ذَلِكَ، وَيَدْخُلُ عَلَيَّ مِنْهُ السُّرُورُ، وَقِيلَ: هَذَا أَدَبُ جَعْفَرٍ؛ وَإِذَا كَانَ عَلَى غَيْرِ ذَلِكَ، دَخَلَ عَلَيَّ بَلَاؤُهُ وَعَارُهُ، وَقِيلَ: هَذَا أَدَبُ جَعْفَرٍ؛ فَوَاللَّهِ، لَحَدَّثَنِي أَبِي عَائِشَةَ أَنَّ الرَّجُلَ كَانَ يَكُونُ فِي الْقَبِيلَةِ مِنْ شَيْعَةِ عَلِيٍّ عَائِشَةَ، فَيَكُونُ زَيْنَهَا: آدَاهُمْ لِلْأَمَانَةِ، وَأَفْضَاهُمْ لِلْحَقِّ، وَأَصْدَقَهُمْ لِلْحَدِيثِ، إِلَيْهِ وَصَايَاهُمْ وَوَدَائِعُهُمْ، تَسْأَلُ الْعَشِيرَةُ عَنْهُ، فَتَقُولُ: مَنْ مِثْلُ فُلَانٍ؟ إِنَّهُ لَأَدَانَا لِلْأَمَانَةِ، وَأَصْدَقُنَا لِلْحَدِيثِ».

Abu Ali Al Ashary, from Muhammad Bin Abdul Jabbar and Muhammad Bin Ismail, from Al Fazl Bin Shazan, altogether from Safwan Bin Yahya, from Abu Asama Zayd Al Shahaam who said,

‘Abu Abdullah^{asws} said to me: ‘Convey the greeting upon the ones from them whom you view that they would obey me^{asws} and take to my^{asws} words, and I^{asws} advise you all with the fear of Allah^{azwj} Mighty and Majestic, and the devoutness in your Religion, and the striving for Allah^{azwj}, and truthfulness of narrations, and paying back the entrustment, and the prolonging of the Sajdah, and goodly neighbourliness.

It is by this that Muhammad^{saww} came with – paying the entrustments to the ones who entrusted him^{saww} upon it, be he righteous or immoral. It was so that Rasool-Allah^{saww} used to order with (even) the giving back of the thread and the needle. Help your relatives and attend their funerals, and console their sick ones, and fulfil their rights, for the man from you, when he is devout in his Religion, and truthful in the narrations, and pays back the entrustments, and is of goodly mannerisms along with the people, it would be said, ‘This is a Ja’fary’, so that would cheer me^{asws} up, and the happiness from it would enter upon me^{asws}, and it would be said, ‘This is the education of Ja’far^{asws}’.

And when he was upon other than that, its agony and its reproach would enter upon me^{asws}, and it would be said, ‘This is the education of Ja’far^{asws}’. By Allah^{azwj}! My^{asws} father^{asws} narrated to me^{asws} that there happened to be a man in the tribe from the Shias of Ali^{asws}, so his quality was that he was the best of them in paying back entrustments, and the most fulfilling them of the rights, and the most truthful of them of the narrations. It is to him that they (people) used to keep their bequests and their deposits. The clan was asked about him, so they said, ‘Who can be like so and so? He is the best of us in paying back the entrustment and the most truthful of us for the narrations’.⁵

2- بَابُ حُسْنِ الْمَعَاشِرَةِ

Chapter 2 – Excellent social relations

1. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنْ حَمَّادٍ، عَنْ حَرِيزٍ، عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ، قَالَ: قَالَ أَبُو جَعْفَرٍ عَلَيْهِ السَّلَامُ: «مَنْ خَالَطْتَ، فَإِنْ اسْتَطَعْتَ أَنْ تَكُونَ يَدُكَ الْعُلْيَا عَلَيْهِمْ، فَافْعَلْ».

Ali Bin Ibrahim, from his father, from Hammad, from Hareyz, from Mhammad Bin Muslim who said,

‘Abu Ja’far^{asws} said: ‘The one who inter-mingles (with the people), so if you can maintain an upper hand (more giving than receiving), then do so’.⁶

2. عِدَّةٌ مِنْ أَصْحَابِنَا، عَنْ أَحْمَدَ بْنِ مُحَمَّدَ بْنِ خَالِدٍ، عَنْ إِسْمَاعِيلَ بْنِ مِهْرَانَ، عَنْ مُحَمَّدِ بْنِ حَفْصٍ، عَنْ أَبِي الرَّبِيعِ الشَّامِيِّ، قَالَ: دَخَلْتُ عَلَى أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ، وَالْبَيْتُ غَاصٌ بِأَهْلِهِ، فِيهِ الْخُرَّاسَانِيُّ وَالشَّامِيُّ وَمِنْ أَهْلِ الْآفَاقِ، فَلَمْ أَجِدْ مَوْضِعًا أَقْعُدُ فِيهِ، فَجَلَسَ أَبُو عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ وَكَانَ مُتَكِنًا، ثُمَّ قَالَ: «يَا شِيعَةَ آلِ مُحَمَّدٍ، اْعْلَمُوا أَنَّهُ لَيْسَ مِنَّا مَنْ لَمْ يَمْلِكْ نَفْسَهُ عِنْدَ غَضَبِهِ، وَمَنْ لَمْ يُحْسِنْ صُحْبَةَ مَنْ صَحَبَهُ، وَمُخَالَفَةً مَنْ خَالَفَهُ، وَمُرَافَقَةً مَنْ رَافَقَهُ، وَمُجَاوِرَةً مَنْ جَاوَرَهُ، وَمُمَالَحَةً مَنْ مَالَحَهُ؛ يَا شِيعَةَ آلِ مُحَمَّدٍ، اتَّقُوا اللَّهَ مَا اسْتَطَعْتُمْ، وَلَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ».

A number of our companions, from Ahmad Bin Muhammad Bin Khalid, from Ismail Bin Mihran, from Muhammad Bin Jafs, from Abu Al Rabi’e Al Shamy who said,

‘I went over to Abu Abdullah^{asws} and the room was crowded with his^{asws} family members. Among them were (people from) Khurasan, and (people from) Syria, and from the people of the outskirts (of the city). So I could not find a place to sit in, and Abu Abdullah^{asws} was seated, and reclining.

Then he^{asws} said: ‘O Shias of the Progeny^{asws} of Muhammad^{saww}! Know, that he is not from us^{asws}, the one who does not control his own self during his anger, and the one who is not a good companion with his companions, and (of good) manners with the ones who display good mannerisms with him, and (of good) friendship with the one who is a friend of his, and (of goodly) neighbourliness with his neighbour, and (of good) table manners with the ones who eat with him. O Shias of the Progeny^{asws} of Muhammad^{saww}! Fear Allah^{azwj} whatever your capacity is, and there is neither Might nor Strength except with Allah^{azwj}’.⁷

3. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنْ ابْنِ أَبِي عُمَيْرٍ، عَمَّنْ ذَكَرَهُ: عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ فِي قَوْلِ اللَّهِ عَزَّ وَجَلَّ: (إِنَّا نَرَاكَ مِنَ الْمُحْسِنِينَ) قَالَ: «كَانَ يُوسَعُ الْمَجْلِسَ، وَيَسْتَقْرِضُ لِلْمُحْتَاجِ، وَيُعِينُ الضَّعِيفَ».

Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from the one who mentioned it,

(It has been narrated) from Abu Abdullah^{asws} regarding the Words of Allah^{azwj} Mighty and Majestic [12: 36] we see you to be of the doers of good. He^{asws} said: ‘He^{as} (Prophet Yusuf^{as}), used to make space (for others) in the gatherings, and lend to the needy, and assist the weak ones’.⁸

4. مُحَمَّدُ بْنُ يَحْيَى، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ، عَنْ مُحَمَّدِ بْنِ سِنَانٍ، عَنْ عَلَاءِ بْنِ الْفُضَيْلِ: عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ، قَالَ: «كَانَ أَبُو جَعْفَرٍ عَلَيْهِ السَّلَامُ يَقُولُ: عَظُمُوا أَصْحَابَكُمْ وَوَقَرُوهُمْ، وَلَا يَتَهَجَّمْ بَعْضُكُمْ عَلَى بَعْضٍ، وَلَا تَضَارُوا، وَلَا تَحَاسِدُوا، وَإِيَّاكُمْ وَالْبُخْلَ، كُونُوا عِبَادَ اللَّهِ الْمُخْلِصِينَ».

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Muhammad Bin Sinan, from Ala'a Bin Al Fuzayl,

(It has been narrated) from Abu Abdullah^{asws} having said: 'Abu Ja'far^{asws} was saying: 'Venerate your companions and dignify them, and you should neither attack each other, nor harm, nor envy (each other); and beware of the stinginess. Become the servants of Allah^{azwj}, the sincere, the righteous'.⁹

5. مُحَمَّدُ بْنُ يَحْيَى، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ عِيسَى، عَنْ الْحَجَّالِ، عَنْ دَاوُدَ بْنِ أَبِي يَزِيدَ وَثَعْلَبَةَ وَعَلِيَّ بْنِ عُقْبَةَ، عَنْ بَعْضٍ مِنْ رَوَاهُ: عَنْ أَحَدِهِمَا عَلَيْهِ السَّلَامُ، قَالَ: «الْإِنْقِبَاضُ مِنَ النَّاسِ مَكْسَبَةٌ لِلْعَدَاوَةِ».

Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Al Hajjal, from Dawood Bin Abu Yazeed and Sa'alba, and Ali Bin Uqba, from someone of reported it,

(It has been narrated) from one of the two (5th or 6th Imam^{asws}) having said: 'The seizing (faulting everything someone says) from the people, earns the animosity'.¹⁰

3- بَابٌ مِنْ يَجِبُ مُصَادَقَتُهُ وَمُصَاحَبَتُهُ

Chapter 3 – The one whose friendship and companionship is Obligated

1. عِدَّةٌ مِنْ أَصْحَابِنَا، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ، عَنْ حُسَيْنِ بْنِ الْحَسَنِ، عَنْ مُحَمَّدِ بْنِ سِنَانٍ، عَنْ عَمَّارِ بْنِ مُوسَى: عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ، قَالَ: «قَالَ أَمِيرُ الْمُؤْمِنِينَ عَلَيْهِ السَّلَامُ: لَا عَلَيْكَ أَنْ تَصْحَبَ ذَا الْعَقْلِ وَإِنْ لَمْ تَحْمَدْ كَرَمَهُ، وَلَكِنْ اتَنَفَّعْ بِعَقْلِهِ، وَاحْتَرَسْ مِنْ سَيِّئِ أَخْلَاقِهِ، وَلَا تَدْعَنَّ صُحْبَةَ الْكَرِيمِ وَإِنْ لَمْ تَتَنَفَّعْ بِعَقْلِهِ، وَلَكِنْ اتَنَفَّعْ بِكَرَمِهِ بِعَقْلِكَ، وَافْرُرْ كُلَّ الْفِرَارِ مِنَ اللَّئِيمِ الْأَحْمَقِ».

A number of our companions, from Ahmad Bin Muhammad, from Husayn Bin Al Hassan, from Muhammad Bin Sinan, from Ammar Bin Musa,

(It has been narrated) from Abu Abdullah^{asws} having said: 'Amir Al-Momineen^{asws} said: 'It is upon you that you accompany the one with the intellect and even though you may not consider his benevolences as praiseworthy, but you can benefit by his intellect, and watch out from his evil mannerisms; and do not leave the company of the benevolent and even though you may not benefit by his intellect, but you would benefit from his benevolence by your own intellect; but flee very far away from a lowly and an idiot'.¹¹

2. عَنْهُ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي نَجْرَانَ، عَنْ مُحَمَّدِ بْنِ الصَّلْتِ، عَنْ أَبَانَ، عَنْ أَبِي الْعَدِيسِ، قَالَ: قَالَ أَبُو جَعْفَرٍ عليه السلام: «يَا صَالِحُ، اتَّبِعْ مَنْ يُبْكِيكَ وَهُوَ لَكَ نَاصِحٌ، وَلَا تَتَّبِعْ مَنْ يُضْحِكُكَ وَهُوَ لَكَ غَاشٌّ، وَاسْتَرِدُّونَ عَلَى اللَّهِ جَمِيعاً فَتَعْلَمُونَ».

From him, from Abdul Rahman Bin Abu Najran, from Muhammad Bin Al Salt, from Aban, from Abu Al Udays who said,

‘Abu Ja’far^{asws} said: ‘O Salih! Follow the one makes you cry and he is an adviser to you, and do not follow the one who makes you laugh and he is a swindler to you, and all of you would be returning to Allah^{azwj} and will find out’.¹²

3. عَنْهُ، عَنْ مُحَمَّدِ بْنِ عَلِيٍّ، عَنْ مُوسَى بْنِ يَسَارِ الْقَطَّانِ، عَنِ الْمَسْعُودِيِّ، عَنْ أَبِي دَاوُدَ، عَنْ ثَابِتِ بْنِ أَبِي صَخْرٍ، عَنْ أَبِي الزَّعَلِيِّ، قَالَ: قَالَ أَمِيرُ الْمُؤْمِنِينَ عليه السلام: «قَالَ رَسُولُ اللَّهِ صلوات الله وسلاماته عليه: انظروا من تحدثون؛ فإنه ليس من أحد ينزل به الموت إلا مثل له أصحابه إلى الله، إن كانوا خياراً فخيراراً، وإن كانوا شراراً فشراراً، وليس أحد يموت إلا تمثلت له عند موته».

From him, from Muhammad Bin Ali, from Musa Bin Yasaar Al qataan, from Al Masoudy, from Abu Dawood, from Sabit Bin Abu Sakhra, from Abu Al Za’ly who said,

‘Amir Al-Momineen^{asws} said: ‘Rasool-Allah^{saww} said: ‘Consider the ones you are talking to (associating with), for there is no one who dies except an image of his (associate) is presented to him by Allah^{azwj} – if he was good, so good, and if he was evil, so evil; and there is no one who is dying except I^{asws} come to him (in person) during his death’.¹³

4. عَلَى بْنِ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنْ ابْنِ أَبِي عُمَيْرٍ، عَنْ بَعْضِ الْحَبِيبِينَ، عَنْ عَبْدِ اللَّهِ بْنِ مُسْكَانَ، عَنْ رَجُلٍ مِنْ أَهْلِ الْجَبَلِ لَمْ يُسَمِّهِ، قَالَ: قَالَ أَبُو عَبْدِ اللَّهِ عليه السلام: «عَلَيْكَ بِالتَّلَادِ، وَإِيَّاكَ وَكُلَّ مُحَدَّثٍ لَاعَهْدَ لَهُ، وَلَا أَمَانَ، وَلَا ذِمَّةَ، وَلَا مِيثَاقَ؛ وَكُنْ عَلَى حَذَرٍ مِنْ أَوْثَقِ النَّاسِ عِنْدَكَ».

Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from one of the (people of) Al Halab, from Abdullah Bin Muskan, from a man from the people of the mountains, not being named, who said,

‘Abu Abdullah^{asws} said: ‘(It is) upon you (to maintain) good relations with your old associates and friends, be cautious about a new one who does not have any commitment, responsibility or protection and always avoid (observe caution) from the most reliable of the people in your presence’.¹⁴

5. عِدَّةٌ مِنْ أَصْحَابِنَا، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ، رَفَعَهُ إِلَى أَبِي عَبْدِ اللَّهِ عليه السلام، قَالَ: «أَحَبُّ إِخْوَانِي إِلَيَّ مَنْ أَهْدَى إِلَيَّ عَيْبِي».

A number of our companions, from Ahmad Bin Muhammad, (It has been narrated) raising it to Abu Abdullah^{asws} having said: ‘The most beloved of my brethren to me is the one who points out to me my faults’.¹⁵

A number of our companions, from Ahmad Bin Muhammad, from Muhammad Bin Al Hassan, from Ubeydullah Al Dihqan, from Ahmad Bin A'iz, from Ubeydullah Al Halby,

So the first of these is that his private and his public (behaviour) to you should happen to be one (and the same); and the second is that he would see your goodness as being his goodness, and your fault (troubles) as being his fault (troubles); and the third is that he would neither be at variance with you, neither due to authority nor wealth; and the fourth is that he would not deprive you of anything - that would benefit you which is in his ability; and the fifth, and it is the summary of these qualities, is that he would not abandon you during the calamities'.¹⁶

Chapter 4 – The one whose association and friendship is disliked

فَأَمَّا الْمَاجِنُ الْفَاجِرُ، فَيُزِينُ لَكَ فِعْلَهُ، وَيُحِبُّ أَنْكَ مِثْلَهُ، وَلَا يَعِينُكَ عَلَى أَمْرِ دِينِكَ وَمَعَادِكَ، وَمُقَارِبَتِهِ جَفَاءَ وَقِسْوَةٍ، وَمَدْخَلِهِ وَمَخْرَجِهِ عَارٍ عَلَيْكَ.

وَأَمَّا الْأَحْمَقُ، فَإِنَّهُ لَا يُشِيرُ عَلَيْكَ بِخَيْرٍ، وَلَا يُرْجِي لَصَرْفِ السُّوءِ عَنْكَ وَلَوْ أَجْهَدَ نَفْسَهُ، وَرَبَّمَا أَرَادَ مُنْفَعَتَكَ فَضَرَكَ، فَمَوْتُهُ خَيْرٌ مِنْ حَيَاتِهِ، وَسَكَوْتُهُ خَيْرٌ مِنْ نَطْقِهِ، وَبَعْدُهُ خَيْرٌ مِنْ قُرْبِهِ.

وَأَمَّا الْكَذَّابُ، فَإِنَّهُ لَا يَهْتَنُكَ مَعَهُ عَيْشٌ، يَنْقُلُ حَدِيثَكَ، وَيَنْقُلُ إِلَيْكَ الْحَدِيثَ، كُلَّمَا أَفْنَى أُحْدُوْتَهُ مَطَرَهَا بِأُخْرَى مِثْلَهَا حَتَّى أَنَّهُ يَحْدُثُ بِالْصِّدْقِ، فَمَا يَصْدُقُ، وَيُفَرِّقُ بَيْنَ النَّاسِ بِالْعَدَاوَةِ، فَيَنْبِئُ السَّخَائِمَ فِي الصُّدُورِ، فَاتَّقُوا اللَّهَ عَزَّ وَجَلَّ، وَانْظُرُوا لَأَنْفُسِكُمْ».

A number of our companions, from Ahmad Bin Muhammad Bin Khalid, from Imran Bin Usman, from Muhammad Bin Salim Al Kindy, from the one who narrated it,

(It has been narrated) from Abu Abdullah^{asws} having said: ‘It was so that when Amir Al-Momineen^{asws} ascended the Pulpit, said: ‘It is befitting for the Muslim that he keeps aside from establishing brotherhood with three – the shameless immoral, and the idiot, and the liar.

So, as for the shameless immoral one, so he would decorate his deed to you and he would love it if you were like him, and he would not assist you upon a matter of your Religion and your Hereafter; and his closeness is aversion, and harshness, and his entry and his exit (from your presence) would be a discredit upon you.

And as for the idiot, so he would neither indicate upon you with goodness, nor would he hope for the repelling of the evil from you; and if he were to exert himself and sometimes intends to benefit you, so he would harm you (instead). Thus, his death would be better than his life, and his silence would be better than his speaking, and his remoteness would be better than his closeness.

And as for the liar, for the life would not be pleasant with him. He would transmit your narration (to others) and he would bring the narrations (of the others) to you. Every time his discussion runs out, he would mingle it with another one similar to it, to the extent that (when) he does narrate with the truthfulness, so he would not be believed, and he would (end up) effecting separation between the people with the enmity, as he would be sowing the hatred in the chests.

Therefore, fear Allah^{azwj} Mighty and Majestic, and watch out for yourselves’.¹⁷

2. وَفِي رَوَايَةِ عَبْدِ الْأَعْلَى: عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ، قَالَ: « قَالَ أَمِيرُ الْمُؤْمِنِينَ عَلَيْهِ السَّلَامُ: لَا يَنْبَغِي لِلْمَرْءِ الْمُسْلِمِ أَنْ يُوَاخِيَ الْفَاجِرَ؛ فَإِنَّهُ يَزِينُ لَهُ فِعْلَهُ، وَيُحِبُّ أَنْ يَكُونَ مِثْلَهُ، وَلَا يَعْجِزُهُ عَلَى أَمْرِ دُنْيَاهُ وَلَا أَمْرِ مَعَادِهِ؛ وَمَدْخَلُهُ إِلَيْهِ وَمَخْرَجُهُ مِنْ عِنْدِهِ شَيْنٌ عَلَيْهِ».

And in a report of Abdul A’ala,

(It has been narrated) from Abu Abdullah^{asws} having said: ‘Amir Al-Momineen^{asws} said: ‘It is not befitting for the Muslim man that he establishes brotherhood with the immoral one for he would decorate his own deed to him, and he would love it if he would happen to be like him, and he would not assist him upon the matter of his world, nor a matter of his Hereafter; and his entry and his exit from his presence would be a disgrace upon him’.¹⁸

3. عِدَّةٌ مِنْ أَصْحَابِنَا، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ، عَنْ عُثْمَانَ بْنِ عِيسَى، عَنْ مُحَمَّدِ بْنِ يُوسُفَ، عَنْ مَيْسَرٍ: عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ، قَالَ: «لَا يَنْبَغِي لِلْمَرْءِ الْمُسْلِمِ أَنْ يُوَاحِيَ الْفَاجِرَ، وَلَا الْأَحْمَقَ، وَلَا الْكَذَّابَ».

A number of our companions, from Ahmad Bin Muhammad, from Usman Bin Isa, from Muhammad Bin Yusuf, from Muyassar,

(It has been narrated) from Abu Abdullah^{asws} having said: 'It is not befitting for the Muslim man that he establishes brotherhood with an immoral, nor an idiot, nor a liar'.¹⁹

4. عِدَّةٌ مِنْ أَصْحَابِنَا، عَنْ سَهْلِ بْنِ زِيَادٍ، عَنْ عَلِيِّ بْنِ أَصْبَاطٍ، عَنْ بَعْضِ أَصْحَابِهِ: عَنْ أَبِي الْحَسَنِ عَلَيْهِ السَّلَامُ، قَالَ: «قَالَ عِيسَى عَلَيْهِ السَّلَامُ: إِنَّ صَاحِبَ الشَّرِّ يُعِدِّي، وَقَرِينَ السَّوِّءِ يَرِدِّي، فَانْظُرْ مَنْ تَقَارَنُ».

A number of his companions, from Sahl Bin Ziyad, from Ali Bin Asbaat, from one of his companions,

(It has been narrated) from Abu Al-Hassan^{asws} having said: 'Isa^{as} Bin Maryam^{as} said: 'The owner of the evil, infects, and an evil partner destroys, therefore consider (carefully) the one whom you associate with'.²⁰

5. مُحَمَّدُ بْنُ يَحْيَى، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ وَمُحَمَّدِ بْنِ الْحُسَيْنِ، عَنْ مُحَمَّدِ بْنِ سِنَانَ، عَنْ عَمَّارِ بْنِ مُوسَى، قَالَ: قَالَ أَبُو عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ: «يَا عَمَّارُ، إِنْ كُنْتَ تُحِبُّ أَنْ تَسْتَبَّ لَكَ النِّعْمَةُ، وَتَكْمَلَ لَكَ الْمَرْوَةُ، وَتَصْلَحَ لَكَ الْمَعِيشَةُ، فَلَا تُشَارِكِ الْعَبِيدَ وَالسَّفَلَةَ فِي أَمْرِكَ؛ فَإِنَّكَ إِنْ اتَّمَمْتَهُمْ خَانُوكَ، وَإِنْ حَدَّثُوكَ كَذَبُوكَ، وَإِنْ نَكَبْتَ خَذَلُوكَ، وَإِنْ وَعَدُوكَ أَخْلَفُوكَ».

Muhammad Bin Yahya, from Ahmad Bin Muhammad and Muhammad Bin Al Husayn, from Muhammad Bin Sinan, from Ammar Bin Musa who said,

'Abu Abdullah^{asws} said: 'O Ammar! If you love that the Bounties are delightful to you and the magnanimity be completed for you, and the life is corrected for you, so you should not associate with the slave and the lowly ones in your affairs, for if you were to entrust them, they would betray you, and if they narrate to you, they would lie to you, and if you are afflicted, they would abandon you, and if they promise you, they would break it'.²¹

6. قَالَ، وَسَمِعْتُ أَبَا عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ يَقُولُ: «حُبُّ الْأَبْرَارِ لِلْأَبْرَارِ ثَوَابٌ لِلْأَبْرَارِ، وَحُبُّ الْفُجَّارِ لِلْأَبْرَارِ فَضِيلَةٌ لِلْأَبْرَارِ، وَبُغْضُ الْفُجَّارِ لِلْأَبْرَارِ زَيْنٌ لِلْأَبْرَارِ، وَبُغْضُ الْأَبْرَارِ لِلْفُجَّارِ خِزْيٌ عَلَى الْفُجَّارِ».

He (the above narrator) said, 'And I heard Abu Abdullah^{asws} saying: 'The love of the righteous for the righteous is a Reward for the righteous, and the love of the immoral for the righteous, is a merit for the righteous one, and hatred of the immoral for the righteous one is an adornment for the righteous

one, and hatred of the righteous for the immoral is a disgrace upon the immoral one'.²²

7. عِدَّةٌ مِنْ أَصْحَابِنَا، عَنْ سَهْلِ بْنِ زِيَادٍ ؛ وَعَلِيِّ بْنِ إِبْرَاهِيمَ، عَنْ أَبِيهِ جَمِيعًا، عَنْ عَمْرِو بْنِ عُثْمَانَ، عَنْ مُحَمَّدِ بْنِ عُذَافِرٍ، عَنْ بَعْضِ أَصْحَابِنَا، عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ وَأَبِي حَمْزَةَ: عَنْ أَبِي عَبْدِ اللَّهِ، عَنْ أَبِيهِ عَلَيْهِ السَّلَامُ، قَالَ: « قَالَ لِي أَبِي عَلِيُّ بْنُ الْحُسَيْنِ صَلَوَاتُ اللَّهِ عَلَيْهِمْ أَجْمَعِينَ: يَا بَنِي، انْظُرْ خَمْسَةً، فَلَا تُصَاحِبَهُمْ وَلَا تُحَادِثَهُمْ وَلَا تُرَافِقَهُمْ فِي طَرِيقٍ. فَقُلْتُ: يَا أَبَتِ، مَنْ هُمْ؟ عَرَفْتَهُمْ.

قَالَ: إِيَّاكَ وَمُصَاحِبَةَ الْكَذَّابِ، فَإِنَّهُ بِمَنْزِلَةِ السَّرَّابِ، يَقْرُبُ لَكَ الْبَعِيدَ، وَيُبْعِدُ لَكَ الْقَرِيبَ ؛ وَإِيَّاكَ وَمُصَاحِبَةَ الْفَاسِقِ، فَإِنَّهُ بِائِثُكَ بِأَكْلَةٍ، أَوْ أَقْلَ مِنْ ذَلِكَ ؛ وَإِيَّاكَ وَمُصَاحِبَةَ الْبَخِيلِ، فَإِنَّهُ يَخْذُلُكَ فِي مَالِهِ أَحْوَجَ مَا تَكُونُ إِلَيْهِ ؛ وَإِيَّاكَ وَمُصَاحِبَةَ الْأَحْمَقِ، فَإِنَّهُ يُرِيدُ أَنْ يَنْفَعَكَ فَيَضُرُّكَ ؛ وَإِيَّاكَ وَمُصَاحِبَةَ الْقَاطِعِ لِرَحِمِهِ، فَإِنِّي وَجَدْتُهُ مُلْعُونًا فِي كِتَابِ اللَّهِ — عَزَّ وَجَلَّ — فِي ثَلَاثَةِ مَوَاضِعَ: قَالَ اللَّهُ عَزَّ وَجَلَّ: (فَهَلْ عَسَيْتُمْ إِنْ تَوَلَّيْتُمْ أَنْ تُفْسِدُوا فِي الْأَرْضِ وَتُقْطَعُوا أَرْحَامُكُمْ أُولَئِكَ الَّذِينَ لَعَنَهُمُ اللَّهُ فَأَصَمَّهُمْ وَأَعَمَّى أَبْصَارَهُمْ).

وَقَالَ عَزَّ وَجَلَّ: (الَّذِينَ يَنْقُضُونَ عَهْدَ اللَّهِ مِنْ بَعْدِ مِيثَاقِهِ وَيَقْطَعُونَ مَا أَمَرَ اللَّهُ بِهِ أَنْ يُوصَلَ وَيُفْسِدُونَ فِي الْأَرْضِ أُولَئِكَ لَهُمُ اللَّعْنَةُ وَلَهُمْ سُوءُ الدَّارِ).
وَقَالَ فِي الْبَقَرَةِ: (الَّذِينَ يَنْقُضُونَ عَهْدَ اللَّهِ مِنْ بَعْدِ مِيثَاقِهِ وَيَقْطَعُونَ مَا أَمَرَ اللَّهُ بِهِ أَنْ يُوصَلَ وَيُفْسِدُونَ فِي الْأَرْضِ أُولَئِكَ هُمُ الْخَاسِرُونَ) «.

A number of our companions, from Sahl Bin Ziyad and Ali Bin Ibrahim, from his father, altogether from Amro Bin Usman, from Muhammad Bin Uzafir, from one of their companions, from Muhammad Bin Muslim and Abu Hamza,

(It has been narrated) from Abu Abdullah^{asws}, from his^{asws} father^{asws} having said: 'My^{asws} father^{asws} Ali^{asws} Bin Al-Husayn^{asws} said to me^{asws}: 'O my^{asws} son^{asws}! Look at five (kinds of people) and do not befriend them, nor discuss with them, nor have accompany with them on a road'. I^{asws} said: 'O father^{asws}! Who are they? Introduce them'.

He^{asws} said: 'Beware of befriending the liar, for he is at the status of the mirage. He would draw closer for you the remote, and distance for you the close by. And beware of befriending the immoral, for he would sell you for a meal, or less than that. And beware of befriending the stingy one, for he would abandon you regarding his wealth – at a time when you need him the most. And beware of befriending the idiot, for he would intend to benefit you, but he would harm you (instead).

And beware of befriending the severer of the relationships, for I^{asws} have found him to be an accursed one in the Book of Allah^{azwj} Mighty and Majestic, in three places. Allah^{azwj} Says [47: 22] But if you held command, you were sure to make mischief in the land and cut off the ties of kinship! [47: 23]

Those it is whom Allah has Cursed so He has made them deaf and blinded their eyes.

And the Mighty and Majestic Said [13: 25] And those who break the promise with Allah after its Covenant and are cutting asunder that which Allah has Commanded to be joined and making mischief in the land; they, for them is the Curse, and for them is the evil abode.

And He^{azwj} Said in (Surah) Al-Baqarah [2: 27] Who break the Covenant of Allah after its confirmation and cut asunder what Allah has Commanded to be joined, and make mischief in the land; these it is that are the losers'.²³

8. عِدَّةٌ مِنْ أَصْحَابِنَا، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ، عَنْ مُوسَى بْنِ الْقَاسِمِ، قَالَ: سَمِعْتُ الْمُحَارِبِيَّ يَرْوِي: عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ، عَنْ آبَائِهِ عَلَيْهِ السَّلَامُ قَالَ: « قَالَ رَسُولُ اللَّهِ ﷺ: ثَلَاثَةٌ مَجَالَسُهُمْ تَمِيتُ الْقَلْبَ: الْجُلُوسُ مَعَ الْأَنْذَالِ، وَالْحَدِيثُ مَعَ النِّسَاءِ، وَالْجُلُوسُ مَعَ الْأَغْنِيَاءِ ».

A number of our companions, from Ahmad Bin Muhammad, from Musa Bin Al Qasim who said,

'I heard Al-Muhariby report, from Abu Abdullah^{asws}, from his^{asws} forefathers^{asws} having said: 'Rasool-Allah^{saww} said: 'There are three (types of people), sitting with them deadens the heart – sitting with the scoundrel, and speaking with the women, and the sitting with the wealthy'.²⁴

9. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنْ بَعْضِ أَصْحَابِهِ، عَنْ إِبْرَاهِيمَ بْنِ أَبِي الْبَلَاءِ، عَمَّنْ ذَكَرَهُ رَفَعَهُ، قَالَ: قَالَ لُقْمَانُ عَلَيْهِ السَّلَامُ لَابْنِهِ: « يَا بُنَيَّ، لَا تَقْتَرِبَ فَيَكُونَ أَبْعَدَ لَكَ، وَلَا تَبْعُدَ فَتُهَانَ، كُلُّ دَابَّةٍ تُحِبُّ مِثْلَهَا، وَإِنَّ ابْنَ آدَمَ يُحِبُّ مِثْلَهُ، وَلَا تَنْشُرْ بَرَكَ إِلَّا عِنْدَ بَاغِيهِ؛ كَمَا لَيْسَ بَيْنَ الذُّبِّ وَالْكَبْشِ خَلَّةٌ، كَذَلِكَ لَيْسَ بَيْنَ الْبَارِّ وَالْفَاجِرِ خَلَّةٌ؛ مَنْ يَقْتَرِبَ مِنَ الزَّفْتِ يَعْلقَ بِهِ بَعْضُهُ؛ كَذَلِكَ مَنْ يُشَارِكِ الْفَاجِرَ يَتَعَلَّمُ مِنْ طَرَفِهِ؛ مَنْ يُحِبُّ الْمَرَاءَ يَشْتَمُ؛ وَمَنْ يَدْخُلُ مَدَاحِلَ السُّوءِ يَتَهَمُ؛ وَمَنْ يَقَارِنَ قَرِينَ السُّوءِ لَا يَسْلَمُ؛ وَمَنْ لَا يَمْلِكُ لِسَانَهُ يَنْدَمُ ».

Ali Bin Ibrahim, from his father, from one of his companions, from Ibrahim Bin Abu Al Balaad, from the one who mentioned it,

'He^{asws} said: 'Luqman^{as} said to his^{as} son: 'O my^{as} son! Do not go closer (to the people), for they would become distant to you, neither be (too) remote, for you would be humiliated. Every animal loves its kind, and the son of Adam^{as} loves his like (fellow human being).

And do not spread your righteousness except in the presence of its needy one. Just as there is no friendship between the wolf and the ram, similar to that, there is no friendship between the righteous one and the immoral one. The one who goes near the asphalt, parts of it would attach to him, similar to that, the one who associates with the immoral one would lean towards his ways.

The one who loves to dispute would be insulted; and the one who enters the places of evil would be accused; and the one who pairs with an evil pairing would not remain safe; and the one who does not control his tongue would regret'.²⁵

10. أَبُو عَلِيٍّ الْأَشْعَرِيُّ، عَنْ مُحَمَّدِ بْنِ عَبْدِ الْجَبَّارِ، عَنْ ابْنِ أَبِي نَجْرَانَ، عَنْ عُمَرَ بْنِ يَزِيدَ: عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ، أَنَّهُ قَالَ: « لَا تَصْحَبُوا أَهْلَ الْبِدْعِ وَلَا تَجَالِسُوهُمْ، فَتَصِيرُوا عِنْدَ النَّاسِ كَوَاحِدٍ مِنْهُمْ؛ قَالَ رَسُولُ اللَّهِ ﷺ: الْمَرْءُ عَلَى دِينِ خَلِيلِهِ وَفَرِيضِهِ. »

Abu Ali Al Ashary, from Muhammad Bin Abdul Jabbar, from Ibn Abu Najran, from Umar Bin Yazeed,

(It has been narrated) from Abu Abdullah^{asws} having said: 'Do not befriend the people of the innovation, nor sit with them (in a gathering), for you would become, in the presence of the people, like one of them'. Rasool-Allah^{saww} said: 'The man is upon the Religion of his friend and his associates'.²⁶

11. أَبُو عَلِيٍّ الْأَشْعَرِيُّ، عَنْ مُحَمَّدِ بْنِ عَبْدِ الْجَبَّارِ، عَنْ الْحَجَّالِ، عَنْ عَلِيِّ بْنِ يَعْقُوبَ الْهَاشِمِيِّ، عَنْ مَرْوَانَ بْنِ مُسْلِمٍ، عَنْ عُبَيْدِ بْنِ زُرَّارَةَ، قَالَ: قَالَ أَبُو عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ: « إِيَّاكَ وَمُصَادَقَةَ الْأَحْمَقِ؛ فَإِنَّكَ أَسْرَ مَا تَكُونُ مِنْ نَاحِيَّتِهِ أَقْرَبُ مَا يَكُونُ إِلَى مَسَافَتِكَ. »

Abu Ali Al Ashary, from Muhammad Bin Abdul Jabbar, from Al Hajal, from Ali Bin Yaqoub Al Hashimy, from Haroun Bin Muslim, from Ubeyd Bin Zurara who said,

'Abu Abdullah^{asws} said: 'Beware of befriending an idiot, the closer you get to him (for his pleasure) the closer you would be to your misfortune'.²⁷

5- بَابُ التَّحَبُّبِ إِلَى النَّاسِ وَالتَّوَدُّدِ إِلَيْهِمْ

Chapter 5 – Endearment to the people and the cordiality towards them

1. مُحَمَّدُ بْنُ يَحْيَى، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ؛ وَعَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ جَمِيعًا، عَنْ ابْنِ مَحْبُوبٍ، عَنْ هِشَامِ بْنِ سَالِمٍ، عَنْ أَبِي بَصِيرٍ: عَنْ أَبِي جَعْفَرٍ عَلَيْهِ السَّلَامُ، قَالَ: « إِنَّ أَعْرَابِيًّا مِنْ بَنِي تَمِيمٍ أَتَى النَّبِيَّ ﷺ، فَقَالَ لَهُ: أَوْصِنِي، فَكَانَ مِمَّا أَوْصَاهُ: تَحَبَّبْ إِلَى النَّاسِ يُحِبُّوكَ. »

Muhammad Bin Yahya, from Ahmad Bin Muhammad and Ali Bin Ibrahim, from his father, altogether, from Ibn Mahboub, from Hisham Bin Salim,

(It has been narrated) from Abu Baseer, from Abu Ja'far^{asws} having said: 'A Bedouin from the Clan of Tameem came over to the Prophet^{saww} and said to him^{saww}: 'Advise me'. So, from what he^{saww} advised him was: 'Love (and be kind) to the people, they will love you'.²⁸

2. عِدَّةٌ مِنْ أَصْحَابِنَا، عَنْ أَحْمَدَ بْنِ مُحَمَّدَ بْنِ خَالِدٍ، عَنْ عُثْمَانَ بْنِ عِيسَى، عَنْ سَمَاعَةَ: عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ، قَالَ: « مُجَامَلَةُ النَّاسِ ثُلُثُ الْعَقْلِ. »

A number of our companions, from Ahmad Bin Muhammad Bin Khalid, from Usman Bin Isa, from Sama'at,

(It has been narrated) from Abu Abdullah^{asws} having said: 'Being courteous to the people is a third of' 'العقل' the intellect'.²⁹

3. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنِ النَّوْفَلِيِّ، عَنِ السَّكُونِيِّ: عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ، قَالَ: « قَالَ رَسُولُ اللَّهِ ﷺ: ثَلَاثٌ يُصْفِينَ وَدَّ الْمَرْءُ لِأَخِيهِ الْمُسْلِمِ: يَلْقَاهُ بِالْبَشْرِ إِذَا لَقِيَهُ؛ وَيُوسِعُ لَهُ فِي الْمَجْلِسِ إِذَا جَلَسَ إِلَيْهِ؛ وَيَدْعُوهُ بِأَحَبِّ الْأَسْمَاءِ إِلَيْهِ. »

Ali Bin Ibrahim, from his father, from Al Nowfaly, from Al Sakuny,

(It has been narrated) from Abu Abdullah^{asws} having said: ‘Rasool-Allah^{saww} said: ‘Three (things) would purify a Muslim’s love for his brother (in Eman) – he meets him with a smile when he does meet him, and makes space for him in the gathering when he comes over to sit, and he calls him with the name most beloved to him’.³⁰

4. وَبِهَذَا الْإِسْنَادِ، قَالَ: « قَالَ رَسُولُ اللَّهِ ﷺ: التَّوَدُّدُ إِلَى النَّاسِ نِصْفُ الْعَقْلِ. »

And by this chain,

‘He^{asws} said: ‘Rasool-Allah^{saww} said: ‘Being affectionate towards the people is half the intellect’.³¹

5. عِدَّةٌ مِنْ أَصْحَابِنَا، عَنْ سَهْلِ بْنِ زِيَادٍ، عَنْ عَلِيِّ بْنِ حَسَّانَ، عَنْ مُوسَى بْنِ بَكْرِ: عَنْ أَبِي الْحَسَنِ عَلَيْهِ السَّلَامُ، قَالَ: « التَّوَدُّدُ إِلَى النَّاسِ نِصْفُ الْعَقْلِ. »

A number of our companions, from Sahl Bin Ziyad, from Ali Bin Hassan, from Musa Bin Bakr,

(It has been narrated) from Abu Al Hassan^{asws} having said: ‘Being affectionate towards the people is half the intellect’.³²

6. مُحَمَّدُ بْنُ يَحْيَى، عَنْ أَحْمَدَ بْنِ مُحَمَّدَ بْنِ عِيسَى، عَنْ مُحَمَّدَ بْنِ سِنَانَ، عَنْ حَذِيفَةَ بْنِ مَنْصُورٍ، قَالَ: سَمِعْتُ أَبَا عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ يَقُولُ: « مَنْ كَفَّ يَدَهُ عَنِ النَّاسِ، فَإِنَّمَا يَكْفُ عَنْهُمْ يَدًا وَاحِدَةً، وَيَكْفُونَ عَنْهُ أَيْدِيًا كَثِيرَةً. »

Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Muhammad Bin Sinan, from Huzeyfa Bin Mansour who said,

‘I heard Abu Abdullah^{asws} saying: ‘The one who restrains his hand from the people, so rather he has restrained one hand from them, and they would be restraining from him, a lot of hands’.³³

7. عِدَّةٌ مِنْ أَصْحَابِنَا، عَنْ أَحْمَدَ بْنِ مُحَمَّدَ بْنِ خَالِدٍ، عَنْ بَعْضِ أَصْحَابِهِ، عَنْ صَالِحِ بْنِ عَقْبَةَ، عَنْ سُلَيْمَانَ بْنِ زِيَادِ التَّمِيمِيِّ: عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ، قَالَ: « قَالَ الْحَسَنُ بْنُ عَلِيٍّ عَلَيْهِ السَّلَامُ: الْقَرِيبُ مِنْ قَرَبَتِهِ الْمَوَدَّةُ وَإِنْ بَعْدَ نَسَبِهِ، وَالْبَعِيدُ مِنْ بَعْدَتِهِ الْمَوَدَّةُ وَإِنْ قَرَبَ نَسَبِهِ؛ لَأَشْيَاءُ أَقْرَبُ إِلَى شَيْءٍ مِنْ يَدٍ إِلَى جَسَدٍ، وَإِنَّ الْيَدَ تَغْلُ؛ فَتَقْطَعُ، وَتَقْطَعُ فَتَحْسَمُ. »

A number of our companions, from Ahmad Bin Muhammad Bin Khalid, from one of his companions, from Salih Bin Uqba, from Suleyman Bin Ziyad Al Tameemy,

(It has been narrated) from Abu Abdullah^{asws} having said: ‘Al-Hassan^{asws} Bin Ali^{asws} said: ‘The closest is the one whom cordiality brought closer and even though his lineage may be remote; and the remotest one is the one whom cordiality distanced, and even though his lineage may be close. There is

nothing closer to something than a hand is to the body; and if the hand is rebellious, (when) it is cut off, so the blood flow stops'.³⁴

6- بَابُ إِخْبَارِ الرَّجُلِ أَخَاهُ بِحُبِّهِ

Chapter 6 – The man informing his brother of his love (for him)

1. عِدَّةٌ مِنْ أَصْحَابِنَا، عَنْ أَحْمَدَ بْنِ مُحَمَّدَ بْنِ خَالِدٍ، عَنْ أَبِيهِ، عَنْ مُحَمَّدَ بْنِ عِمْرٍ، عَنْ أَبِيهِ، عَنْ نَصْرِ بْنِ قَابُوسٍ، قَالَ: قَالَ لِي أَبُو عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ: «إِذَا أَحْبَبْتَ أَحَدًا مِنْ إِخْوَانِكَ، فَأَعْلِمَهُ ذَلِكَ؛ فَإِنَّ إِبْرَاهِيمَ عَلَيْهِ السَّلَامُ، قَالَ: (رَبِّ أَرِنِي كَيْفَ تُحْيِي الْمَوْتَى قَالَ أَوَلَمْ تُؤْمِنْ قَالَ بَلَى وَلَكِنْ لِيَطْمَئِنَّ قَلْبِي)».

A number of our companions, from Ahmad Bin Muhammad Bin Khalid, from his father, from Muhammad Bin Umar Bin Azina, from his father, from Nasr Bin Qabous who said,

‘Abu Abdullah^{asws} said to me: ‘Whenever you love anyone from your brethren, so let him know of that, for Ibrahim^{as} said: ‘[2: 260] And when Ibrahim said: Lord! Show me how You Revive the dead. He said: Or you do not believe? He said: Yes, but to reassure my heart’.³⁵

2. أَحْمَدُ بْنُ مُحَمَّدَ بْنِ خَالِدٍ؛ وَمُحَمَّدُ بْنُ يَحْيَى، عَنْ أَحْمَدَ بْنِ مُحَمَّدَ بْنِ عِيسَى جَمِيعًا، عَنْ عَلِيِّ بْنِ الْحَكَمِ، عَنْ هِشَامِ بْنِ سَالِمٍ، عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ، قَالَ: «إِذَا أَحْبَبْتَ رَجُلًا فَأَخْبِرْهُ بِذَلِكَ؛ فَإِنَّهُ أَثْبَتُ لِلْمُودَّةِ بَيْنَكُمَا».

Ahmad Bin Muhammad Bin Khalid, and Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, altogether from Ali Bin Al Hakam, from Hisham Bin Sali,

(It has been narrated) from Abu Abdullah^{asws} having said: ‘Whenever you love a man, so inform him of that, for it would be an affirmation for the cordiality between the two of you’.³⁶

7- بَابُ التَّسْلِيمِ

Chapter 7 – The Greeting

1. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنِ النَّوْفَلِيِّ، عَنِ السَّكُونِيِّ، عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ، قَالَ: «قَالَ رَسُولُ اللَّهِ ﷺ: السَّلَامُ تَطَوُّعٌ، وَالرَّدُّ فَرِيضَةٌ».

Ali Bin Ibrahim, from his father, from Al Nowfaly, from Al Sakuny,

(It has been narrated) from Abu Abdullah^{asws} having said: ‘Rasool-Allah^{saww} said: ‘(Initiating) the greeting (السَّلَامُ) is voluntary, and the responding is an Obligation’.³⁷

فَمَنْ بَدَأَ بِالْكَلَامِ قَبْلَ السَّلَامِ، فَلَا تُجِيبُوهُ».

And by this chain, ‘He^{asws} said: ‘The one who begins the speech before the greeting (السَّلَامُ), so do not answer him’.

And he^{asws} said: ‘Initiate with the greeting (السَّلامُ) before the speech. So the one who begins with the speech before the greeting (السَّلامُ), so do not answer him’.³⁸

3. وَبِهَذَا الْإِسْنَادِ، قَالَ: « قَالَ رَسُولُ اللَّهِ ﷺ: أَوْلَى النَّاسِ بِاللَّهِ وَبِرَسُولِهِ مَنْ بَدَأَ بِالسَّلَامِ ». »

And by this chain,

‘He^{asws} said: ‘Rasool-Allah^{saww} said: ‘The closest of the people with Allah^{azwj} and with His^{azwj} Rasool^{saww} is the one who initiates the greeting (السَّلامُ)’.³⁹

4. عِدَّةٌ مِنْ أَصْحَابِنَا، عَنْ سَهْلِ بْنِ زِيَادٍ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي نَجْرَانَ، عَنْ عَاصِمِ بْنِ حُمَيْدٍ، عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ: عَنْ أَبِي جَعْفَرٍ عَلَيْهِ السَّلَامُ، قَالَ: « كَانَ سَلَمَانُ — رَحِمَهُ اللَّهُ — يَقُولُ: أَفْشُوا سَلَامَ اللَّهِ؛ فَإِنَّ سَلَامَ اللَّهِ لَا يَنَالُ الظَّالِمِينَ ». »

A number of our companions, from Sahl Bin Ziyad, from Abdul Rahman Bin abu Najran, from Aasim Bin Humeyd, from Muhammad Bin Muslim, (It has been narrated) from Abu Ja’far^{asws} having said: ‘It was so that Salmanas was saying: ‘Offer the Greeting (السَّلامُ) of Allah^{azwj} openly, as for the Greeting (السَّلامُ) of Allah^{azwj} cannot be attained by the unjust’.⁴⁰

5. عِدَّةٌ مِنْ أَصْحَابِنَا، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ، عَنْ ابْنِ فَضَّالٍ، عَنْ ثَعْلَبَةَ بْنِ مَيْمُونٍ، عَنْ مُحَمَّدِ بْنِ قَيْسٍ: عَنْ أَبِي جَعْفَرٍ عَلَيْهِ السَّلَامُ، قَالَ: « إِنَّ اللَّهَ — عَزَّ وَجَلَّ — يُحِبُّ إِفْشَاءَ السَّلَامِ ». »

A number of our companions, from Ahmad Bin Muhammad, from Ibn Fazzal, from Sa’alba Bin Maymoun, from Muhammad Bin Qays, (It has been narrated) from Abu Ja’far^{asws} having said: ‘Allah^{azwj} Mighty and Majestic Loves the greeting (السَّلامُ)’ offered openly (loudly).⁴¹

6. عَنْهُ، عَنْ ابْنِ فَضَّالٍ، عَنْ مُعَاوِيَةَ بْنِ وَهَبٍ: عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ، قَالَ: « إِنَّ اللَّهَ — عَزَّ وَجَلَّ — قَالَ: الْبَخِيلُ مَنْ يَخْلُ بِالسَّلَامِ ». »

From him, from Ibn Fazzal, from Muawiya Bin Wahab,

(It has been narrated) from Abu Abdullah^{asws} having said: ‘Allah^{azwj} Mighty and Majestic Said: “The stingy one, is the one who is stingy with the greeting (السَّلامُ)’.⁴²

7. عِدَّةٌ مِنْ أَصْحَابِنَا، عَنْ سَهْلِ بْنِ زِيَادٍ، عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ الْأَشْعَرِيِّ، عَنْ ابْنِ الْقَدَّاحِ: عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ، قَالَ: « إِذَا سَلَّمَ أَحَدُكُمْ فَلْيَجْهَرْ بِسَلَامِهِ، لَا يَقُولُ: سَلَّمْتُ فَلَمْ يَرُدُّوا ». »

عَلَيَّ، وَلَعَلَّهُ يَكُونُ قَدْ سَلَّمَ وَلَمْ يَسْمِعْهُمْ، فَإِذَا رَدَّ أَحَدُكُمْ فَلْيَجْهَرْ بِرَدِّهِ، وَلَا يَقُولِ الْمُسْلِمُ: سَلَّمْتُ فَلَمْ يَرُدُّوا عَلَيَّ». ثُمَّ قَالَ: «كَانَ عَلِيٌّ عَلَيْهِ السَّلَامُ يَقُولُ: لَا تَغْضَبُوا، وَلَا تُغْضِبُوا، أَفْشُوا السَّلَامَ، وَأَطِيبُوا الْكَلَامَ، وَصَلُّوا بِاللَّيْلِ وَالنَّاسُ نِيَامٌ، تَدْخُلُوا الْجَنَّةَ بِسَلَامٍ» ثُمَّ تَلَا عَلَيْهِ السَّلَامُ قَوْلَ اللَّهِ عَزَّ وَجَلَّ: (السَّلَامُ الْمُؤْمِنُ الْمُهَيِّمُ).

A number of our companions, from Sahl Bin Ziyad, from Ja'far Bin Muhammad Al Ashary, from Ibn Al Qaddah,

(It has been narrated) from Abu Abdullah^{asws} having said: 'Whenever one of you greets (السَّلَامُ), so let him be loud with his greeting. He should not be saying, 'I greeted but he did not respond to me', and perhaps he may have greeted and he did not hear it. So whenever one of you responds, so let him be loud with his response, and the one greeting one should not be saying, 'I greeted, but he did not respond to me'.

Then he^{asws} said: 'It was so that Ali^{asws} was saying: 'Neither get angry nor anger (others). Openly offer the greetings (loudly) and be nice with your speech, and pray Salāt at nights while the people are sleeping, you would be entering the Paradise in safety'.

Then he^{asws} recited the Words of Allah^{azwj} Mighty and Majestic [59: 23] the Giver of peace, the Granter of security, Guardian over all'.⁴³

8. مُحَمَّدُ بْنُ يَحْيَى، عَنْ أَحْمَدَ بْنِ مُحَمَّدَ بْنِ عِيسَى، عَنْ ابْنِ مَحْبُوبٍ، عَنْ عَبْدِ اللَّهِ بْنِ سِنَانٍ، عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ، قَالَ: «الْبَادِي بِالسَّلَامِ أَوْلَى بِاللَّهِ وَبِرَسُولِهِ».

Muhammad Bin Yahya, from Ahmad Bin Isa, from Ibn Mahboub, from Abdullah Bin Sinan,

(It has been narrated) from Abu Abdullah^{asws} having said: 'The initiator with the greeting (السَّلَامُ) is the closest of the people with Allah^{azwj} and His^{azwj} Rasool^{saww}'.⁴⁴

9. عِدَّةٌ مِنْ أَصْحَابِنَا، عَنْ أَحْمَدَ بْنِ مُحَمَّدَ بْنِ خَالِدٍ، عَنْ عَلِيِّ بْنِ الْحَكَمِ، عَنْ أَبَانَ، عَنْ الْحَسَنِ بْنِ الْمُنْذَرِ، قَالَ: سَمِعْتُ أَبَا عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ يَقُولُ: «مَنْ قَالَ: السَّلَامُ عَلَيْكُمْ، فَهِيَ عَشْرُ حَسَنَاتٍ؛ وَمَنْ قَالَ: سَلَامٌ عَلَيْكُمْ وَرَحْمَةُ اللَّهِ، فَهِيَ عَشْرُونَ حَسَنَةً؛ وَمَنْ قَالَ: سَلَامٌ عَلَيْكُمْ وَرَحْمَةُ اللَّهِ وَبَرَكَاتُهُ، فَهِيَ ثَلَاثُونَ حَسَنَةً».

A number of our companions, from Ahmad Bin Muhammad Bin Khalid, from Ali Bin Al Hakam, from Aban, from Al Hassan Bin Al Munzir who said,

'I heard Abu Abdullah^{asws} saying: 'The one who says 'The greetings be upon you' (السَّلَامُ عَلَيْكُمْ), so it would be ten good deeds, and the one who says, 'The greetings be upon you and the Mercy of Allah^{azwj}' (سَلَامٌ عَلَيْكُمْ وَرَحْمَةُ اللَّهِ), so it is twenty good deeds, and the one who says, 'The greetings

be upon you, and the Mercy of Allah^{azwj}, and His^{azwj} Blessings' (سَلَامٌ عَلَيْكُمْ) (وَرَحْمَةُ اللَّهِ وَبَرَكَاتُهُ), so it is thirty good deeds'.⁴⁵

10. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ صَالِحِ بْنِ السَّنْدِيِّ، عَنْ جَعْفَرِ بْنِ بِشِيرٍ، عَنْ مَنْصُورِ بْنِ حَازِمٍ: عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ، قَالَ: «ثَلَاثَةٌ تَرُدُّ عَلَيْهِمْ رَدَّ الْجَمَاعَةِ وَإِنْ كَانَ وَاحِدًا: عِنْدَ الْعُطَاسِ، يُقَالُ: «يَرْحَمُكُمُ اللَّهُ» وَإِنْ لَمْ يَكُنْ مَعَهُ غَيْرُهُ؛ وَالرَّجُلُ يَسْلَمُ عَلَى الرَّجُلِ، فَيَقُولُ: «السَّلَامُ عَلَيْكُمْ»؛ وَالرَّجُلُ يَدْعُو لِلرَّجُلِ، فَيَقُولُ: «عَافَاكُمُ اللَّهُ» وَإِنْ كَانَ وَاحِدًا؛ فَإِنَّ مَعَهُ غَيْرَهُ».

Ali Bin Ibrahim, from his father, from Salih Bin Al Sindiy, from Ja'far Bin Bashir, from Mansour Bin Hazim,

(It has been narrated) from Abu Abdullah^{asws} having said: 'Three would be responded upon by the plural response, and even though it may be one (person only) – during the sneeze it is said, 'May Allah^{azwj} have Mercy on you all', and even if there does not happen to be someone else with him; and the man greets upon the man, so he is saying, 'The greetings be upon you all', and the man supplicating for the man, so he is saying, 'May Allah^{azwj} Grant good health to you all', and even if he is alone; for there are others (Angels) with him'.⁴⁶

11. مُحَمَّدُ بْنُ يَحْيَى، عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ رَفَعَهُ، قَالَ: كَانَ أَبُو عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ يَقُولُ: «ثَلَاثَةٌ لَا يُسَلِّمُونَ: الْمَاشِي مَعَ الْجَنَازَةِ، وَالْمَاشِي إِلَى الْجُمُعَةِ، وَفِي بَيْتِ الْحَمَامِ».

Muhammad Bin Yahya, from Muhammad Bin Al Husayn, raising it, said, 'It was so that Abu Abdullah^{asws} was saying: 'Three (persons) would not be greeting (السَّلَامُ) – the walker along with the funeral, and the walker to the

Friday Salāt, and in the bath house'.⁴⁷

12. عِدَّةٌ مِنْ أَصْحَابِنَا، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ، عَنْ عُثْمَانَ بْنِ عِيسَى، عَنْ هَارُونَ بْنِ خَارِجَةَ: عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ، قَالَ: «مَنْ التَّوَضَّعَ أَنْ تُسَلِّمَ عَلَى مَنْ لَقِيتَ».

A number of our companions, from Ahmad Bin Muhammad, from Usman Bin Isa, from Haroun Bin Kharija,

(It has been narrated) from Abu Abdullah^{asws} having said: '(It is) from the reverence that you greet (السَّلَامُ) upon the one you meet'.⁴⁸

13. أَحْمَدُ بْنُ مُحَمَّدٍ، عَنْ ابْنِ مَحْبُوبٍ، عَنْ جَمِيلٍ، عَنْ أَبِي عُبَيْدَةَ الْحَدَّاءِ: عَنْ أَبِي جَعْفَرٍ عَلَيْهِ السَّلَامُ، قَالَ: «مَرَّ أَمِيرُ الْمُؤْمِنِينَ عَلَيْهِ السَّلَامُ بِقَوْمٍ، فَسَلَّمَ عَلَيْهِمْ، فَقَالُوا: عَلَيْكَ السَّلَامُ وَرَحْمَةُ اللَّهِ وَبَرَكَاتُهُ وَمَغْفِرَتُهُ وَرِضْوَانُهُ، فَقَالَ لَهُمْ أَمِيرُ الْمُؤْمِنِينَ عَلَيْهِ السَّلَامُ: لَا تُجَاوِزُوا بَنًا مِثْلَ مَا قَالَتِ الْمَلَائِكَةُ لَأَبِينَا إِبْرَاهِيمَ عَلَيْهِ السَّلَامُ، إِنَّمَا قَالُوا: رَحْمَةُ اللَّهِ وَبَرَكَاتُهُ عَلَيْكُمْ أَهْلَ الْبَيْتِ».

Ahmad Bin Muhammad, from Ibn Mahboub, from Jameel, from Abu Ubeyda Al Haza'a,

(It has been narrated) from Abu Ja'far^{asws} having said: 'Amir Al-Momineen Ali^{asws} passed by a group of people, so he^{asws} greeted (السَّلَامُ) upon them. So they said, 'Upon you^{asws} be the greetings, and Mercy of Allah^{azwj}, and His^{azwj} Blessings, and His^{azwj} Pleasure'. So Amir Al-Momineen^{asws} said to them: 'Do not say to us^{asws} more than what the Angels said to our^{asws} father^{as} Ibrahim^{as}. But rather, they said, 'Mercy of Allah^{azwj} and His^{azwj} Blessings be upon you^{as}, the People of the Household'.⁴⁹

14. مُحَمَّدُ بْنُ يَحْيَى، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ، عَنْ ابْنِ مَحْبُوبٍ، عَنْ عَلِيِّ بْنِ رَبَّابٍ، عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ، قَالَ: «إِنَّ مِنْ تَمَامِ التَّحِيَّةِ لِلْمُقِيمِ الْمُصَافِحَةَ، وَتَمَامِ التَّسْلِيمِ عَلَى الْمُسَافِرِ الْمُعَانَقَةُ».

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Ibn Mahboub, from Ali Bin Raib,

(It has been narrated) from Abu Abdullah^{asws} having said: 'From the complete welcome for the staying one (not travelling), is the handshake, and the complete greeting (السَّلَامُ) upon the traveller is the hugging'.⁵⁰

15. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنْ النَّوْفَلِيِّ، عَنْ السَّكُونِيِّ: عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ، قَالَ: «قَالَ أَمِيرُ الْمُؤْمِنِينَ عَلَيْهِ السَّلَامُ: يُكْرَهُ لِلرَّجُلِ أَنْ يَقُولَ: حَيَّاكَ اللَّهُ، ثُمَّ يَسْكُتَ حَتَّى يَتْبَعَهَا بِالسَّلَامِ».

Ali Bin Ibrahim, from his father, from Al Nowfaly, from Al Sakuny,

(It has been narrated) from Abu Abdullah^{asws} having said: 'Amir Al-Momineen^{asws} disliked it for the man that he should be saying, 'May Allah^{azwj} Keep you alive', then he is silent, without offering the greetings of peace'.⁵¹

8- بَابُ مَنْ يَجِبُ أَنْ يَدَّ بِالسَّلَامِ

Chapter 8 – The one on whom it is Obligatory that he begins with the greeting (السَّلَامُ)

1. مُحَمَّدُ بْنُ يَحْيَى، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ، عَنْ الْحُسَيْنِ بْنِ سَعِيدٍ، عَنْ النَّضْرِ بْنِ سُوَيْدٍ، عَنْ الْقَاسِمِ بْنِ سُلَيْمَانَ، عَنْ جَرَّاحِ الْمَدَائِنِيِّ: عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ، قَالَ: «يُسَلِّمُ الصَّغِيرُ عَلَى الْكَبِيرِ، وَالْمَارُّ عَلَى الْقَاعِدِ، وَالْقَلِيلُ عَلَى الْكَثِيرِ».

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Al Husayn Bin Saeed, from Al Nazar Bin Suweyd, from Al Qasim Bin Suleyman, from Jarrah Al Madainy,

(It has been narrated) from Abu Abdullah^{asws} having said: 'The younger one should offer the greet (السَّلَامُ) upon the older, and the passer-by upon the seated one, and the few upon the more'.⁵²

2. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ صَالِحِ بْنِ السَّنْدِيِّ، عَنْ جَعْفَرِ بْنِ بَشِيرٍ، عَنْ عَنَبَسَةَ بْنِ مُصْعَبٍ: عَنْ أَبِي عَبْدِ اللَّهِ عليه السلام، قَالَ: «الْقَلِيلُ يَبْدُوْنَ الْكَثِيرَ بِالسَّلَامِ، وَالرَّاكِبُ يَبْدُو الْمَاشِيَّ، وَأَصْحَابُ الْبِغَالِ يَبْدُوْنَ أَصْحَابَ الْحَمِيرِ، وَأَصْحَابُ الْخَيْلِ يَبْدُوْنَ أَصْحَابَ الْبِغَالِ».

Ali Bin Ibrahim, from Salih Bin Al Sindy, from Ja'far Bin Bashir, from Anbasa Bin Mus'ab,

(It has been narrated) from Abu Abdullah^{asws} having said: 'The few would be initiating the more with the greeting (السَّلَامُ), and the rider would initiate the walker, and the owner (rider) of the mules would initiate the owner (rider) of the donkeys, and the owner (rider) of the cavalry horse would be initiating the owner (rider) of the mules'.⁵³

3. عِدَّةٌ مِنْ أَصْحَابِنَا، عَنْ سَهْلِ بْنِ زِيَادٍ، عَنْ عَلِيِّ بْنِ أَصْبَاطٍ، عَنْ ابْنِ بُكَيْرٍ، عَنْ بَعْضِ أَصْحَابِهِ: عَنْ أَبِي عَبْدِ اللَّهِ عليه السلام، قَالَ: سَمِعْتُهُ يَقُولُ: «يُسَلِّمُ الرَّاَكِبُ عَلَى الْمَاشِي، وَالْمَاشِي عَلَى الْقَاعِدِ، وَإِذَا لَقِيتَ جَمَاعَةً جَمَاعَةً، سَلِّمِ الْاَقْلُ عَلَى الْاَكْثَرِ، وَإِذَا لَقِيَ وَاحِدٌ جَمَاعَةً، سَلِّمِ الْوَاحِدُ عَلَى الْجَمَاعَةِ».

A number of our companions, from Sahl Bin Ziyad, from Ali Bin Asbaat, from Ibn Bukeyr, from one of his companions,

(It has been narrated) from Abu Abdullah^{asws}, said, 'I heard him^{asws} saying: 'The rider should greet (السَّلَامُ) upon the walker, and the walker upon the seated one; and whenever a group meets a group, the few should greet upon the more; and when one (person) meets a group, the one should greet upon the group'.⁵⁴

4. سَهْلُ بْنُ زِيَادٍ، عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ الْأَشْعَرِيِّ، عَنْ ابْنِ الْقَدَّاحِ: عَنْ أَبِي عَبْدِ اللَّهِ عليه السلام، قَالَ: «يُسَلِّمُ الرَّاَكِبُ عَلَى الْمَاشِي، وَالْقَائِمُ عَلَى الْقَاعِدِ».

Sahl Bin Ziyad, from Ja'far Bin Muhammad Al Ashary, from Ibn Al Qaddah,

(It has been narrated) from Abu Abdullah^{asws} having said: 'The rider should greet the walker, and the standing one upon the seated one'.⁵⁵

5. مُحَمَّدُ بْنُ يَحْيَى، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ، عَنْ عُمَرَ بْنِ عَبْدِ الْعَزِيزِ، عَنْ جَمِيلٍ: عَنْ أَبِي عَبْدِ اللَّهِ عليه السلام، قَالَ: «إِذَا كَانَ قَوْمٌ فِي مَجْلِسٍ، ثُمَّ سَبَقَ قَوْمٌ فَدَخَلُوا، فَعَلَى الدَّاخِلِ آخِرًا إِذَا دَخَلَ أَنْ يُسَلِّمَ عَلَيْهِمْ».

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Umar Bin Abdul Aziz, from Jameel,

(It has been narrated) from Abu Abdullah^{asws} having said: 'When a group enters into a gathering, then (another) group proceeds and enters, so it is upon the ones entering later, when they do enter, that they should greet (السَّلَامُ) upon them (the first one)'.⁵⁶

9- بَابُ إِذَا سَلَّمَ وَاحِدٌ مِنَ الْجَمَاعَةِ أَجْزَأَهُمْ، وَإِذَا رَدَّ وَاحِدٌ مِنَ الْجَمَاعَةِ أَجْزَأَ عَنْهُمْ

Chapter 9 – When one from a group greets, it would suffice for (all) of them, and if one of the group responds, it would suffice for (all) of them

1. عِدَّةٌ مِنْ أَصْحَابِنَا، عَنْ سَهْلِ بْنِ زِيَادٍ، عَنْ عَلِيِّ بْنِ أَصْبَاطٍ، عَنْ ابْنِ بُكَيْرٍ، عَنْ بَعْضِ أَصْحَابِهِ: عَنْ أَبِي عَبْدِ اللَّهِ عليه السلام، قَالَ: « إِذَا مَرَّتِ الْجَمَاعَةُ بِقَوْمٍ أَجْزَأَهُمْ أَنْ يُسَلِّمَ وَاحِدٌ مِنْهُمْ ؛ وَإِذَا سَلَّمَ عَلَى الْقَوْمِ وَهُمْ جَمَاعَةٌ، أَجْزَأَهُمْ أَنْ يَرُدَّ وَاحِدٌ مِنْهُمْ ».

A number of our companions, from Sahl Bin Ziyad, from Ali Bin Asbaat, from Ibn Bukeyr, from one of his companions,

(It has been narrated) from Abu Abdullah^{asws} having said: ‘Whenever a group passes by a group of people, it would suffice for them if one of them was to greet (السَّلَامُ); and when a group is greeted upon, and they are a group, it would suffice them if one of them was to respond’.⁵⁷

2. مُحَمَّدٌ بْنُ يَحْيَى، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ، عَنْ ابْنِ مَجْبُوبٍ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ الْحَجَّاجِ، قَالَ: إِذَا سَلَّمَ الرَّجُلُ مِنَ الْجَمَاعَةِ، أَجْزَأَ عَنْهُمْ.

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Ibn Mahboub, from Abdul Rahman Bin Al Hajjaj,

‘He^{asws} said: ‘When the man from a group greets (السَّلَامُ), it would suffice (all of) them’.⁵⁸

3. مُحَمَّدٌ بْنُ يَحْيَى، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ، عَنْ مُحَمَّدِ بْنِ يَحْيَى، عَنْ غِيَاثِ بْنِ إِبْرَاهِيمَ: عَنْ أَبِي عَبْدِ اللَّهِ عليه السلام، قَالَ: « إِذَا سَلَّمَ مِنَ الْقَوْمِ وَاحِدٌ، أَجْزَأَ عَنْهُمْ ؛ وَإِذَا رَدَّ وَاحِدٌ، أَجْزَأَ عَنْهُمْ ».

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Muhammad Bin yahya, from Gias Bin Ibrahim,

(It has been narrated) from Abu Abdullah^{asws} having said: ‘When one from a group greets (السَّلَامُ), it would suffice from (all of) them, and when one responds, it would suffice from (all of) them’.⁵⁹

10- بَابُ التَّسْلِيمِ عَلَى النِّسَاءِ

Chapter 10 – The greeting upon the women

1. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنْ حَمَّادِ بْنِ عِيسَى، عَنْ رَبِيعِ بْنِ عَبْدِ اللَّهِ: عَنْ أَبِي عَبْدِ اللَّهِ عليه السلام، قَالَ: « كَانَ رَسُولُ اللَّهِ ﷺ يُسَلِّمُ عَلَى النِّسَاءِ، وَيَرُدُّنَ عَلَيْهِ السَّلَامَ، وَكَانَ أَمِيرُ الْمُؤْمِنِينَ عليه السلام يُسَلِّمُ عَلَى النِّسَاءِ، وَكَانَ يَكْرَهُ أَنْ يُسَلِّمَ عَلَى الشَّابَّةِ مِنْهُنَّ، وَيَقُولُ: أَتَخَوَّفُ أَنْ يُعْجِنِي صَوْتُهَا، فَيَدْخُلَ عَلَيَّ أَكْثَرُ مِمَّا أَطْلُبُ مِنَ الْأَجْرِ ».

Ali Bin Ibrahim, from his father, from Hammad Bin Isa, from Rabi'e Bin Abdullah,

(It has been narrated) from Abu Abdullah^{asws} having said: 'It was so that Rasool-Allah^{saww} would greet (السَّلَامُ) upon the women and they were returning the greeting upon him^{saww}; and it was so that Amir Al Momineen^{asws} would greet (السَّلَامُ) upon the women, and he^{asws} used to dislike greeting (السَّلَامُ) upon the young ones from them, and he^{asws} was saying (it is so that): 'One should be afraid that her voice might astound him, so what would enter upon him would be more than what he is seeking from the Recompense'.⁶⁰

11- بَابُ التَّسْلِيمِ عَلَى أَهْلِ الْمَلِكِ

Chapter 11 – The greeting (السَّلَامُ) upon the people of the (other) Religions

1. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنْ ابْنِ أَبِي عُمَيْرٍ، عَنْ ابْنِ أُذَيْنَةَ، عَنْ زُرَّارَةَ، عَنْ أَبِي جَعْفَرٍ عَلَيْهِ السَّلَامُ، قَالَ: « دَخَلَ يَهُودِيٌّ عَلَى رَسُولِ اللَّهِ ﷺ وَعَائِشَةُ عِنْدَهُ، فَقَالَ: السَّامُ عَلَيْكُمْ، فَقَالَ رَسُولُ اللَّهِ ﷺ عَلَيْكُمْ، ثُمَّ دَخَلَ آخَرُ، فَقَالَ مِثْلَ ذَلِكَ، فَرَدَّ عَلَيْهِ كَمَا رَدَّ عَلَى صَاحِبِهِ، ثُمَّ دَخَلَ آخَرُ، فَقَالَ مِثْلَ ذَلِكَ، فَرَدَّ رَسُولُ اللَّهِ ﷺ كَمَا رَدَّ عَلَى صَاحِبِيهِ، فَغَضِبَتْ عَائِشَةُ، فَقَالَتْ: عَلَيْكُمْ السَّامُ وَالْغَضَبُ وَاللَّعْنَةُ يَا مَعْشَرَ الْيَهُودِ، يَا إِخْوَةَ الْقُرْدَةِ وَالْخَنَازِيرِ، فَقَالَ لَهَا رَسُولُ اللَّهِ ﷺ: يَا عَائِشَةُ، إِنَّ الْفُحْشَ لَوْ كَانَ مِثْلًا، لَكَانَ مِثَالَ سُوءٍ، إِنَّ الرِّفْقَ لَمْ يَوْضَعْ عَلَى شَيْءٍ قَطُّ إِلَّا زَانَهُ، وَلَمْ يَرْفَعْ عَنْهُ قَطُّ إِلَّا شَانَهُ، قَالَتْ: يَا رَسُولَ اللَّهِ، أَمَا سَمِعْتَ إِلَى قَوْلِهِمْ: السَّامُ عَلَيْكُمْ؟ فَقَالَ: بَلَى، أَمَا سَمِعْتَ مَا رَدَدْتَ عَلَيْهِمْ، قُلْتُ: عَلَيْهِمْ؟ فَإِذَا سَلَّمَ عَلَيْهِمْ مُسْلِمٌ، فَقُولُوا: سَلَامٌ عَلَيْكُمْ، وَإِذَا سَلَّمَ عَلَيْكُمْ كَافِرٌ، فَقُولُوا: عَلَيْكَ ».

Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from IbnAzina, from Zurara,

(It has been narrated) from Abu Ja'far^{asws} having said: 'A Jew came over to Rasool-Allah^{saww}, and Ayesha was in his^{saww} presence. So he said, 'Al-Saam Alaykum!' (The poison be upon you). So Rasool-Allah^{saww} said: 'Upon you (as well)'. Then another (Jew) came over and said similar to that. So he^{saww} replied to him just as he^{saww} has replied upon his companion. Then another came over, and he said similar to that'. So Rasool-Allah^{saww} replied just as he^{saww} had replied upon his two companions.

So Ayesha got angered and she said, 'And upon you be the posion, and the Wrath, and the Curse, O community of the Jews, O brethren of the monkeys and the pigs!'. So Rasool-Allah^{saww} said to her: 'O Ayesha! If there was a resemblance of the obscenity, it would have been an evil resemblance. The

kindness is not placed upon anything at all except that it would adorn it, and it would not be raised from it at all except that it would dishonour it’.

She said, ‘O Rasool-Allah^{saww}! Did you^{saww} not listen to their speech, ‘The poison be upon you!’? So he^{saww} said: ‘Yes, I^{saww} did. But, did you not listen to what I^{saww} replied upon them? I^{saww} said: ‘Upon you (as well)’. So, whenever a Muslim greets upon you, so be saying, ‘Salaam Alaykum’, and when a disbeliever greets upon you, so be saying, ‘Alayka’ (the same Upon you)’.⁶¹

2. مُحَمَّدُ بْنُ يَحْيَى، عَنْ أَحْمَدَ بْنِ مُحَمَّدَ بْنِ عِيسَى، عَنْ مُحَمَّدَ بْنِ يَحْيَى، عَنْ غِيَاثِ بْنِ إِبْرَاهِيمَ: عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ، قَالَ: « قَالَ أَمِيرُ الْمُؤْمِنِينَ عَلَيْهِ السَّلَامُ: لَا تَبْدُؤُوا أَهْلَ الْكِتَابِ بِالتَّسْلِيمِ، وَإِذَا سَلَّمُوا عَلَيْكُمْ فَقُولُوا: وَعَلَيْكُمْ ».

Muhammad Bin Yahya, from Ahmad Bin Muhammd Bin Isa, from Muhammad Bin Yahya, from Giyas Bin Ibrahim,

(It has been narrated) from Abu Abdullah^{asws} having said: ‘Amir Al-Momineen^{asws} said: ‘Do not initiate the People of the Book (Jews and Christians) with the greeting (السَّلَامُ); and when they greet upon you, so (you should) be saying, ‘Wa Alaykum’ (And upon you)’.⁶²

3. عِدَّةٌ مِنْ أَصْحَابِنَا، عَنْ أَحْمَدَ بْنِ مُحَمَّدَ بْنِ خَالِدٍ، عَنْ عَثْمَانَ بْنِ عِيسَى، عَنْ سَمَاعَةَ، قَالَ: سَأَلْتُ أَبَا عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ عَنْ الْيَهُودِيِّ وَالنَّصْرَانِيِّ إِذَا سَلَّمُوا عَلَى الرَّجُلِ وَهُوَ جَالِسٌ، كَيْفَ يَنْبَغِي أَنْ يَرُدَّ عَلَيْهِمْ؟ فَقَالَ: « يَقُولُ: عَلَيْكُمْ ».

A number of our companions, from Ahmad Bin Muhammad Bin Khalid, from usman Bin Isa, from Sama’at who said,

‘I asked Abu Abdullah^{asws} about the Jews and the Christians, and the Polytheists, when they greet upon the man while he is seated, how it is befitting that he replies upon them?’ So he^{asws} said: ‘He should be saying, ‘Alaykum’ (Upon you)’.⁶³

4. مُحَمَّدُ بْنُ يَحْيَى، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ، عَنْ ابْنِ فَضَّالٍ، عَنْ ابْنِ بُكَيْرٍ، عَنْ بَرِيدِ بْنِ مُعَاوِيَةَ، عَنْ مُحَمَّدَ بْنِ مُسْلِمٍ: عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ، قَالَ: « إِذَا سَلَّمَ عَلَيْكَ الْيَهُودِيُّ وَالنَّصْرَانِيُّ وَالْمُشْرِكُ، فَقُلْ: عَلَيْكَ ».

Muhammad Bin yahya, from Ahmad Bin Muhammad, from Ibn Fazzal, from Ibn Bukeyr, from Bureyd Bin Muawiya, from Muhammad Bin Muslim,

(It has been narrated) from Abu Abdullah^{asws} having said: ‘Whenever the Jew and the Christian, and the Polytheist greets upon you, so say, ‘Alayk’ (Upon you)’.⁶⁴

5. أَبُو عَلِيٍّ الْأَشْعَرِيُّ، عَنْ مُحَمَّدَ بْنِ سَالِمٍ، عَنْ أَحْمَدَ بْنِ النَّضْرِ، عَنْ عَمْرِو بْنِ شَمْرِ، عَنْ جَابِرٍ: عَنْ أَبِي جَعْفَرٍ عَلَيْهِ السَّلَامُ، قَالَ: « أَقْبَلَ أَبُو جَهْلٍ بْنُ هِشَامٍ وَمَعَهُ قَوْمٌ مِنْ قُرَيْشٍ، فَدَخَلُوا عَلَى أَبِي طَالِبٍ، فَقَالُوا: إِنَّ ابْنَ أَخِيكَ قَدْ آذَانَا وَأَذَى آلِهَتِنَا، فَادَعُوهُ وَمَرُّهُ، فَلْيَكْفُ عَنْ آلِهَتِنَا، وَنَكْفُ عَنْ إِلَهِهِ ».

قَالَ: «فَبَعَثَ أَبُو طَالِبٍ إِلَى رَسُولِ اللَّهِ ﷺ، فَدَعَاهُ، فَلَمَّا دَخَلَ النَّبِيُّ ﷺ لَمْ يَرِ فِي الْبَيْتِ إِلَّا مُشْرِكًا، فَقَالَ: السَّلَامُ عَلَى مَنْ أَتَيْعَ الْهُدَى، ثُمَّ جَلَسَ، فَخَبَّرَهُ أَبُو طَالِبٍ بِمَا جَاؤُوا لَهُ، فَقَالَ: أَوْ هَلْ لَهُمْ فِي كَلِمَةٍ خَيْرٌ لَهُمْ مِنْ هَذَا، يَسُودُونَ بِهَا الْعَرَبَ وَيَطْؤُونَ أَعْنَاقَهُمْ؟ فَقَالَ أَبُو جَهْلٍ: نَعَمْ، وَمَا هَذِهِ الْكَلِمَةُ؟ فَقَالَ: تَقُولُونَ: لَا إِلَهَ إِلَّا اللَّهُ.»

قَالَ: «فَوَضَعُوا أَصَابِعَهُمْ فِي آذَانِهِمْ، وَخَرَجُوا هُرَابًا وَهُمْ يَقُولُونَ: (مَا سَمِعْنَا بِهَذَا فِي الْمِلَّةِ الْآخِرَةِ إِنْ هَذَا إِلَّا اخْتِلَافٌ) فَانْزَلَ اللَّهُ تَعَالَى فِي قَوْلِهِمْ: (ص وَالْقُرْآنِ ذِي الذِّكْرِ) إِلَى قَوْلِهِ (إِلَّا اخْتِلَافٌ)».

Abu Ali Al Ashary, from Muhammad Bin Salim, from Ahmad Bin Muhammad Bin Abu Nasr, from Amro Bin Shimr, from Jabir,

(It has been narrated) from Abu Ja'far^{asws} having said: 'Abu Jahl Bin Hisham, and with him were a group from Qureysh, came over to Abu Talib^{as}, and they said, 'The son^{saww} of your^{as} brotheras has harmed us and harmed our gods, therefore instruct him^{as} to restrain from our gods, and we would restrain from his^{saww} God^{azwj}'. So Abu Talib^{as} sent a message to Rasool-Allah^{saww}, to call him^{saww} over.

So when the Prophet^{saww} came over, he^{saww} did not see in the room except for the Polytheists. So he^{saww} said: 'Greetings be upon the one who follows the Guidance!'. Then he^{saww} was seated. So Abu Talib^{as} informed him^{saww} with what (proposal) they had come over with to him^{as}. So he^{saww} said: 'Or shall I^{saww} give a solution for them in a statement (There is no god except Allah^{azwj}), which is good for them, by which they would be prevailing upon the Arabs and treading on their necks?'

So Abu Jahl said, 'Yes, and what is this statement?' So he^{saww} said: 'You should be saying, 'There is no god except Allah^{azwj}'».

He^{asws} said: 'So they placed their fingers in their ears and went out fleeing, and they were saying, 'We were not made to hear this in the former nations. This is nothing except for a fabrication'. So Allah^{azwj} the Exalted Revealed regarding their words [38: 1] Saad. I Swear by the Quran, full of Remembrance – up to His^{azwj} Words [38: 7] this is nothing but a fabrication'.⁶⁵

6. مُحَمَّدُ بْنُ يَحْيَى، عَنْ عَبْدِ اللَّهِ بْنِ مُحَمَّدٍ، عَنْ عَلِيِّ بْنِ الْحَكَمِ، عَنْ أَبَانَ بْنِ عُمَانَ، عَنْ زُرَّارَةَ: عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ، قَالَ: «تَقُولُ فِي الرَّدِّ عَلَى الْيَهُودِيِّ وَالنَّصْرَانِيِّ: سَلَامٌ.»

Muhammad Bin Yahya, from Abdullah Bin Muhammad, from Ali Bin Al Hakam, from Aban Bin usman, from Zurara,

(It has been narrated) from Abu Abdullah^{asws} having said: 'You should be saying in reply upon the (greeting of the) Jew and the Christian, (السَّلَامُ)'.⁶⁶

7. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنْ ابْنِ أَبِي عُمَيْرٍ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ الْحَجَّاجِ، قَالَ: قُلْتُ لِأَبِي الْحَسَنِ مُوسَى عَلَيْهِ السَّلَامُ: أَرَأَيْتَ إِنْ احْتَجْتُ إِلَى مُتَطَبِّبٍ وَهُوَ نَصْرَانِيٌّ أَنْ أُسَلِّمَ عَلَيْهِ وَادْعُو لَهُ؟

قَالَ: «نَعَمْ، لَا يَنْفَعُهُ دَعَاؤُكَ».

Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Abdul Rahman Bin Al Hajaj who said,

'I said to Abu Al-Hassan Musa^{asws}, 'What is your^{asws} view, if I was needy to a physician and he was a Christian, should I greet upon him and supplicate for him?' He^{asws} said: 'Yes, (but) your supplication will not benefit him'.⁶⁷

8. مُحَمَّدُ بْنُ يَحْيَى، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ عَيْسَى، عَنْ ابْنِ مَحْبُوبٍ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ الْحَجَّاجِ، قَالَ: قُلْتُ لِأَبِي الْحَسَنِ عَلَيْهِ السَّلَامُ: أَرَأَيْتَ إِنْ احْتَجْتُ إِلَى الطَّبِيبِ وَهُوَ نَصْرَانِيٌّ أَنْ أُسَلِّمَ عَلَيْهِ وَادْعُو لَهُ؟

قَالَ: «نَعَمْ، إِنَّهُ لَا يَنْفَعُهُ دَعَاؤُكَ».

Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Ibn Mahboub, from Abdul Rahman Bin Al Hajaj who said,

'I said to Abu Al-Hassan Musa^{asws}, 'What is your^{asws} view if I was needy to the physician and he was a Christian, should I greet (السَّلَامُ) upon him and supplicate for him?' He^{asws} said: 'Yes, (but) your supplication will not benefit him'.⁶⁸

9. عِدَّةٌ مِنْ أَصْحَابِنَا، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ خَالِدٍ، عَنْ مُحَمَّدٍ بْنِ عَيْسَى بْنِ عُبَيْدٍ، عَنْ مُحَمَّدٍ بْنِ عَرَفَةَ، عَنْ أَبِي الْحَسَنِ الرُّضَا عَلَيْهِ السَّلَامُ، قَالَ: «قِيلَ لِأَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ: كَيْفَ ادْعُو لِلْيَهُودِيِّ وَالنَّصْرَانِيِّ؟ قَالَ: تَقُولُ لَهُ: بَارَكَ اللَّهُ لَكَ فِي دُنْيَاكَ».

A number of our companions, from Ahmad Bin Muhammad Bin Khalid, from Muhammad Bin Isa Bin Ubeyd, from Muhammad Bin Arafa,

(It has been narrated) from Abu Al-Hassan Al-Reza^{asws} having said: 'It was said to Abu Abdullah^{asws}, 'How should I supplicate for the Jew and the Christian?' He^{asws} said: 'You should be saying to him, 'May Allah^{azwj} Bless you in the world''.⁶⁹

10. حُمَيْدُ بْنُ زِيَادٍ، عَنْ الْحَسَنِ بْنِ مُحَمَّدٍ، عَنْ وَهَيْبِ بْنِ حَفْصٍ، عَنْ أَبِي بَصِيرٍ، عَنْ أَحَدِهِمَا عَلَيْهِ السَّلَامُ فِي مُصَافَحَةِ الْمُسْلِمِ الْيَهُودِيِّ وَالنَّصْرَانِيِّ، قَالَ: «مِنْ وَرَاءِ الثَّوبِ، فَإِنْ صَافَحَكَ يَدَهُ فَاغْسِلْ يَدَكَ».

Humeyd Bin Ziyad, from Al Hassan Bin Muhammad, from Wuheyb Bin Hafs, from Abu Baseer,

(It has been narrated) from one of the two (5th or 6th Imam^{asws} regarding the handshake of the Muslim for the Jew and the Christian. He^{asws} said: 'From behind a (piece of) cloth. So if he was to shake your hand, so wash your hand'.⁷⁰

11. أَبُو عَلِيٍّ الْأَشْعَرِيُّ، عَنْ الْحَسَنِ بْنِ عَلِيٍّ الْكُوفِيِّ، عَنْ عَبَّاسِ بْنِ عَامِرٍ، عَنْ عَلِيٍّ بْنِ مَعْمَرٍ، عَنْ خَالِدِ الْقَلَانَسِيِّ، قَالَ: قُلْتُ لِأَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ: أَلْقَى الدِّمِّيَّ، فَيُصَافِحُنِي؟ قَالَ: «أَمْسَحْهَا بِالتُّرَابِ وَبِالْحَائِطِ» قُلْتُ: فَالْأَصْبَ؟ قَالَ: «اغْسِلْهَا».

Abu Ali Al Ashary, from Al Hassan Bin Ali Al Kufy, from Abbas Bin Aamir, from Ali Bin Ma'mar, from Khalid Al Qalanasy who said,

'I said to Abu Abdullah^{asws}, 'I met the Zimmy (Christian or Jew under the responsibility of the Islamic government), so he shook my hand'. He^{asws} said: 'Wipe it with the dust and with the wall'. I said, 'So (what about) the Nasibi (Hostile one)?' Wash it'.⁷¹

12. أَبُو عَلِيٍّ الْأَشْعَرِيُّ، عَنْ مُحَمَّدِ بْنِ عَبْدِ الْجَبَّارِ، عَنْ صَفْوَانَ، عَنْ الْعَلَاءِ بْنِ رَزِينَ، عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ: عَنْ أَبِي جَعْفَرٍ عَلَيْهِ السَّلَامُ فِي رَجُلٍ صَافَحَ رَجُلًا مَجُوسِيًّا؟ قَالَ: «يَغْسِلُ يَدَهُ، وَلَا يَتَوَضَّأُ».

Abu Ali Al Ashary, from Muhammad Bin Abdul Jabbar, from Safwan, from Al A'ala Bin Razeyn, from Muhammad Bin Muslim,

(It has been narrated) from Abu Ja'far^{asws} regarding a man who shook the hand of a Majusi (Magian) man. He^{asws} said: 'He should wash his hand and he does not have to perform ablution'.⁷²

12 - بَابُ مُكَاتَبَةِ أَهْلِ الذِّمَّةِ

Chapter 12 – Contracts of the people under the responsibility (Ahl Al-Zimma)

1. أَحْمَدُ بْنُ مُحَمَّدٍ الْكُوفِيُّ، عَنْ عَلِيٍّ بْنِ الْحَسَنِ بْنِ عَلِيٍّ، عَنْ عَلِيٍّ بْنِ أَصْبَاطٍ، عَنْ عَمِّهِ يَعْقُوبَ بْنِ سَالِمٍ، عَنْ أَبِي بَصِيرٍ، قَالَ: سَأَلَ أَبُو عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ عَنْ الرَّجُلِ يَكُونُ لَهُ الْحَاجَةُ إِلَى الْمَجُوسِيِّ، أَوْ إِلَى الْيَهُودِيِّ، أَوْ إِلَى النَّصْرَانِيِّ، أَوْ أَنْ يَكُونَ عَامِلًا، أَوْ دَهْقَانًا مِنْ عِظَمَاءِ أَهْلِ أَرْضِهِ، فَيَكْتُبُ إِلَيْهِ الرَّجُلُ فِي الْحَاجَةِ الْعَظِيمَةِ، أَيْدًا بِالْعِلْجِ، وَيُسَلِّمُ عَلَيْهِ فِي كِتَابِهِ، وَإِنَّمَا يَصْنَعُ ذَلِكَ لِكَيْ تَقْضَى حَاجَتُهُ؟

قَالَ: «أَمَّا أَنْ تَبْدَأَ بِهِ، فَلَا، وَلَكِنْ تُسَلِّمُ عَلَيْهِ فِي كِتَابِكَ؛ فَإِنَّ رَسُولَ اللَّهِ ﷺ قَدْ كَانَ يَكْتُبُ إِلَى كِسْرَى وَقَيْصَرَ».

Ahmad Bin Muhammad Al Kufy, from Ali Bin Al Hassan Bin Ali, from Ali Bin Asbaat, from his uncle Yaqoub Bin Salim, from Abu Baseer who said,

'Abu Abdullah^{asws} was asked about the man who happened to have the need for him to the Magian, or to the Jew, or to the Christian, or if he happens to be an office bearer or a manager of the great people of his land. So the man has to write to him regarding the need. Should he begin by his request and greet upon him in his letter, and rather he is doing that, so that perhaps he would fulfil his need?'

He^{asws} said: ‘As for beginning with it, so no, but you can greet upon him in your letter, for Rasool-Allah^{saww} had written to Chosroe (of Persia) and Caesar (of Rome)’.⁷³

2. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنْ إِسْمَاعِيلَ بْنِ مَرَّارٍ، عَنْ يُونُسَ، عَنْ عَبْدِ اللَّهِ بْنِ سِنَانٍ: عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ، عَنْ الرَّجُلِ يَكْتُبُ إِلَى رَجُلٍ مِنْ عِظَمَاءِ عُمَالِ الْمَجُوسِ، فَيَبْدَأُ بِاسْمِهِ قَبْلَ اسْمِهِ؟

فَقَالَ: « لَا بَأْسَ إِذَا فَعَلَ لِاخْتِيَارِ الْمَنْفَعَةِ ».

Ali Bin Ibrahim, from his father, from Ismail Bin marrar, from Yunus, from Abdullah Bin Sinan,

(It has been narrated) from Abu Abdullah^{asws} about the man who writes to a man from the greats ones he works for from the Magians. So he begins by his name before his own name. So he^{asws} said, ‘There is no problem when he does that to choose the benefit’.⁷⁴

13- بَابُ الْإِغْضَاءِ

Chapter 13 – The overlooking (of faults)

1. عِدَّةٌ مِنْ أَصْحَابِنَا، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ، عَنْ عَبْدِ اللَّهِ بْنِ مُحَمَّدٍ الْحَجَّالِ، عَنْ ثَعْلَبَةَ بْنِ مَيْمُونٍ، عَمَّنْ ذَكَرَهُ: عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ، قَالَ: كَانَ عِنْدَهُ قَوْمٌ يَحْدُثُهُمْ إِذْ ذَكَرَ رَجُلٌ مِنْهُمْ رَجُلًا، فَوَقَعَ فِيهِ وَشَكَاهُ، فَقَالَ لَهُ أَبُو عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ: « وَأَنْتَى لَكَ بِأَخِيكَ كُلُّهُ؟ وَآيُ الرِّجَالِ الْمُهَذَّبِ؟ ».

A number of our companions, from Ahmad Bin Muhammad, from Abdullah Bin Muhammad Al Hajjal, from Sa'alba Bin Maymoun, from the one who mentioned it,

(It has been narrated) from Abu Abdullah^{asws}, said, ‘There was a group in his^{asws} presence he^{asws} was narrating them, when a man from them mentioned a man, and he criticized him and complained of him. So Abu Abdullah^{asws} said to him: ‘And what is the matter with you with your brother, (criticizing) all of him? And which of the men is all (completely) free from faults?’.⁷⁵

2. مُحَمَّدُ بْنُ يَحْيَى، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ عَيْسَى، عَنْ عَلِيِّ بْنِ الْحَكَمِ وَمُحَمَّدِ بْنِ سِنَانٍ، عَنْ عَلِيِّ بْنِ أَبِي حَمْزَةَ، عَنْ أَبِي بَصِيرٍ، قَالَ: قَالَ أَبُو عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ: « لَا تَقْتَسِ النَّاسُ؛ فَتَبْقَى بِلَا صَدِيقٍ ».

Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Ali Bin Al Hakam and Muhammad Bin Sinan, from Ali Bin Abu Hamza, from Abu Baseer who said,

‘Abu Abdullah^{asws} said: ‘Do not investigate the people, for you would remain without a friend’.⁷⁶

14- بَابُ نَادِرٍ

Chapter 14 - Miscellaneous

1. مُحَمَّدُ بْنُ يَحْيَى، عَنْ أَحْمَدَ بْنِ مُحَمَّدَ بْنِ عِيسَى، عَنْ مُحَمَّدَ بْنِ سِنَانٍ، عَنِ الْعَلَاءِ بْنِ الْفَضِيلِ وَحَمَّادِ بْنِ عَثْمَانَ، قَالَ: سَمِعْتُ أَبَا عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ يَقُولُ: « انْظُرْ قَلْبَكَ، فَإِذَا أَنْكَرَ صَاحِبَكَ، فَإِنَّ أَحَدَكُمَا قَدْ أَحْدَثَ ».

Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Muhammad Bin Sinan, from Al A'ala Bin Al Fuzayl and Hammad Bin Isman who said,

'I heard Abu Abdullah^{asws} saying: 'Look at your heart, so when it rejects your companions, so one of you has done something wrong'.⁷⁷

2. عِدَّةٌ مِنْ أَصْحَابِنَا، عَنْ أَحْمَدَ بْنِ مُحَمَّدَ بْنِ خَالِدٍ، عَنْ إِسْمَاعِيلَ بْنِ مِهْرَانَ، عَنِ الْحَسَنِ بْنِ يُونُسَ، عَنْ زَكَرِيَّا بْنِ مُحَمَّدٍ، عَنْ صَالِحِ بْنِ الْحَكَمِ، قَالَ: سَمِعْتُ رَجُلًا يَسْأَلُ أَبَا عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ، فَقَالَ: الرَّجُلُ يَقُولُ: «أَوْدُكَ، فَكَيْفَ أَعْلَمُ أَنَّهُ يُوَدُّنِي؟» فَقَالَ: «امْتَحِنْ قَلْبَكَ، فَإِنْ كُنْتَ تَوَدُّهُ فَإِنَّهُ يُوَدُّكَ».

A number of our companions, from Ahmad Bin Muhammad Bin Khalid, from Ismail Bin Mihran, from Al Hassan Bin Yusuf, from Zakariyya Bin Muhammad, from Salih Bin Al Hakam who said,

'I heard a man asking Abu Abdullah^{asws} saying, 'The man is saying that he likes me, so how do I know that he does like me?' So he^{asws} said: 'Test your heart. So if there is liking him, so he likes you'.⁷⁸

3. أَبُو بَكْرٍ الْحَبَّالُ، عَنْ مُحَمَّدَ بْنِ عِيسَى الْقَطَّانِ الْمَدَائِنِيِّ، قَالَ: سَمِعْتُ أَبِي يَقُولُ: حَدَّثَنَا مَسْعُودَةُ بْنُ الْيَسَعِ، قَالَ: قُلْتُ لِأَبِي عَبْدِ اللَّهِ جَعْفَرِ بْنِ مُحَمَّدٍ عَلَيْهِ السَّلَامُ: إِنِّي وَاللَّهِ لَأُحِبُّكَ، فَاطْرُقَ، ثُمَّ رَفَعَ رَأْسَهُ، فَقَالَ: «صَدَقْتَ يَا أَبَا بَشِيرٍ، سَلْ قَلْبَكَ عَمَّا لَكَ فِي قَلْبِي مِنْ حُبِّكَ، فَقَدْ أَعْلَمَنِي قَلْبِي عَمَّا لِي فِي قَلْبِكَ».

Abu Bakr Al Habbal, from Muhammad Bin Isa, Al Qattan Al Madainy who said,

'I heard my father saying, 'Mas'ada Bin Al Yas'a narrated to us saying, 'I said to Abu Abdullah Ja'far^{asws} Bin Muhammad^{asws}, 'By Allah^{azwj}, I love you^{asws}!'. So he^{asws} bowed, then raised his^{asws} head, so he^{asws} said: 'O Abu Bishr! Ask your own heart about what is for you in my^{asws} heart from your love, so that my^{asws} heart would know about what is for me^{asws} in your heart'.⁷⁹

4. عِدَّةٌ مِنْ أَصْحَابِنَا، عَنْ سَهْلِ بْنِ زِيَادٍ، عَنْ عَلِيِّ بْنِ أَصْبَاطٍ، عَنِ الْحَسَنِ بْنِ الْجَهْمِ، قَالَ: قُلْتُ لِأَبِي الْحَسَنِ عَلَيْهِ السَّلَامُ: لَاتَنْسَنِي مِنَ الدُّعَاءِ، قَالَ: «وَتَعْلَمُ أَنِّي أَنْسَاكَ؟» قَالَ: «فَتَفَكَّرْتُ فِي نَفْسِي، وَقُلْتُ: هُوَ يَدْعُو لِشَيْعَتِهِ وَأَنَا مِنْ شَيْعَتِهِ، قُلْتُ: لَأُ، لَاتَنْسَانِي، قَالَ: «وَكَيْفَ عَلِمْتَ ذَلِكَ؟» قُلْتُ: إِنِّي مِنْ شَيْعَتِكَ، وَإِنَّكَ تَدْعُو لَهُمْ، فَقَالَ: «هَلْ عَلِمْتَ بِشَيْءٍ غَيْرِ هَذَا؟» قَالَ: قُلْتُ: لَأُ، قَالَ: «إِذَا أَرَدْتَ أَنْ تَعْلَمَ مَا لَكَ عِنْدِي، فَانْظُرْ إِلَى مَا لِي عِنْدَكَ».

A number of our companions, from Sahl Bin Ziyad, from Ali Bin Asbaat, from Al Hassan Bin Al Jahm who said,

‘I said to Abu Al-Hassan^{asws}, ‘Do not forget me from the supplication’. He^{asws} said: ‘And how do you know I^{asws} might forget you?’ He said, ‘So I thought within myself, and I said, ‘He^{asws} must be supplicating for his^{asws} Shias, and I am from his^{asws} Shias’. I said, ‘No, you^{asws} will not forget me’.

He^{asws} said: ‘And how do you know that?’ I said, ‘I am from your^{asws} Shias, and you^{asws} tend to supplicate for them’. So he^{asws} said: ‘Did you know with something other than this?’ I said, ‘no’. He^{asws} said: ‘Whenever you intend to know what is for you with me^{asws}, so look at what is for me^{asws} in your (hearth)’.⁸⁰

5. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنِ النَّضْرِ بْنِ سُؤَيْدٍ، عَنِ الْقَاسِمِ بْنِ سُلَيْمَانَ، عَنْ جَرَّاحِ الْمَدَائِنِيِّ: عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ، قَالَ: « أَنْظِرْ قَلْبَكَ، فَإِنْ أَنْكَرَ صَاحِبُكَ، فَاعْلَمْ أَنَّ أَحَدَكُمَا قَدْ أَحْدَثَ ». .

Ali Bin Ibrahim, from his father, from Al Zanar Bin Suweyd, from Al Qasim Bin Suleyman, from Jarrah Al Madainy,

(It has been narrated) from Abu Abdullah^{asws} having said: ‘Look at your heart, for if it rejects your companion, then know that one of you has done something wrong’.⁸¹

15- بَابُ الْعُطَاسِ وَالتَّسْمِيَةِ

Chapter 15 – The sneezing and the Naming (of Allah^{azwj})

1. مُحَمَّدُ بْنُ يَحْيَى، عَنْ أَحْمَدَ بْنِ مُحَمَّدَ بْنِ عِيسَى، عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ، عَنِ النَّضْرِ بْنِ سُؤَيْدٍ، عَنِ الْقَاسِمِ بْنِ سُلَيْمَانَ، عَنْ جَرَّاحِ الْمَدَائِنِيِّ، قَالَ: قَالَ أَبُو عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ: « لِلْمُسْلِمِ عَلَى أَخِيهِ مِنَ الْحَقِّ: أَنْ يُسَلِّمَ عَلَيْهِ إِذَا لَقِيَهُ ؛ وَيُعَوِّدُهُ إِذَا مَرَضَ ؛ وَيَنْصَحَ لَهُ إِذَا غَابَ ؛ وَيُسَمِّتُهُ إِذَا عَطَسَ يَقُولُ: الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ لِأَشْرِيكَ لَهُ، وَيَقُولَ لَهُ: يَرْحَمُكَ اللَّهُ، فَيُجِيبُهُ، يَقُولَ لَهُ: يَهْدِيكُمْ اللَّهُ وَيُصْلِحَ بِأَلْفِكُمْ ؛ وَيُجِيبُهُ إِذَا دَعَا ؛ وَيَتَّبِعُهُ إِذَا مَاتَ ». .

Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Al Husayn Bin Saeed, from Al Nazar Bin Suweyd, from Al Qasim Bin Suleyman, from Jarrah Al Madainy who said,

‘Abu Abdullah^{asws} said: ‘For the Muslim upon his brother, from the rights, is that he greets upon him when he meets him, and he consoles him when he is sick, and he advises for him when he is absent, and he should Name Allah^{azwj} when he sneezes by saying, ‘The Praise is for Allah^{azwj}, Lord^{azwj} or the worlds, there being no associate for Him^{azwj}’, and he should be saying to him, ‘May Allah^{azwj} be Merciful to You’. So he would answer him saying to him, ‘May Allah Guide you and Correct your affairs’, and he should answer him when he invites him, and should follow him (his funeral) when he dies’.⁸²

2. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنْ هَارُونَ بْنِ مُسْلِمٍ، عَنْ مَسْعَدَةَ بْنِ صَدَقَةَ: عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ، قَالَ: « قَالَ رَسُولُ اللَّهِ ﷺ: إِذَا عَطَسَ الرَّجُلُ فَسَمْتُوهُ وَلَوْ مِنْ وَرَاءِ حَزِيرَةٍ ».»

وَفِي رِوَايَةٍ أُخْرَى: « وَلَوْ مِنْ وَرَاءِ الْبَحْرِ ».»

Ali Bin Ibrahim, from his father, from Haroun Bin Muslim, from Mas'ada Bin Sadaqa,

(It has been narrated) from Abu Abdullah^{asws} having said: 'Rasool-Allah^{saww} said: 'When the man sneezes, so Name (Allah^{azwj} respond to his sneeze) for him, and even if he was behind an island'. And in another report, 'And even if he was behind the sea''⁸³

3. الْحُسَيْنُ بْنُ مُحَمَّدٍ، عَنْ مُعَلَّى بْنِ مُحَمَّدٍ، عَنْ الْحَسَنِ بْنِ عَلِيٍّ، عَنْ مِثْقَى، عَنْ إِسْحَاقَ بْنِ زَيْدٍ وَمُعَمَّرِ بْنِ أَبِي زِيَادٍ وَأَبْنِ رِثَابٍ، قَالُوا: كُنَّا جُلُوسًا عِنْدَ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ إِذَا عَطَسَ رَجُلٌ، فَمَا رَدَّ عَلَيْهِ أَحَدٌ مِنَ الْقَوْمِ شَيْئًا حَتَّى ابْتَدَأَ هُوَ، فَقَالَ: « سُبْحَانَ اللَّهِ، أَلَا سَمِعْتُمْ، إِنَّ مِنْ حَقِّ الْمُسْلِمِ عَلَى الْمُسْلِمِ: أَنْ يَعُودَهُ إِذَا اشْتَكَى، وَأَنْ يُجِيبَهُ إِذَا دَعَاهُ، وَأَنْ يَشْهَدَهُ إِذَا مَاتَ، وَأَنْ يَسْمِتَهُ إِذَا عَطَسَ ».»

Al Husayn Bin Muhammad, from Moalla Bin Muhammad, from Al Hassan Bin Ali, from Musna, from Is'haq Bin Yazeed, and Moammam Bin Abu Ziyad, and Ibn Raib who all said,

'We were seated in the presence of Abu Abdullah^{asws} when a man sneezed. So, no one from the group responded upon it with anything, until he^{asws} initiated, so he^{asws} said: 'Glory be to Allah^{azwj}! Are you not Naming (Allah^{azwj})? From a right of the Muslim upon the Muslim is that he visits him when he complains (of an illness), and that he answers him when he invites him, and he attends (his funeral) when he dies, and that he Names (Allah^{azwj}) when he sneezes'.⁸⁴

4. مُحَمَّدُ بْنُ يَحْيَى، عَنْ أَحْمَدَ بْنِ مُحَمَّدَ بْنِ عِيسَى، عَنْ صَفْوَانَ بْنِ يَحْيَى، قَالَ: كُنْتُ عِنْدَ الرِّضَا عَلَيْهِ السَّلَامُ، فَعَطَسَ، فَقُلْتُ لَهُ: صَلَّى اللَّهُ عَلَيْكَ، ثُمَّ عَطَسَ، فَقُلْتُ: صَلَّى اللَّهُ عَلَيْكَ، ثُمَّ عَطَسَ، فَقُلْتُ: صَلَّى اللَّهُ عَلَيْكَ، وَقُلْتُ لَهُ: جَعَلْتُ فِدَاكَ، إِذَا عَطَسَ مِثْلَكَ نَقُولُ لَهُ كَمَا يَقُولُ بَعْضُنَا لِبَعْضٍ: يَرْحَمُكَ اللَّهُ، أَوْ كَمَا نَقُولُ؟

قَالَ: « نَعَمْ، أَلَيْسَ تَقُولُ: صَلَّى اللَّهُ عَلَى مُحَمَّدٍ وَآلِ مُحَمَّدٍ؟ » قُلْتُ: بَلَى، قَالَ: « أَرْحَمَ مُحَمَّدًا وَآلَ مُحَمَّدٍ » قَالَ: « بَلَى وَقَدْ صَلَّى عَلَيْهِ وَرَحِمَهُ، وَإِنَّمَا صَلَوَاتُنَا عَلَيْهِ رَحْمَةٌ لَنَا وَقُرْبَةٌ ».»

Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Safwan Bin Yahya who said,

'I was in the presence of Al-Reza^{asws}, so he^{asws} sneezed. So I said to him^{asws}, 'May Allah^{azwj} Send Salawāt upon you^{asws}'. Then he^{asws} sneezed, so I said,

‘May Allah^{azwj} Send Salawāt upon you^{asws}’. Then he^{asws} sneezed, so I said, ‘May Allah^{azwj} Send Salawāt upon you^{asws}’, and I said to him^{asws}, ‘May I be sacrificed for you^{asws}! When the likes of you^{asws} sneezes, should we be saying just as we are saying for each other, ‘May Allah^{azwj} have Mercy on you’, or just as we are saying?’

He^{asws} said: ‘Yes. Are you not saying, ‘May Allah^{azwj} Send Salawāt upon Muhammad^{saww} and the Progeny^{asws} of Muhammad^{saww}?’ I said, ‘Yes’. He^{asws} said: ‘Mercy be upon Muhammad^{saww} and the Progeny^{asws} of Muhammad^{saww}. Yes, Allah^{azwj} has Sent Salawāt upon him^{saww} and been Merciful to him^{saww}, and rather, our^{asws} Salawāt upon him^{saww} is a Mercy for us^{asws}, and a (means) of nearness (to Him^{azwj})’.⁸⁵

5. عَنْهُ، عَنْ أَحْمَدَ بْنِ مُحَمَّدَ بْنِ عِيسَى، عَنْ أَحْمَدَ بْنِ مُحَمَّدَ بْنِ أَبِي نَصْرِ، قَالَ: سَمِعْتُ الرِّضَا عَلَيْهِ السَّلَامُ يَقُولُ: «التَّثَاؤُبُ مِنَ الشَّيْطَانِ، وَالْعَطْسَةُ مِنَ اللَّهِ عَزَّ وَجَلَّ».

From him, from Ahmad Bin Muhammad Bin Isa, from Ahmad Bin Muhammad Bin Abu Nasr who said,

‘I heard Al-Reza^{asws} saying: ‘The yawning is from the Satan^{la} and the sneeze is from Allah^{azwj} Mighty and Majestic’.⁸⁶

6. عَلِيُّ بْنُ مُحَمَّدٍ، عَنْ صَالِحِ بْنِ أَبِي حَمَّادٍ، قَالَ: سَأَلْتُ الْعَالِمَ عَلَيْهِ السَّلَامُ عَنِ الْعَطْسَةِ، وَمَا الْعِلَّةُ فِي الْحَمْدِ لِلَّهِ عَلَيْهَا؟ فَقَالَ: «إِنَّ لِلَّهِ نِعْمًا عَلَى عَبْدِهِ فِي صِحَّةِ بَدَنِهِ وَسَلَامَةِ جَوَارِحِهِ، وَإِنَّ الْعَبْدَ يَنْسِي ذِكْرَ اللَّهِ — عَزَّ وَجَلَّ — عَلَى ذَلِكَ، وَإِذَا نَسِيَ أَمَرَ اللَّهُ الرِّيحَ فَتَجَاوَزَ فِي بَدَنِهِ، ثُمَّ يُخْرِجُهَا مِنْ أَنْفِهِ، فَيَحْمَدُ اللَّهُ عَلَى ذَلِكَ، فَيَكُونُ حَمْدُهُ عِنْدَ ذَلِكَ شُكْرًا لِمَا نَسِيَ».

Ali bin Muhammad, from Salih Bin Abu Hammad who said,

‘I asked the knowledgeable one^{asws} about the sneezing and what is the reason in (saying), ‘The Praise is for Allah^{azwj}’, upon it. So he^{asws} said: ‘For Allah^{azwj} has Favoured upon His^{azwj} servant regarding the health in his body and safety of his body parts, and the servant tends to forget the Mention of Allah^{azwj} Mighty and Majestic upon that; and when he does forget, Allah^{azwj} Commands the wind, so it goes through his body, then exits from his nose, so he Praises Allah^{azwj} upon that, and that praise of his during that would happen to be a thankfulness to what he had forgotten’.⁸⁷

7. عِدَّةٌ مِنْ أَصْحَابِنَا، عَنْ أَحْمَدَ بْنِ مُحَمَّدَ بْنِ خَالِدٍ، عَنْ ابْنِ فَضَّالٍ، عَنْ جَعْفَرِ بْنِ مُحَمَّدَ بْنِ يُونُسَ، عَنْ دَاوُدَ بْنِ الْحَصِينِ، قَالَ: كُنَّا عِنْدَ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ، فَأَحْصَيْتُ فِي الْبَيْتِ أَرْبَعَةَ عَشَرَ رَجُلًا، فَعَطَسَ أَبُو عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ، فَمَا تَكَلَّمَ أَحَدٌ مِنَ الْقَوْمِ، فَقَالَ أَبُو عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ: «أَلَا تَسْمَعُونَ، أَلَا تَسْمَعُونَ؟ مِنْ حَقِّ الْمُؤْمِنِ عَلَى الْمُؤْمِنِ: إِذَا مَرِضَ أَنْ يَعُودَهُ، وَإِذَا مَاتَ أَنْ يَشْهَدَ جَنَازَتَهُ، وَإِذَا عَطَسَ أَنْ يُسَمِّتَهُ — أَوْ قَالَ: يُسَمِّتُهُ — وَإِذَا دَعَاهُ أَنْ يُجِيبَهُ».

A number of our companions, from Ahmad Bin Muhammad Bin Khalid, from Ibn Fazzal, from Ja'far Bin Yunus, from Dawood Bin Al Husayn who said,

'We were in the presence of Abu Abdullah^{asws}, and I counted in the room, there were fourteen men. So Abu Abdullah^{asws} sneezed, and no one from the group spoke (a word)'. So Abu Abdullah^{asws} said: 'Are you not Naming (Allah^{azwj})? Are you not Naming (Allah^{azwj})? From the rights of the Momin upon the Momin is that when he is sick, that you should visit him, and when he dies, that you should attend his funeral,

and when he sneezes, that you should Name (Allah^{azwj})'. Or he^{asws} said: 'Yushammituhu' (be glad for him)', 'And when he invites you, that you answer him'.⁸⁸

8. أَبُو عَلِيٍّ الْأَشْعَرِيُّ، عَنْ مُحَمَّدِ بْنِ سَالِمٍ، عَنْ أَحْمَدَ بْنِ النَّضْرِ، عَنْ عَمْرِو بْنِ شَمْرِ، عَنْ جَابِرٍ، قَالَ: قَالَ أَبُو جَعْفَرٍ عَلَيْهِ السَّلَامُ: «نِعْمَ الشَّيْءُ الْعَطْسَةُ، تَنْفَعُ فِي الْجَسَدِ، وَتَذَكُّرُ بِاللَّهِ عَزَّ وَجَلَّ». قُلْتُ: إِنَّ عِنْدَنَا قَوْمًا يَقُولُونَ: لَيْسَ لِرَسُولِ اللَّهِ ﷺ فِي الْعَطْسَةِ نَصِيبٌ، فَقَالَ: «إِنْ كَانُوا كَاذِبِينَ، فَلَا نَالَهُمْ شَفَاعَةُ مُحَمَّدٍ ﷺ».

Abu Ali Ashary, from Muhammad Bin Salim, from Ahmad Bin Al Nazar, from Amro Bin Shimr, from Jabir who said,

'Abu Ja'far^{asws} said: 'The sneezing is a good thing. It is beneficial for the body, and reminds you of Allah^{azwj} Mighty and Majestic'. I said, 'In our presence there is a group of people who are saying, 'There is no share for Rasool-Allah^{saww} in the sneezing'. So he^{asws} said: 'If they were lying, so may they not attain the intercession of Muhammad^{saww}'.⁸⁹

9. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنْ ابْنِ أَبِي عُمَيْرٍ، عَنْ بَعْضِ أَصْحَابِهِ، قَالَ: عَطَسَ رَجُلٌ عِنْدَ أَبِي جَعْفَرٍ عَلَيْهِ السَّلَامُ، فَقَالَ: الْحَمْدُ لِلَّهِ، فَلَمْ يَسْمَعْهُ أَبُو جَعْفَرٍ عَلَيْهِ السَّلَامُ، وَقَالَ: «نَقَصْنَا حَقًّا» ثُمَّ قَالَ: «إِذَا عَطَسَ أَحَدُكُمْ، فَلْيَقُلْ: الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ، وَصَلَّى اللَّهُ عَلَى مُحَمَّدٍ وَآهِلِ بَيْتِهِ» قَالَ: فَقَالَ الرَّجُلُ، فَسَمِعَهُ أَبُو جَعْفَرٍ عَلَيْهِ السَّلَامُ.

Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from one of his companions who said,

'A man sneezed in the presence of Abu Ja'far^{asws}, so he said, 'The Praise is for Allah^{azwj}', so Abu Ja'far^{asws} did not respond (Allah^{azwj}) and said: 'You have been deficient of our^{asws} rights'. Then he^{asws} said: 'Whenever one of you sneezes, so let him say, 'The Praise is for Allah^{azwj}, Lord^{azwj} of the worlds, and may Allah^{azwj} Send Salawāt upon Muhammad^{saww} and the Progeny^{asws} of Muhammad^{saww}, and the People^{asws} of his^{saww} Household'. So the man said it, and Abu Ja'far^{asws} responded (by Naming Allah^{azwj})'.⁹⁰

10. عَلِيُّ، عَنْ أَبِيهِ، عَنْ ابْنِ أَبِي عُمَيْرٍ، عَنْ إِسْمَاعِيلَ الْبَصْرِيِّ، عَنْ الْفَضِيلِ بْنِ يَسَارٍ، قَالَ: قُلْتُ لِأَبِي جَعْفَرٍ عَلَيْهِ السَّلَامُ: إِنَّ النَّاسَ يَكْرَهُونَ الصَّلَاةَ عَلَى مُحَمَّدٍ وَآلِهِ فِي ثَلَاثَةِ مَوَاطِنَ: عِنْدَ الْعَطْسَةِ، وَعِنْدَ الذَّبْحَةِ، وَعِنْدَ الْجَمَاعِ؟!

فَقَالَ أَبُو جَعْفَرٍ عَلَيْهِ السَّلَامُ: « مَا لَهُمْ وَيْلَهُمْ، نَافَقُوا لَعَنَهُمُ اللَّهُ ».

Ali, from his father, from Ibn Abu Umeyr, from Ismail Al Basry, from Al Fuzayl Bin Yasaar who said,

‘I said to Abu Ja’far^{asws}, ‘The people are disliking the (sending of) Salawāt upon Muhammad^{saww} and his^{azwj} Progeny^{asws} in three places – during the sneezing, and during the slaughtering, and during the copulation’. So Abu Ja’far^{asws} said: ‘What is matter with them? Woe be unto them! They have become hypocrites, may Allah^{azwj} Curse them!’.⁹¹

11. عَنْهُ، عَنْ أَبِيهِ، عَنْ ابْنِ أَبِي عُمَيْرٍ، عَنْ سَعْدِ بْنِ أَبِي خَلْفٍ، قَالَ: كَانَ أَبُو جَعْفَرٍ عَلَيْهِ السَّلَامُ إِذَا عَطَسَ، فَقِيلَ لَهُ: يَرْحَمُكَ اللَّهُ، قَالَ: « يَغْفِرُ اللَّهُ لَكُمْ وَيَرْحَمُكُمْ » وَإِذَا عَطَسَ عِنْدَهُ إِنْسَانٌ، قَالَ: « يَرْحَمُكَ اللَّهُ عَزَّ وَجَلَّ ».

From him, from his father, from Ibn Abu Umeyr, from Sa’ad Bin Abu Khalaf who said,

‘It was so that whenever Abu Ja’far^{asws} sneezed, so it was said to him^{asws}, ‘May Allah^{azwj} have Mercy on you^{asws}’. He^{asws} would say: ‘May Allah^{azwj} Forgive you and have Mercy on you’. And whenever a person sneezed in his^{asws} presence, he^{asws} would say: ‘May Allah^{azwj} Mighty and Majestic have Mercy on you’.⁹²

12. عَلِيٌّ، عَنْ أَبِيهِ، عَنِ النَّوْفَلِيِّ أَوْ غَيْرِهِ، عَنِ السَّكُونِيِّ: عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ، قَالَ: « عَطَسَ غُلَامٌ لَمْ يَلْغِ الْحَلَمَ عِنْدَ النَّبِيِّ ﷺ، فَقَالَ: الْحَمْدُ لِلَّهِ، فَقَالَ لَهُ النَّبِيُّ ﷺ: بَارَكَ اللَّهُ فِيكَ ».

From him, from his father, from Al Nowfaly, or someone else, from Al Sakuny,

(It has been narrated) from Abu Abdullah^{asws} having said: ‘A boy who had yet to reach puberty, sneezed in the presence of the Prophet^{saww}, and he said, ‘The Praise is for Allah^{azwj}’. So the Prophet^{saww} said to him: ‘May Allah^{azwj} Place Blessings in you’.⁹³

13. مُحَمَّدُ بْنُ يَحْيَى، عَنْ عَبْدِ اللَّهِ بْنِ مُحَمَّدٍ، عَنْ عَلِيِّ بْنِ الْحَكَمِ، عَنْ أَبَانَ بْنِ عَشْمَانَ، عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ: عَنْ أَبِي جَعْفَرٍ عَلَيْهِ السَّلَامُ، قَالَ: « إِذَا عَطَسَ الرَّجُلُ، فَلْيَقُلْ: الْحَمْدُ لِلَّهِ لَأَشْرِيكَ لَهُ ؛ وَإِذَا سَمَتَ الرَّجُلُ، فَلْيَقُلْ: يَرْحَمُكَ اللَّهُ ؛ وَإِذَا رَدَدْتَ، فَلْتَقُلْ: يَغْفِرُ اللَّهُ لَكَ وَلَنَا ؛ فَإِنَّ رَسُولَ اللَّهِ ﷺ سئلَ عَنْ آيَةٍ، أَوْ شَيْءٍ فِيهِ ذِكْرُ اللَّهِ، فَقَالَ: كُلُّ مَا ذَكَرَ اللَّهُ فِيهِ فَهُوَ حَسَنٌ ».

Muhammad Bin Yahya, from Abdullah Bin Muhammad, from Ali Bin Al Hakam, from Aban Bin Usman, from Muhammad Bin Muslim,

(It has been narrated) from Abu Ja’far^{asws} having said: ‘Whenever a man sneezes, so let one say, ‘The Praise is for Allah^{azwj}, Lord^{azwj} of the worlds, there being no associate for Him^{azwj}’ and when the man Names (Allah^{azwj} in response to the sneeze), so let him say, ‘May Allah^{azwj} have Mercy on you’; and when he responds, so let him say, ‘May Allah^{azwj} Forgive you and us’,

for Rasool-Allah^{saww} was asked about a Verse or something wherein was a Mention of Allah^{azwj}. So he^{saww} said: 'Everywhere Allah^{azwj} is Mentioned therein, so it is excellent'.⁹⁴

14. مُحَمَّدُ بْنُ يَحْيَى، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ، عَنْ مُحَمَّدِ بْنِ سِنَانٍ، عَنْ الْحُسَيْنِ بْنِ نَعِيمٍ، عَنْ مِسْمَعِ بْنِ عَبْدِ الْمَلِكِ، قَالَ: عَطَسَ أَبُو عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ، فَقَالَ: «الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ» ثُمَّ جَعَلَ يُصْبِعُهُ عَلَى أَنْفِهِ، فَقَالَ: «رَغِمَ أَنْفِي لِلَّهِ رَغْمًا دَاخِرًا».

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Muhammad Bin Sinan, from Al Husayn Bin Nuaym, from Misma'a Bin Abdul Malik who said,

'Once Abu Abdullah^{asws} sneezed, so he^{asws} said: 'The Praise is for Allah^{azwj}, Lord^{azwj} of the worlds', then made his^{asws} fingers to be upon his nose, and he^{asws} said: 'I^{asws} rub my^{asws} nose for Allah^{azwj}, a humble rubbing'.⁹⁵

15. أَبُو عَلِيٍّ الْأَشْعَرِيُّ، عَنْ مُحَمَّدِ بْنِ سَالِمٍ، عَنْ أَحْمَدَ بْنِ النَّضْرِ، عَنْ مُحَمَّدِ بْنِ مَرْوَانَ رَفَعَهُ، قَالَ: قَالَ أَمِيرُ الْمُؤْمِنِينَ عَلَيْهِ السَّلَامُ: مَنْ قَالَ إِذَا عَطَسَ: الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ عَلَى كُلِّ حَالٍ، لَمْ يَجِدْ وَجَعَ الْأُذُنَيْنِ وَالْأَضْرَاسِ».

Abu Ali Al Ashary, from Muhammad Bin Salim, from Ahmad Bin Al Nazar, from Muhammad Bin Marwan, raising it, said,

'Amir Al-Momineen^{asws} said: 'The one who says when he sneezes, 'The Praise is for Allah^{azwj}, Lord^{azwj} of the worlds, upon every state', would not find pain of the ears and the teeth, (ever)'.⁹⁶

16. مُحَمَّدُ بْنُ يَحْيَى، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ أَوْ غَيْرِهِ، عَنْ ابْنِ فَضَّالٍ، عَنْ بَعْضِ أَصْحَابِهِ: عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ، قَالَ فِي وَجَعِ الْأَضْرَاسِ وَوَجَعِ الْأَذَانِ: «إِذَا سَمِعْتُمْ مَنْ يَعْطَسُ، فَابْدُؤُوهُ بِالْحَمْدِ».

Muhammad Bin Yahya, from Ahmad Bin Muhammad, or someone else, from Ibn Fazzal, from one of his companions,

(It has been narrated) from Abu Abdullah^{asws} having said regarding pain of the teeth and pain of the ears: 'Whenever he Names (Allah^{azwj}), the one who sneezes, so he should begin with the Praise (Al-Hamd)'.⁹⁷

17. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ صَالِحِ بْنِ السَّنْدِيِّ، عَنْ جَعْفَرِ بْنِ بِشِيرٍ، عَنْ عَثْمَانَ، عَنْ أَبِي أُسَامَةَ، قَالَ: قَالَ أَبُو عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ: «مَنْ سَمِعَ عَطَسَةً فَحَمْدَ اللَّهِ عَزَّ وَجَلَّ، وَصَلَّى عَلَى النَّبِيِّ ﷺ وَأَهْلِ بَيْتِهِ، لَمْ يَشْتَكَ عَيْنُهُ وَلَا ضَرْسَهُ» ثُمَّ قَالَ: «إِنْ سَمِعْتَهَا فَقُلْهَا وَإِنْ كَانَ بَيْنَكَ وَبَيْنَهُ الْبَحْرُ».

Ali Bin Ibrahim, from his father, from Salih Bin Al Sindy, from Ja'far Bin Bashir, from Usman, from Abu Asama who said,

'Abu Abdullah^{asws} said: 'The one who Names (Allah^{azwj} in response) to a sneeze, so he should Praise Allah^{azwj} Mighty and Majestic and send Salawat upon the Prophet^{saww} and the People^{asws} of his^{saww} Household, he would not be complaining of his eyes, nor his teeth (pain)'.⁹⁸

Then he^{asws} said: 'If you hear it (the sneeze), so say it (the Naming of Allah^{azwj}), and even if there is the ocean in between you and him'.⁹⁸

18. أَبُو عَلِيٍّ الْأَشْعَرِيُّ، عَنْ بَعْضِ أَصْحَابِهِ، عَنْ ابْنِ أَبِي نَجْرَانَ، عَنْ بَعْضِ أَصْحَابِنَا: عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ، قَالَ: عَطَسَ رَجُلٌ نَصْرَانِيٌّ عِنْدَ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ، فَقَالَ لَهُ الْقَوْمُ: هَذَاكَ اللَّهُ، فَقَالَ أَبُو عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ: «يَرْحَمُكَ اللَّهُ» فَقَالُوا لَهُ: إِنَّهُ نَصْرَانِيٌّ؟ فَقَالَ: «لَا يَهْدِيهِ اللَّهُ حَتَّى يَرْحَمَهُ».

Abu Ali Al Ashary, from one of his companions, from Ibn Abu Najran, from one of our companions,

(It has been narrated) from Abu Abdullah^{asws} having said: 'A Christian man sneezed in the presence of Abu Abdullah^{asws}. So the people said to him, 'May Allah^{azwj} Guide you'. So Abu Abdullah^{asws} said: 'You should be saying, 'May Allah^{azwj} have Mercy on you''. So they said to him^{asws}, 'He is a Christian'. So he^{asws} said: 'Allah^{azwj} will not Guide him until He^{azwj} has Mercy on him'.⁹⁹

19. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ هَارُونَ بْنِ مُسْلِمٍ، عَنْ مَسْعَدَةَ بْنِ صَدَقَةَ: عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ، قَالَ: «قَالَ رَسُولُ اللَّهِ ﷺ: إِذَا عَطَسَ الْمَرْءُ الْمُسْلِمُ، ثُمَّ سَكَتَ لَعَلَّةَ تَكُونُ بِهِ، قَالَتِ الْمَلَائِكَةُ عَنْهُ: الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ، فَإِنْ قَالَ: الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ، قَالَتِ الْمَلَائِكَةُ: يَغْفِرُ اللَّهُ لَكَ».

قَالَ: «وَقَالَ رَسُولُ اللَّهِ ﷺ: الْعُطَاسُ لِلْمَرِيضِ دَلِيلُ الْعَافِيَةِ وَرَاحَةُ اللَّبَدَنِ».

Ali Bin Ibrahim, from Haroun Bin Muslim, from Mas'ada Bin Sadawa,

(It has been narrated) from Abu Abdullah^{asws} having said: 'Rasool-Allah^{saww} said: 'When the Muslim man sneezes, then is silent due to an illness which happens to be with him, the Angels say on his behalf: 'The Praise is for Allah^{azwj}, Lord^{azwj} of the worlds'. So if he does say, 'The Praise is for Allah^{azwj}, Lord^{azwj} of the worlds', then Angels would say: 'May Allah^{azwj} Forgive (your sins) for you''.

He^{asws} said: 'Rasool-Allah^{saww} said: 'A sneeze of the sick one is evidence of the well-being and the rest for the body'.¹⁰⁰

20. مُحَمَّدُ بْنُ يَحْيَى، عَنْ مُحَمَّدِ بْنِ مُوسَى، عَنْ يَعْقُوبَ بْنِ يَزِيدَ، عَنْ عُمَانَ بْنِ عَيْسَى، عَنْ عَبْدِ الصَّمَدِ بْنِ بَشِيرٍ، عَنْ حَذِيفَةَ بْنِ مَنْصُورٍ، قَالَ: قَالَ: «الْعُطَاسُ يَنْفَعُ فِي الْبَدَنِ كُلِّهِ مَا لَمْ يَزِدْ عَلَى الثَّلَاثِ، فَإِذَا زَادَ عَلَى الثَّلَاثِ فَهُوَ دَاءٌ وَسَقَمٌ».

Muhammad Bin Yahya, from Muhammad Bin Musa, from Yaqoub Bi Yazeed, from Usman Bin Isa, from Abdul Samad Bin Bashir, from Huzeyfa Bin Mansour,

(It has been narrated) from Abu Abdullah^{asws} having said: 'A sneeze is beneficial in the body, all of it, for as long as it does not increase upon the three (sneezes). So when it does exceed upon the three, so it is an illness and a disease'.¹⁰¹

21. أَحْمَدُ بْنُ مُحَمَّدٍ الْكُوفِيُّ، عَنْ عَلِيِّ بْنِ الْحَسَنِ، عَنْ عَلِيِّ بْنِ أَصْبَاطٍ، عَنْ عَمِّهِ يَعْقُوبَ بْنِ سَالِمٍ، عَنْ أَبِي بَكْرٍ الْحَضْرَمِيِّ، قَالَ: سَأَلْتُ أَبَا عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ عَنْ قَوْلِ اللَّهِ عَزَّ وَجَلَّ: (إِنَّ أَنْكَرَ الْأَصْوَاتِ لَصَوْتُ الْحَمِيرِ) قَالَ: «الْعَطْسَةُ الْقَبِيحَةُ».

Ahmad Bin Muhammad Al Kufy, from Ali Bin Al Hassan, from Ali Bin Asbaat, from his uncle Yaqoub Bin Salim, from Abu Bakr Al Hazramy who said,

‘I asked Abu Abdullah^{asws} about the Words of Allah^{azwj} Mighty and Majestic [31: 19] surely the most hateful of voices is the voice of the donkeys. He^{asws} said: ‘The ugly sneezing’.¹⁰²

22. مُحَمَّدٌ بْنُ يَحْيَى، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ، عَنِ الْقَاسِمِ بْنِ يَحْيَى، عَنْ جَدِّهِ الْحَسَنِ بْنِ رَاشِدٍ: عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ، قَالَ: «مَنْ عَطَسَ، ثُمَّ وَضَعَ يَدَهُ عَلَى قَصْبَةِ أَنْفِهِ، ثُمَّ قَالَ: الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ، الْحَمْدُ لِلَّهِ كَثِيرًا كَمَا هُوَ أَهْلُهُ، وَصَلَّى اللَّهُ عَلَى مُحَمَّدٍ النَّبِيِّ وَآلِهِ وَسَلَّمَ، خَرَجَ مِنْ مَنْخَرِهِ الْإِسْرَاطِيرُ أَصْغَرُ مِنَ الْجَرَادِ، وَأَكْبَرُ مِنَ الذُّبَابِ حَتَّى يَسِيرَ تَحْتَ الْعَرْشِ، يَسْتَغْفِرُ اللَّهُ لَهُ إِلَى يَوْمِ الْقِيَامَةِ».

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Al Qasim Bin Yahya, from his grandfather Al Hassan Bin Rashid,

(It has been narrated) from Abu Abdullah^{asws} having said: ‘The one who sneezes, then places his hand upon a nostril of his nose, then says, ‘The Praise is for Allah^{azwj}, Lord^{azwj} of the worlds, abundant Praise just as He^{azwj} is Rightful of it, and Salawāt of Allah^{azwj} be upon Muhammad^{saww} the Prophet^{saww} and his^{saww} Progeny^{asws}, and greetings’, there would come out from his left nostril, a bird smaller than the locust,

and larger than the fly, until it travels to be beneath the Throne, seeking Forgiveness of Allah^{azwj} for him up to the Day of Judgment’.¹⁰³

23. مُحَمَّدٌ بْنُ يَحْيَى، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ، عَنْ بَعْضِ أَصْحَابِهِ رَوَاهُ، عَنْ رَجُلٍ مِنَ الْعَمَاءِ، قَالَ: كُنْتُ أُجَالِسُ أَبَا عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ، فَلَا وَاللَّهِ، مَا رَأَيْتُ مُجْلِسًا أَنْبَلَ مِنْ مَجَالِسِهِ، قَالَ: فَقَالَ لِي ذَاتَ يَوْمٍ: «مِنْ أَيْنَ تَخْرُجُ الْعَطْسَةُ؟» فَقُلْتُ: مِنَ الْأَنْفِ، فَقَالَ لِي: «أَصَبْتَ الْخَطَأَ».

فَقُلْتُ: جَعَلْتُ فِدَاكَ، مِنْ أَيْنَ تَخْرُجُ؟

فَقَالَ: «مِنْ جَمِيعِ الْبَدَنِ، كَمَا أَنَّ النَّطْفَةَ تَخْرُجُ مِنْ جَمِيعِ الْبَدَنِ، وَمَخْرَجُهَا مِنَ الْإِحْلِيلِ» ثُمَّ قَالَ: «أَمَا رَأَيْتَ الْإِنْسَانَ إِذَا عَطَسَ نَفِضَ أَعْضَاؤَهُ؟ وَصَاحِبُ الْعَطْسَةِ يَأْمَنُ الْمَوْتَ سَبْعَةَ أَيَّامٍ».

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from one of his companions, reporting it from a man from the general Muslims having said,

‘I used to sit in a gathering of Abu Abdullah^{asws}, so, by Allah^{azwj}, I had not seen a gathering nobler than his^{asws} gathering. He^{asws} said to me one day,

‘From where does the sneeze come out?’ So I said, ‘From the nose’. So he^{asws} said to me: ‘You are wrong’. So I said, ‘May I be sacrificed for you^{asws}! From where does it come out?’ So he^{asws} said: ‘From the entire body, just as the sperm comes out from the entire body, and its exit is from the urethra’.

Then he^{asws} said: ‘Have you not seen the person when he sneezes, his body parts shake? And the sneezer is safe from the death for seven days’.¹⁰⁴

24. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنِ النَّوْفَلِيِّ، عَنِ السَّكُونِيِّ: عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ، قَالَ: «قَالَ رَسُولُ اللَّهِ ﷺ: تَصْدِيقُ الْحَدِيثِ عِنْدَ الْعَطَاسِ».

Ali Bin Ibrahim, from his father, from Al Nowfaly, from Al Sakuny,

(It has been narrated) from Abu Abdullah^{asws} having said: ‘Rasool-Allah^{saww} said: ‘is sneezing is a sign of the truthfulness (of a speaker)’.¹⁰⁵

25. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنِ النَّوْفَلِيِّ، عَنِ السَّكُونِيِّ: عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ، قَالَ: «قَالَ رَسُولُ اللَّهِ ﷺ: إِذَا كَانَ الرَّجُلُ يَتَحَدَّثُ بِحَدِيثٍ، فَعَطَسَ عَاطِسٌ فَهُوَ شَاهِدٌ حَقٌّ».

Ali Bin Ibrahim, from his father, from Al Nowfaly, from Al Sakuny,

(It has been narrated) from Abu Abdullah^{asws} having said: ‘Rasool-Allah^{saww} said: ‘When the man was narrating with a Hadeeth, so a sneezer sneezes, so it is a testimony of truthfulness’.¹⁰⁶

26. عِدَّةٌ مِنْ أَصْحَابِنَا، عَنْ سَهْلِ بْنِ زِيَادٍ، عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ الْأَشْعَرِيِّ، عَنْ ابْنِ الْقَدَّاحِ: عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ، قَالَ: «قَالَ رَسُولُ اللَّهِ ﷺ: تَصْدِيقُ الْحَدِيثِ عِنْدَ الْعَطَاسِ».

A number of our companions, from Sahl Bin Ziyad, from Ja’far Bin Muhammad Al Ashary, from Ibn Al Qaddah, from Ibn Abu Umeyr,

(It has been narrated) from Abu Abdullah^{asws} having said: ‘Rasool-Allah^{saww} said: ‘The sneezing is the ratification of truthfulness of a person’s words’.¹⁰⁷

27. عِدَّةٌ مِنْ أَصْحَابِنَا، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ، عَنْ مُحَسِّنِ بْنِ أَحْمَدَ، عَنْ أَبَانَ بْنِ عُثْمَانَ، عَنْ زُرَّارَةَ: عَنْ أَبِي جَعْفَرٍ عَلَيْهِ السَّلَامُ، قَالَ: «إِذَا عَطَسَ الرَّجُلُ ثَلَاثًا فَسَمِعْتَهُ، ثُمَّ أَتْرَكَهُ».

A number of our companions, from Ahmad Bin Muhammad, from Muhassin Bin Ahmad, from Aban Bin usman, from Zurara,

(It has been narrated) from Abu Ja’far^{asws} having said: ‘When a man sneezes three (times), so Name (Allah^{azwj} in response) and leave him (if he sneezes any more)’.¹⁰⁸

16 - بَابُ وَجُوبِ إِجْلَالِ ذِي الشَّيْبَةِ الْمُسْلِمِ

Chapter 16 – The Obligation of respecting the Muslim with old age

1. مُحَمَّدُ بْنُ يَحْيَى، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ ؛ وَعَلِيِّ بْنِ إِبْرَاهِيمَ، عَنْ أَبِيهِ جَمِيعًا، عَنْ ابْنِ مَحْبُوبٍ، عَنْ عَبْدِ اللَّهِ بْنِ سِنَانٍ، قَالَ: قَالَ لِي أَبُو عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ: «إِنْ مِنْ إِجْلَالِ اللَّهِ — عَزَّ وَجَلَّ — إِجْلَالُ الشَّيْخِ الْكَبِيرِ».

Muhammad Bin Yahya, from Ahmad Bin Muhammad and Ali Bin Ibrahim, from his father, altogether from Ibn Mahboub, from Abdullah Bin Sinan who said,

‘Abu Abdullah^{asws} said to me: ‘From the Respect of Allah^{azwj} Mighty and Majestic is respecting an aged old man’.¹⁰⁹

2. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنِ النَّوْفَلِيِّ، عَنِ السَّكُونِيِّ: عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ، قَالَ: «قَالَ رَسُولُ اللَّهِ ﷺ: مَنْ عَرَفَ فَضْلَ كَبِيرٍ لِسَنَةِ فَوْقَهُ، أَمَنَهُ اللَّهُ مِنْ فِرْعَ يَوْمِ الْقِيَامَةِ».

Ali Bin Ibrahim, from his father, from Al Nowfaly, from Al Sakuny,

(It has been narrated) from Abu Abdullah^{asws} having said: ‘Rasool-Allah^{saww} said: ‘The one who recognises the merit of old age, so he dignifies him, Allah^{azwj} would Secure him from the horrors of the Day of Judgment’.¹¹⁰

3. وَبِهَذَا الْإِسْنَادِ، قَالَ: «قَالَ رَسُولُ اللَّهِ ﷺ: مَنْ وَقَرَ ذَا شَيْبَةٍ فِي الْإِسْلَامِ، أَمَنَهُ اللَّهُ — عَزَّ وَجَلَّ — مِنْ فِرْعَ يَوْمِ الْقِيَامَةِ».

And by this chain,

he^{asws} said: ‘Rasool-Allah^{saww} said: ‘The one who dignifies the one with old age in Al-Islam, Allah^{azwj} Mighty and Majestic would Secure him from the horrors of the Day of Judgment’.¹¹¹

4. عِدَّةٌ مِنْ أَصْحَابِنَا، عَنْ أَحْمَدَ بْنِ مُحَمَّدَ بْنِ خَالِدٍ، عَنْ مُحَمَّدَ بْنِ عَلِيٍّ، عَنْ مُحَمَّدَ بْنِ الْفَضِيلِ، عَنْ إِسْحَاقَ بْنِ عَمَّارٍ، قَالَ: سَمِعْتُ أَبَا الْخَطَّابِ يُحَدِّثُ عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ، قَالَ: «ثَلَاثَةٌ لَا يَجْهَلُ حَقَّهُمْ إِلَّا مُنَافِقٌ مَعْرُوفٌ بِالنِّفَاقِ: ذُو الشَّيْبَةِ فِي الْإِسْلَامِ، وَحَامِلُ الْقُرْآنِ، وَالْإِمَامُ الْعَادِلُ».

A number of our companions, from Ahmad Bin Muhammad Bin Khalid, from Muhammad Bin Ali, from Muhammad Bin Al Fuzayl, from Is’haq Bin Ammar who said,

‘I heard Abu Al-Khattab narrating from Abu Abdullah^{asws} having said: ‘Three (people), none would ignore their rights except for a hypocrite well-known with the hypocrisy – one with old age in Al-Islam, and a bearer (memoriser) of the Quran, and the just Imam^{asws}’.¹¹²

5. عَنْهُ، عَنْ أَبِيهِ، عَنْ أَبِي نَهْشَلٍ، عَنْ عَبْدِ اللَّهِ بْنِ سِنَانٍ، قَالَ: قَالَ لِي أَبُو عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ: «مَنْ إِجْلَالِ اللَّهِ — عَزَّ وَجَلَّ — إِجْلَالُ الْمُؤْمِنِ ذِي الشَّيْبَةِ، وَمَنْ أَكْرَمَ مُؤْمِنًا، فَبِكْرَامَةِ اللَّهِ بَدَأَ، وَمَنْ اسْتَحْفَ بِمُؤْمِنٍ ذِي شَيْبَةٍ، أَرْسَلَ اللَّهُ إِلَيْهِ مِنْ يَسْتَحْفَ بِهِ قَبْلَ مَوْتِهِ».

From him, from his father, from Abu Nahshal, from Abdullah Bin Sinan who said,

‘Abu Abdullah^{asws} said to me: ‘From the respect of Allah^{azwj} Mighty and Majestic is respecting the Momin with old age; and the one who honours a Momin, so he has begun by honouring Allah^{azwj}, and the one takes lightly with a Momin with old age, Allah^{azwj} would Send him one who would take lightly with him before his death’.¹¹³

6. الْحُسَيْنُ بْنُ مُحَمَّدٍ، عَنْ أَحْمَدَ بْنِ إِسْحَاقَ، عَنْ سَعْدَانَ بْنِ مُسْلِمٍ، عَنْ أَبِي بَصِيرٍ وَغَيْرِهِ: عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ، قَالَ: قَالَ: «مَنْ إِجْلَالَ اللَّهَ — عَزَّ وَجَلَّ — إِجْلَالَ ذِي الشَّيْبَةِ الْمُسْلِمِ».

Al Husayn Bin Muhammad, from Ahmad Bin Is’haq, from Sa’adan Bin Muslim, from Abu Baseer, and someone else,

(It has been narrated) from Abu Abdullah^{asws} having said: ‘From the respect of Allah^{azwj} Mighty and Majestic is the respect for the Muslim with an old age’.¹¹⁴

17- بَابُ إِكْرَامِ الْكَرِيمِ

Chapter 17 – Honouring the honourable

1. عِدَّةٌ مِنْ أَصْحَابِنَا، عَنْ سَهْلِ بْنِ زِيَادٍ، عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ الْأَشْعَرِيِّ، عَنْ عَبْدِ اللَّهِ بْنِ الْقَدَّاحِ: عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ، قَالَ: «دَخَلَ رَجُلَانِ عَلَى أَمِيرِ الْمُؤْمِنِينَ عَلَيْهِ السَّلَامُ، فَالْتَمَى لِكُلِّ وَاحِدٍ مِنْهُمَا وَسَادَةٌ، فَقَعَدَ عَلَيْهِمَا أَحَدُهُمَا وَأَبَى الْآخَرُ، فَقَالَ أَمِيرُ الْمُؤْمِنِينَ عَلَيْهِ السَّلَامُ: أَقْعُدْ عَلَيْهَا؛ فَإِنَّهُ لَا يَأْتِي الْكَرَامَةَ إِلَّا حِمَارٌ». ثُمَّ قَالَ: «قَالَ رَسُولُ اللَّهِ ﷺ: إِذَا أَتَاكُمْ كَرِيمٌ قَوْمٌ فَأَكْرِمُوهُ».

A number of our companions, from Sahl Bin Ziyad, from Ja’far Bin Muhammad Al Ashary, from Abdullah Bin Al Qaddah,

(It has been narrated) from Abu Abdullah^{asws} having said: ‘Two men came over to Amir Al-Momineen^{asws}, he^{asws} placed a pillow for each one of them, and one of them sat upon it and the other one refused. So Amir Al-Momineen^{asws} said: ‘Sit upon it, for no one refuses an honouring except for a donkey’.

Then he^{asws} said: ‘Rasool-Allah^{saww} said: ‘When an honourable one of a people comes over to you, so honour him’.¹¹⁵

2. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنِ النَّوْفَلِيِّ، عَنِ السَّكُونِيِّ: عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ، قَالَ: «قَالَ رَسُولُ اللَّهِ ﷺ: إِذَا أَتَاكُمْ كَرِيمٌ قَوْمٌ فَأَكْرِمُوهُ».

Ali Bin Ibrahim, from his father, from Al Nowfaly, from Al Sakuny,

(It has been narrated) from Abu Abdullah^{asws} having said: ‘Rasool-Allah^{saww} said: ‘Whenever an honourable one of a people comes over to you, so honour him’.¹¹⁶

3. عِدَّةٌ مِنْ أَصْحَابِنَا، عَنْ أَحْمَدَ بْنِ أَبِي عَبْدِ اللَّهِ، عَنْ مُحَمَّدِ بْنِ عَيْسَى، عَنْ عَبْدِ اللَّهِ الْعَلَوِيِّ، عَنْ أَبِيهِ، عَنْ جَدِّهِ، قَالَ: قَالَ أَمِيرُ الْمُؤْمِنِينَ عَلَيْهِ السَّلَامُ: «لَمَّا قَدِمَ عَدِيُّ بْنُ حَاتِمٍ إِلَى النَّبِيِّ ﷺ أَدْخَلَهُ النَّبِيُّ ﷺ بَيْتَهُ، وَلَمْ يَكُنْ فِي الْبَيْتِ غَيْرُ خَصْفَةٍ وَوِسَادَةٍ مِنْ أَدَمٍ، فَطَرَحَهَا رَسُولُ اللَّهِ ﷺ لِعَدِيِّ بْنِ حَاتِمٍ».

A number of our companions, from Ahmad Bin Abu Abdullah, from Muhammad Bin Isa, from Abdullah Al Alawy, from his father, from his grandfather who said,

‘Amir Al-Momineen^{asws} said: ‘When Udayy Bin Hatim proceeded to the Prophet^{saww}, the Prophet^{saww} entered him into his^{saww} house, and there did not happen to be in the house apart from a sack and a pillow of animal skin. So Rasool-Allah^{saww} placed it for him’.¹¹⁷

18 - بَابُ حَقِّ الدَّاحِلِ

Chapter 18 – The right of a comer

1. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنْ النَّوْفَلِيِّ، عَنْ السَّكُونِيِّ، عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ، قَالَ: «قَالَ رَسُولُ اللَّهِ ﷺ: إِنْ مِنْ حَقِّ الدَّاحِلِ عَلَى أَهْلِ الْبَيْتِ أَنْ يَمْشُوا مَعَهُ هَيْئَةً إِذَا دَخَلَ وَإِذَا خَرَجَ».

وَقَالَ: «قَالَ رَسُولُ اللَّهِ ﷺ: إِذَا دَخَلَ أَحَدُكُمْ عَلَى أَخِيهِ الْمُسْلِمِ فِي بَيْتِهِ، فَهُوَ أَمِيرٌ عَلَيْهِ حَتَّى يَخْرُجَ»

Ali Bin Ibrahim, from his father, from Al Nowfaly, from Al Sakuny, (It has been narrated) from Abu Abdullah^{asws} having said: ‘Rasool-Allah^{saww} said: ‘From the rights of a comer upon the people of the house is that he should walk with him, welcoming him, and when he goes out’.

And he^{asws} said: ‘Rasool-Allah^{saww} said: ‘Whenever one of you enters a Muslim brother into his house, so he is the commander upon him until he goes out’.¹¹⁸

19 - بَابُ الْمَجَالِسِ بِالْأَمَانَةِ

Chapter 19 – The gatherings are with the confidentiality

1. عِدَّةٌ مِنْ أَصْحَابِنَا، عَنْ سَهْلِ بْنِ زِيَادٍ وَأَحْمَدَ بْنِ مُحَمَّدٍ جَمِيعاً، عَنْ ابْنِ مَحْبُوبٍ، عَنْ عَبْدِ اللَّهِ بْنِ سِنَانٍ، عَنْ أَبِي عَوْفٍ، عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ، قَالَ: «سَمِعْتُهُ يَقُولُ: «الْمَجَالِسُ بِالْأَمَانَةِ».

A number of our companions, from Sahl Bin Ziyad, and Ahmad Bin Muhammad, altogether from Ibn Mahboub, from Abdullah Bin Sinan, from Ibn Abu Awf,

(It has been narrated) from Abu Abdullah^{asws}, said, ‘I heard him^{asws} saying: ‘The gatherings are with the confidentiality’ (in the hands of the attendants).¹¹⁹

2. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنْ ابْنِ أَبِي عُمَيْرٍ، عَنْ حَمَّادِ بْنِ عُثْمَانَ، عَنْ زُرَّارَةَ: عَنْ أَبِي جَعْفَرٍ عَلَيْهِ السَّلَامُ، قَالَ: « قَالَ رَسُولُ اللَّهِ ﷺ: الْمَجَالِسُ بِالْأَمَانَةِ ».

Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Hammad Bin Usman, from Zurara,

(It has been narrated) from Abu Ja'far^{asws} having said: 'Rasool-Allah^{saww} said: 'The gatherings are with the confidentiality'(in the hands of the attendants).¹²⁰

3. عِدَّةٌ مِنْ أَصْحَابِنَا، عَنْ أَحْمَدَ بْنِ مُحَمَّدَ بْنِ خَالِدٍ، عَنْ عُثْمَانَ بْنِ عِيسَى، عَنْ مَنْ ذَكَرَهُ: عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ، قَالَ: « الْمَجَالِسُ بِالْأَمَانَةِ، وَلَيْسَ لِأَحَدٍ أَنْ يُحَدِّثَ بِحَدِيثٍ يَكْتُمُهُ صَاحِبُهُ إِلَّا بِإِذْنِهِ، إِلَّا أَنْ يَكُونَ فَقْهًا أَوْ ذَكَرًا لَهُ بِخَيْرٍ ».

A nuuumber of our companions, from Ahmad Bin Muhammad Bin Khalid, from Usman Bin Isa, from the one who mentioned it,

(It has been narrated) from Abu Abdullah^{asws} having said: 'The gatherings are with the confidentiality. No one must make public anything that one's companion does not want to be made public unless it with his permission, or he is trusted and does it only for his good'.¹²¹

20- بَابُ فِي الْمُنَاجَاةِ

Chapter 20 – Regarding the whispering

1. مُحَمَّدٌ بْنُ يَحْيَى، عَنْ أَحْمَدَ بْنِ مُحَمَّدَ بْنِ عِيسَى، عَنْ الْحَسَنِ بْنِ مَحْبُوبٍ، عَنْ مَالِكِ بْنِ عَطِيَّةَ، عَنْ أَبِي بَصِيرٍ: عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ، قَالَ: « إِذَا كَانَ الْقَوْمُ ثَلَاثَةً، فَلَا يَتَنَاجَى مِنْهُمْ اثْنَانِ دُونَ صَاحِبَيْهِمَا ؛ فَإِنَّ فِي ذَلِكَ مَا يَحْزَنُهُ وَيُؤْذِيهِ ».

Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Al Hassan Bin Mahboub, from Malik Bin Atiyya, from Abu Baseer,

(It has been narrated) from Abu Abdullah^{asws} having said: 'When there was a group of three, so two of them should not be whispering (to each other) because it saddens and hurts the feelings of the third'.¹²²

2. عِدَّةٌ مِنْ أَصْحَابِنَا، عَنْ أَحْمَدَ بْنِ مُحَمَّدَ أَبِي عَبْدِ اللَّهِ، عَنْ مُحَمَّدَ بْنِ عَلِيٍّ، عَنْ يُونُسَ بْنِ يَعْقُوبَ: عَنْ أَبِي الْحَسَنِ الْأَوَّلِ عَلَيْهِ السَّلَامُ، قَالَ: « إِذَا كَانَ ثَلَاثَةٌ فِي بَيْتٍ، فَلَا يَتَنَاجَى اثْنَانِ دُونَ صَاحِبَيْهِمَا ؛ فَإِنَّ ذَلِكَ مِمَّا يَغْمُهُ ».

A number of our companions, from Ahmad Bin Muhammad Abu Abdullah, from Muhammad Bin Ali, from Yunus Bin Yaqoub,

(It has been narrated) from Abu Al-Hassan^{asws} the 1st having said: 'When there were three in a room, so two of them should not whisper (to each other) because it would sadden him'.¹²³

3. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنِ النَّوْفَلِيِّ، عَنِ السَّكُونِيِّ: عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ، قَالَ: «قَالَ رَسُولُ اللَّهِ ﷺ: مَنْ عَرَضَ لِأَخِيهِ الْمُسْلِمِ الْمُتَكَلِّمِ فِي حَدِيثِهِ، فَكَأَنَّمَا حَدَشَ وَجْهَهُ».

Ali Bin Ibrahim, from his father, from Al Nowfaly, from Al Sakuny, (It has been narrated) from Abu Abdullah^{asws} having said: ‘Rasool-Allah^{saww} said: ‘The one who displays (himself as) the speaker to him Muslim brother (cutting off) his discussion, so it is as if he has scratched his face’.¹²⁴

21- بَابُ الْجُلُوسِ

Chapter 21 – The Sitting (postures)

1. عِدَّةٌ مِنْ أَصْحَابِنَا، عَنْ أَحْمَدَ بْنِ مُحَمَّدَ بْنِ خَالِدٍ، عَنِ النَّوْفَلِيِّ، عَنْ عَبْدِ الْعَظِيمِ بْنِ عَبْدِ اللَّهِ بْنِ الْحَسَنِ الْعَلَوِيِّ رَفَعَهُ، قَالَ: كَانَ النَّبِيُّ ﷺ يَجْلِسُ ثَلَاثًا: الْقُرْفَصَا وَهُوَ أَنْ يُقِيمَ سَاقِيَهُ، وَيَسْتَقْبِلُهُمَا بِيَدَيْهِ، وَيَشُدُّ يَدَهُ فِي ذِرَاعِهِ؛ وَكَانَ يَجْثُو عَلَى رُكْبَتَيْهِ؛ وَكَانَ يَثْنِي رِجْلًا وَاحِدَةً وَيَسْطُرُ عَلَيْهَا الْأُخْرَى، وَلَمْ يَرِ ﷺ مُتْرَبَعًا قَطُّ.

A number of our companions, from Ahmad Bin Muhammad Bin Khalid, from Al Nowfaly, from Abdul Azeem Bin Abdullah Bin Al Hassan Al Alawy, raising it,

‘He^{asws} said, ‘It was so that the Prophet^{saww} sat by three (postures) – the squatting, and it is that he^{saww} raised both his^{saww} legs (knees) and embraced them with his^{saww} hand, and tightened his^{saww} hands in his^{saww} arms; and he^{saww} used to bow upon his^{saww} knees, and he^{saww} would bend one leg and extend the other one upon it; and he^{saww} was not seen cross-legged at all’.¹²⁵

2. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنِ ابْنِ أَبِي عُمَيْرٍ، عَمَّنْ ذَكَرَهُ، عَنْ أَبِي حَمْرَةَ الثَّمَالِيِّ، قَالَ: رَأَيْتُ عَلِيَّ بْنَ الْحُسَيْنِ عَلَيْهِ السَّلَامُ قَاعِدًا وَاضِعًا إِحْدَى رِجْلَيْهِ عَلَى فَخْذِهِ، فَقُلْتُ: إِنَّ النَّاسَ يَكْرَهُونَ هَذِهِ الْجُلُوسَةَ وَيَقُولُونَ: إِنَّهَا جُلُوسَةُ الرَّبِّ، فَقَالَ: «إِنِّي إِنَّمَا جَلَسْتُ هَذِهِ الْجُلُوسَةَ لِلْمَلَالَةِ، وَالرَّبُّ لَا يَمَلُّ، وَلَتَأْخُذَهُ سَنَةٌ وَلَتَنُومُ».

Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from the one who mentioned it, from Abu Hamza Al Sumaly who said,

‘I saw Ali Bin Al-Husayn^{asws} seated placing one of his^{asws} legs upon his^{asws} thigh. The people used to dislike this sitting posture and they were saying, ‘It is the sitting of the Lord^{azwj}’. So he^{asws} said: ‘But rather, I^{asws} am sitting with this posture for the tiredness, and the Lord^{azwj}, He^{azwj} neither gets tired, nor does slumber seize Him^{azwj}, nor sleep’.¹²⁶

3. عَلِيُّ، عَنْ أَبِيهِ، عَنِ ابْنِ أَبِي عُمَيْرٍ، عَنْ مُحَمَّدَ بْنِ مُرَازِمٍ، عَنْ أَبِي سُلَيْمَانَ الزَّاهِدِ: عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ، قَالَ: «مَنْ رَضِيَ بِدُونِ التَّشْرِفِ مِنَ الْمَجْلِسِ، لَمْ يَزَلِ اللَّهُ — عَزَّ وَجَلَّ — وَمَلَائِكَتُهُ يَصْلُونَ عَلَيْهِ حَتَّى يَقُومَ».

Ali, from his father, from Ibn Abu Umeyr, from Muhammad Bin Murazim, from Abu Suleyman Al Zahid,

(It has been narrated) from Abu Abdullah^{asws} having said: 'The one who is contend with a seat without (seeking) a prestige from the gathering, Allah^{azwj} Mighty and Majestic, and His^{azwj} Angels would not cease to send Salawāt upon him until he arises'.¹²⁷

4. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنْ بَعْضِ أَصْحَابِهِ، عَنْ طَلْحَةَ بْنِ زَيْدٍ، عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ، قَالَ: «كَانَ رَسُولُ اللَّهِ ﷺ أَكْثَرَ مَا يَجْلِسُ تُجَاهَ الْقِبْلَةِ».

Ali Bin Ibrahim, from his father, from one of his companions, from Talha Bin Zayd,

(It has been narrated) from Abu Abdullah^{asws} having said: 'It was so that Rasool-Allah^{saww} used to mostly sit facing the Qiblah'.¹²⁸

5. أَبُو عَبْدِ اللَّهِ الْأَشْعَرِيُّ، عَنْ مُعَلَّى بْنِ مُحَمَّدٍ، عَنِ الْوَشَّاءِ، عَنْ حَمَّادِ بْنِ عَثْمَانَ، قَالَ: جَلَسَ أَبُو عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ مُتَوَرِّكًا رِجْلَهُ الْيُمْنَى عَلَى فَخْذِهِ الْيُسْرَى، فَقَالَ لَهُ رَجُلٌ: جَعَلْتَ فِدَاكَ، هَذِهِ جُلُوسَةٌ مَكْرُوهَةٌ، فَقَالَ: «لَا، إِنَّمَا هُوَ شَيْءٌ قَالَتْهُ الْيَهُودُ: لَمَّا أَنْ فَرَّغَ اللَّهُ — عَزَّ وَجَلَّ — مِنْ خَلْقِ السَّمَاوَاتِ وَالْأَرْضِ وَاسْتَوَى عَلَى الْعَرْشِ، جَلَسَ هَذِهِ الْجُلُوسَةَ لِيَسْتَرِيحَ، فَأَنْزَلَ اللَّهُ عَزَّ وَجَلَّ: (اللَّهُ لَا إِلَهَ إِلَّا هُوَ الْحَيُّ الْقَيُّومُ لَا تَأْخُذُهُ سِنَّةٌ وَلَا نَوْمٌ)» وَبَقِيَ أَبُو عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ مُتَوَرِّكًا كَمَا هُوَ.

Abu Abdullah Al Ashary, from Moalla Bin Muhammad, from Al Washa, from Hammad Bin Usman who said,

'Abu Abdullah^{asws} sat 'Mutawarrika', his^{asws} right leg being upon his^{asws} left thigh. So a man said to him^{asws}, 'This is an abhorrent sitting posture'. So he^{asws} said: 'No. But rather, it is a thing which the Jews say that when Allah^{azwj} Mighty and Majestic was free from Creating the skies and the earth and Established upon the Throne, Sat in this posture in order to rest. So Allah^{azwj} Mighty and Majestic Revealed [2: 255] Allah is He besides Whom there is no god, the Everliving, the Eternal; slumber does not seize Him nor sleep, and Abu Abdullah^{asws} remained sitting 'Mutawarrika' posture just as he^{asws} was'.¹²⁹

6. عِدَّةٌ مِنْ أَصْحَابِنَا، عَنْ أَحْمَدَ بْنِ مُحَمَّدَ بْنِ خَالِدٍ، عَنْ أَبِيهِ، عَنْ عَبْدِ اللَّهِ بْنِ الْمُغِيرَةِ، عَمَّنْ ذَكَرَهُ: عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ، قَالَ: «كَانَ رَسُولُ اللَّهِ ﷺ إِذَا دَخَلَ مَنْزِلًا، قَعَدَ فِي أَدْنَى الْمَجْلِسِ إِلَيْهِ حِينَ يَدْخُلُ».

A number of our companions, from Ahmad Bin Muhammad Bin Khalid, from his father, from Abdullah Bin Al Mugheira, from the one who mentioned it,

(It has been narrated) from Abu Abdullah^{asws} having said: 'It was so that whenever Rasool-Allah^{saww} entered a house, he^{saww} sat in the nearest place to him^{saww} where he^{saww} entered (from)'.¹³⁰

7. مُحَمَّدُ بْنُ يَحْيَى، عَنْ أَحْمَدَ بْنِ مُحَمَّدَ بْنِ عِيسَى، عَنْ مُحَمَّدِ بْنِ يَحْيَى، عَنْ طَلْحَةَ بْنِ زَيْدٍ: عَنْ أَبِي عَبْدِ اللَّهِ عليه السلام، قَالَ: « قَالَ أَمِيرُ الْمُؤْمِنِينَ عليه السلام: « سَوْقُ الْمُسْلِمِينَ كَمَسْجِدِهِمْ ؛ فَمَنْ سَبَقَ إِلَى مَكَانٍ فَهُوَ أَحَقُّ بِهِ إِلَى اللَّيْلِ » قَالَ: « وَكَانَ لَا يَأْخُذُ عَلَى بُيُوتِ السُّوقِ كِرَاءً ».

Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Muhammad Bin Yahya, from Talha Bin Zayd,

(It has been narrated) from Abu Abdullah^{asws} having said: ‘Amir Al-Momineen^{asws} said: ‘The market of the Muslims is like their Masjid. So the one who preceded to a place, so he is more rightful with it up to the night’.

He^{asws} said: ‘And it was so that he^{asws} did not used to take rent for the market rooms (stalls)’.¹³¹

8. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنِ النَّوْفَلِيِّ، عَنِ السَّكُونِيِّ: عَنْ أَبِي عَبْدِ اللَّهِ عليه السلام، قَالَ: « قَالَ رَسُولُ اللَّهِ ﷺ: يَنْبَغِي لِلْجُلُوسَاءِ فِي الصَّيْفِ أَنْ يَكُونَ بَيْنَ كُلِّ اثْنَيْنِ مِقْدَارُ عَظْمِ الذَّرَاعِ لئَلَّا يَشُقَّ بَعْضُهُمْ عَلَى بَعْضٍ فِي الْحَرِّ ».

Ali Bin Ibrahim, from his father, from Al Nowfaly, from Al Sakuny,

(It has been narrated) from Abu Abdullah^{asws} having said: ‘Rasool-Allah^{saww} said: ‘It is befitting for the sitting ones during the summer that there happens to be between every two, a measurement of an arm bone (elbow’s length), lest it be grievous from some of them upon the others in the heat’.¹³²

9. عَلِيُّ، عَنْ أَبِيهِ، عَنْ ابْنِ أَبِي عُمَيْرٍ، عَنْ حَمَّادِ بْنِ عَثْمَانَ، قَالَ: رَأَيْتُ أَبَا عَبْدِ اللَّهِ عليه السلام يَجْلِسُ فِي بَيْتِهِ عِنْدَ بَابِ بَيْتِهِ قِبَالَةَ الْكَعْبَةِ

Ali, from his father, from Ibn Abu Umeyr, from hammad Bin Usman who said,

‘I saw Abu Abdullah^{asws} sit in his^{asws} house by the door of his house, facing the Qiblah’.¹³³

22- بَابُ الْإِتِّكَاءِ وَالْإِحْتِبَاءِ

Chapter 22 – The reclining and the folded (postures)

1. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنِ النَّوْفَلِيِّ، عَنِ السَّكُونِيِّ: عَنْ أَبِي عَبْدِ اللَّهِ عليه السلام، قَالَ: « قَالَ رَسُولُ اللَّهِ ﷺ: الْإِتِّكَاءُ فِي الْمَسْجِدِ رَهْبَانِيَّةُ الْعَرَبِ، إِنَّ الْمُؤْمِنَ مَجْلِسُهُ مَسْجِدُهُ، وَصُومَعَتُهُ بَيْتُهُ ».

Ali Bin Ibrahim, from his father, from Al Nowfaly, from Al Sakuny,

(It has been narrated) from Abu Abdullah^{asws} having said: ‘Rasool-Allah^{saww} said: ‘The reclining in the Masjid is the monasticism of the Arabs. A Momin is such that his sitting is his Masjid (place of worship), and his monastery is his house’.¹³⁴

2. عَنْهُ، عَنْ أَبِيهِ، عَنِ النَّوْفَلِيِّ، عَنِ السَّكُونِيِّ: عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ، قَالَ: « قَالَ رَسُولُ اللَّهِ ﷺ: الْإِحْتِبَاءُ فِي الْمَسْجِدِ حِيطَانُ الْعَرَبِ ».

From him, from his father, from Al Nowfaly, from Al Sakuny,
(It has been narrated) from Abu Abdullah^{asws} having said: ‘Rasool-Allah^{saww} said: ‘Sitting cross-legged in the Masjid is the encirclement of the Arabs (sitting in a circle)’.¹³⁵

3. مُحَمَّدُ بْنُ إِسْمَاعِيلَ، عَنِ الْفَضْلِ بْنِ شاذَانَ ؛ وَعَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ جَمِيعاً، عَنْ ابْنِ أَبِي عَمِيرٍ، عَنْ إِبْرَاهِيمَ بْنِ عَبْدِ الْحَمِيدِ: عَنْ أَبِي الْحَسَنِ عَلَيْهِ السَّلَامُ، قَالَ: « قَالَ النَّبِيُّ ﷺ: الْإِحْتِبَاءُ حِيطَانُ الْعَرَبِ ».

Muhammad Bin Ismail, from Al Fazl Bin Shazan and Ali Bin Ibrahim, from his father, altogether from Ibn Abu Umeyr, from Ibrahim Bin Abdul Hameed,

(It has been narrated) from Abu Al Hassan^{asws} having said: ‘Rasool-Allah^{saww} said: ‘The cross-legged (posture) is an encirclement of the Arabs (sitting in a circle)’.¹³⁶

4. عِدَّةٌ مِنْ أَصْحَابِنَا، عَنْ أَحْمَدَ بْنِ مُحَمَّدَ بْنِ خَالِدٍ، عَنْ عُثْمَانَ بْنِ عِيسَى، عَنْ سَمَاعَةَ، قَالَ: سَأَلْتُ أَبَا عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ عَنِ الرَّجُلِ يَحْتَبِي بِثَوْبٍ وَاحِدٍ، فَقَالَ: « إِنْ كَانَ يَغْطِي عَوْرَتَهُ فَلَا بَأْسَ ».

A number of our companions, from Ahmad Bin Muhammad Bin Khalid, from usman Bin Isa, from Sama’at who said,

‘I asked Abu Abdullah^{asws} about the man sat cross-legged being in one (piece of) cloth. So he^{asws} said: ‘If he had covered up his private part, so there is no problem’.¹³⁷

5. عَنْهُ، عَنْ مُحَمَّدَ بْنِ عَلِيٍّ، عَنْ عَلِيِّ بْنِ أَصْبَاطٍ، عَنْ بَعْضِ أَصْحَابِنَا: عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ، قَالَ: « لَا يَجُوزُ لِلرَّجُلِ أَنْ يَحْتَبِي مُقَابِلَ الْكَعْبَةِ ».

From him, from Muhammad Bin Ali, from Ali Bin Asbaat, from one of our companions,

(It has been narrated) from Abu Abdullah^{asws} having said: ‘It is not allowed for the man that he sits cross-legged facing the Kabah’.¹³⁸

23- بَابُ الدُّعَابَةِ وَالضَّحِكِ

Chapter 23 – The humour and the laughter

1. مُحَمَّدُ بْنُ يَحْيَى، عَنْ أَحْمَدَ بْنِ مُحَمَّدَ بْنِ عِيسَى، عَنْ مُعَمَّرِ بْنِ خَلَادٍ، قَالَ: سَأَلْتُ أَبَا الْحَسَنِ عَلَيْهِ السَّلَامُ، فَقُلْتُ: جُعِلْتُ فِدَاكَ، الرَّجُلُ يَكُونُ مَعَ الْقَوْمِ، فَيَجْرِي بَيْنَهُمْ كَلَامٌ يَمْزَحُونَ وَيَضْحَكُونَ؟

فَقَالَ: « لَا بَأْسَ مَا لَمْ يَكُنْ » فَظَنَنْتُ أَنَّهُ عَنَى الْفُحْشَ، ثُمَّ قَالَ: « إِنَّ رَسُولَ اللَّهِ ﷺ كَانَ يَأْتِيهِ الْأَعْرَابِيُّ، فَيَهْدِي لَهُ الْهَدِيَّةَ، ثُمَّ يَقُولُ مَكَانَهُ: أَعْطِنَا ثَمَنَ هَدِيَّتِنَا، فَيَضْحَكُ رَسُولُ اللَّهِ ﷺ، وَكَانَ إِذَا اغْتَمَّ يَقُولُ: مَا فَعَلَ الْأَعْرَابِيُّ؟ لَيْتَهُ أَتَانَا. »

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Isa, from Moammad Bin Khallad who said,

‘I asked Abu Al-Hassan^{asws} saying, ‘May I be sacrificed for you^{asws}! The man happens to be with a group, and the speech flows between them, so they are joking and laughing’. So he^{asws} said: ‘There is no problem for as long as there does not happen to be. . .’. So I thought he^{asws} meant the immoralities.

Then he^{asws} said: ‘It was so that Bedouins would come to Rasool-Allah^{saww} and bring gifts for him^{saww}, and they was saying, ‘Give us the price of our gifts’. So Rasool-Allah^{saww} would laugh; and when he^{saww} was sad he^{saww} asked: ‘What happened to the Bedouin? If only he would come to us^{saww}’.¹³⁹

2. عَدَّةٌ مِنْ أَصْحَابِنَا، عَنْ أَحْمَدَ بْنِ مُحَمَّدَ بْنِ خَالِدٍ، عَنْ شَرِيفِ بْنِ سَابِقٍ، عَنِ الْفَضْلِ بْنِ أَبِي قُرَّةٍ: عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ، قَالَ: « مَا مِنْ مُؤْمِنٍ إِلَّا وَفِيهِ دُعَابَةٌ ». قُلْتُ: وَمَا الدُّعَابَةُ؟ قَالَ: « الْمَزَاحُ ».

A number of our companions, from Ahmad Bin Muhammad Bin Khalid, from Shareef Bin Sabiq, from Al Fazl Bin Abu Qurra,

(It has been narrated) from Abu Abdullah^{asws} having said: ‘There is none from a Momin except there is humour in him’. I said, ‘And what is the humour?’ He^{asws} said: ‘The (tales in) joyful (manners)’.¹⁴⁰

3. عَنْهُ، عَنْ مُحَمَّدَ بْنِ عَلِيٍّ، عَنْ يَحْيَى بْنِ سَلَامٍ، عَنْ يُونُسَ بْنِ يَعْقُوبَ، عَنْ صَالِحِ بْنِ عُقْبَةَ، عَنْ يُونُسَ الشَّيْبَانِيِّ، قَالَ: قَالَ أَبُو عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ: « كَيْفَ مَدَاعِبَةُ بَعْضِكُمْ بَعْضًا؟ » قُلْتُ: قَلِيلٌ، قَالَ: « فَلَا تَفْعَلُوا؛ فَإِنَّ الْمَدَاعِبَةَ مِنْ حُسْنِ الْخُلُقِ، وَإِنَّكَ لَتَدْخُلُ بِهَا السُّرُورَ عَلَى أَخِيكَ، وَلَقَدْ كَانَ رَسُولُ اللَّهِ ﷺ يُدَاعِبُ الرَّجُلَ يُرِيدُ أَنْ يَسْرَهُ ».

Fromhim, from Muhammad Bin Ali, from Yahya Bin Sllam, from Yusuf Bin Yaqoub, from Salih Bin Uqba, from Yunus Al Shaybani who said,

‘Abu Abdullah^{asws} said: ‘How is the humouring of some of you unto the others?’ I said, ‘Little’. He^{asws} said: ‘Do not be doing so (being of little humour), for the humour is from the good morals, and you would be entering the cheerfulness by it upon your brother, and it was so that Rasool-Allah^{saww} would humour the man intending to cheer him up’.¹⁴¹

4. صَالِحُ بْنُ عُقْبَةَ، عَنْ عَبْدِ اللَّهِ بْنِ مُحَمَّدٍ الْجُعْفِيِّ، قَالَ: سَمِعْتُ أَبَا جَعْفَرٍ عَلَيْهِ السَّلَامُ، يَقُولُ: « إِنَّ اللَّهَ — عَزَّ وَجَلَّ — يُحِبُّ الْمَدَاعِبَ فِي الْجَمَاعَةِ بَلَا رَفَثٍ ».

Salih Bin Uqba, from Abdullah Bin Muhammad Al Ju’fy who said,

‘I heard Abu Ja’far^{asws} saying: ‘Allah^{azwj} Mighty and Majestic Loves the humour (taking place) in the group without there being any obscenities’.¹⁴²

5. عِدَّةٌ مِنْ أَصْحَابِنَا، عَنْ سَهْلِ بْنِ زِيَادٍ، عَنْ عَلِيِّ بْنِ أَصْبَاطٍ، عَنِ الْحَسَنِ بْنِ كَلَيْبٍ: عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ، قَالَ: « ضَحْكُ الْمُؤْمِنِ تَبَسُّمٌ ».

A number of our companions, from Sahl Bin Ziyad, from Ali Bin Asbaat, from Al Hassan Bin Kuleyb,

(It has been narrated) from Abu Abdullah^{asws} having said: 'The laughter of the Momin is a smile'.¹⁴³

6. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنْ ابْنِ أَبِي عُمَيْرٍ، عَنْ مَنْصُورٍ، عَنْ حَرِيزٍ: عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ، قَالَ: « كَثْرَةُ الضَّحِكِ تَمِيتُ الْقَلْبَ » وَقَالَ: « كَثْرَةُ الضَّحِكِ تَمِيتُ الدِّينَ كَمَا يَمِيتُ الْمَاءُ الْمِلْحَ ».

Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Mansour, from Hareyz,

(It has been narrated) from Abu Abdullah^{asws} having said: 'Abundant laughter deadens the heart'.

And he^{asws} said: 'Abundant laughter dissolves the Religion just as the water dissolves the salt'.¹⁴⁴

7. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنِ النَّوْفَلِيِّ، عَنِ السَّكُونِيِّ: عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ، قَالَ: « إِنَّ مِنَ الْجَهْلِ الضَّحِكُ مِنْ غَيْرِ عَجَبٍ » قَالَ: وَكَانَ يَقُولُ: « لَا تَبْدِينَ عَنْ وَاضِحَةٍ وَقَدْ عَمِلْتَ الْأَعْمَالَ الْفَاضِحَةَ، وَلَا يَأْمَنُ الْبَيَاتُ مَنْ عَمِلَ السَّيِّئَاتِ ».

Ali Bin Ibrahim, from his father, from Al Nowfaly, from Al Sakuny,

(It has been narrated) from Abu Abdullah^{asws} having said: 'From the ignorance is the laughter from without any wonderment'.

He (the narrator) said, 'And he^{asws} was saying: 'Do not manifest your teeth from a laughter and you have committed the disgraceful deeds, and there is no security overnight from the evil deeds'.¹⁴⁵

8. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنْ ابْنِ أَبِي عُمَيْرٍ، عَنْ حَفْصِ بْنِ الْبَخْتَرِيِّ، قَالَ: قَالَ أَبُو عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ: « إِيَّاكُمْ وَالْمَزَاحَ ؛ فَإِنَّهُ يَذْهَبُ بِمَاءِ الْوَجْهِ ».

Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Hafs Bin Al Bakhtary who said,

'Abu Abdullah^{asws} said: 'Beware of the joking, for it removes with the water (dignity) of the face'.¹⁴⁶

9. عَنْهُ، عَنْ أَبِيهِ، عَنْ ابْنِ أَبِي عُمَيْرٍ، عَمَّنْ حَدَّثَهُ: عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ، قَالَ: « إِذَا أَحْبَبْتَ رَجُلًا فَلَا تُمَازِحْهُ وَلَا تُمَارِهِ ».

From him, from his father, from Ibn Abu Umeyr, from the one who narrated it,

(It has been narrated) from Abu Abdullah^{asws} having said: 'When you love a man, so neither joke with him nor argue bitterly with him'.¹⁴⁷

10. عَنْهُ، عَنْ أَبِيهِ، عَنْ ابْنِ أَبِي عُمَيْرٍ، عَنْ حَمَّادٍ، عَنِ الْحَلِيِّ: عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ، قَالَ: « الْقَهْقَهَةُ مِنَ الشَّيْطَانِ ».

From him, from his father, from Ibn Abu Umeyr, from Hammad, from Al Halby,

(It has been narrated) from Abu Abdullah^{asws} having said: 'The guffaw (loud bursts of laughter) is from the Satan^{la}'.¹⁴⁸

11. حميد بن زياد، عن الحسن بن محمد الكندي، عن أحمد بن الحسن الميثمي، عن عنبسة العابد، قال: سمعت أبا عبد الله عليه السلام يقول: «كثرة الضحك تذهب بماء الوجه». «

Humeyd Bin Ziyad, from Al Hassan Bin Muhammad Al Kindy, from Ahmad Bin Al Hassan Al Maysami, from Anbasa Al Aabid who said,

'I heard Abu Abdullah^{asws} saying: 'Frequent laughter removes the water (dignity) of the face'.¹⁴⁹

12. عدة من أصحابنا، عن سهل بن زياد، عن جعفر بن محمد الأشعري، عن ابن القداح: عن أبي عبد الله عليه السلام، قال: «قال أمير المؤمنين عليه السلام: إياكم والمزاح؛ فإنه يجر السخيمة، ويورث الضغينة، وهو السب الأصغر». «

A number of our companions, from Sahl Bin Ziyad, from Ja'far Bin Muhammad Al Ashary, from Ibn Al Qaddah,

(It has been narrated) from Abu Abdullah^{asws} having said: 'Amir Al-Momineen^{asws} said: 'Beware of the joking for it would (cause) the grudges to flow, and would inherit the hatred, and it is the small insult'.¹⁵⁰

13. محمد بن يحيى، عن عبد الله بن محمد، عن علي بن الحكم، عن أبان بن عثمان، عن خالد بن طهمان: عن أبي جعفر عليه السلام، قال: «إذا فقهته فقل حين تفرغ: اللهم لاتمقنني». «

Muhammad Bin Yahya, from Abdullah Bin Muhammad, from Ali Bin Al hakam, from Aban Bin Usman, from Khalid Bin Tahmaan,

(It has been narrated) from Abu Ja'far^{asws} having said: 'When you guffaw (loud bursts of laughter), so say when you are free (from it), 'O Allah^{azwj}! Do not Detest me''.¹⁵¹

14. محمد بن يحيى، عن أحمد بن محمد بن عيسى، عن الحجاج، عن داود بن فرقد وعلي بن عتبة وعلبة: رفعوه إلى أبي عبد الله وأبي جعفر أو أحدهما عليه السلام، قال: «كثرة المزاح تذهب بماء الوجه، وكثرة الضحك تمنع الإيمان مجاً». «

Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Al Hajjal, from Dawood Bin Farqad and Ali Bin Uqba and Sa'alba,

(It has been narrated) raising it to Abu Abdullah^{asws} and Abu Ja'far^{asws}, or one of the two^{asws} having said: 'The joking removes the water (dignity) of the face, and frequent laughter hurls out the Eman with a hurling'.¹⁵²

15. حميد بن زياد، عن الحسن بن محمد، عن أحمد بن الحسن الميثمي، عن عنبسة العابد، قال: سمعت أبا عبد الله عليه السلام يقول: «المزاح السبب الأصغر». «

Humeyd Bin Ziyad, from Al Hassan Bin Muhammad, from Ahmad Bin Al Hassan Al Maysami, from Anbasa Al Aabid who said,

‘I heard Abu Abdullah^{asws} saying: ‘The jokes are the smaller insults’.¹⁵³

16. عِدَّةٌ مِنْ أَصْحَابِنَا، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ خَالِدٍ، عَنْ عُثْمَانَ بْنِ عِيسَى، عَنْ ابْنِ مُسْكَانَ، عَنْ مُحَمَّدِ بْنِ مَرْوَانَ: عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ، قَالَ: «إِيَّاكُمْ وَالْمَزَاحَ؛ فَإِنَّهُ يَذْهَبُ بِمَاءِ الْوَجْهِ وَمَهَابَةِ الرَّجَالِ».

A number of our companions, from Ahmad Bin Muhammad Bin Khalid, from Usman Bin Isa, from Ibn Muskan, from Muhammad Bin Marwan,

(It has been narrated) from Abu Abdullah^{asws} having said: ‘Beware of the joking, for it does away with the water (dignity) of the face, and the sublimity of the men’.¹⁵⁴

17. مُحَمَّدُ بْنُ يَحْيَى، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ، عَنْ الْبَرْقِيِّ، عَنْ أَبِي الْعَبَّاسِ، عَنْ عَمَّارِ بْنِ مَرْوَانَ، قَالَ: قَالَ أَبُو عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ: «لَا تُمَارِ فَيَذْهَبَ بِهَاؤُكَ، وَلَا تُمَارِحَ فَيُجْتَرَأَ عَلَيْكَ».

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Al Barqy, from Abu Al Abbas, from Ammar Bin Marwan who said,

‘Abu Abdullah^{asws} said: ‘Do not dispute bitterly for it would remove your glory, nor joke, for they (others) would take liberties upon you’.¹⁵⁵

18. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنْ صَالِحِ بْنِ السَّنْدِيِّ، عَنْ جَعْفَرِ بْنِ بَشِيرٍ، عَنْ عَمَّارِ بْنِ مَرْوَانَ: عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ، قَالَ: «لَا تُمَارِحَ فَيُجْتَرَأَ عَلَيْكَ».

Ali Bin Ibrahim, from his father, from Salih Bin Al Sindy, from Ja’far Bin Bashir, from Ammar Bin Marwan,

(It has been narrated) from Abu Abdullah^{asws} having said: ‘Do not joke (with people) for they would take liberties upon you’.¹⁵⁶

19. عِدَّةٌ مِنْ أَصْحَابِنَا، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ، عَنْ ابْنِ مَحْبُوبٍ، عَنْ سَعْدِ بْنِ أَبِي خَلْفٍ: عَنْ أَبِي الْحَسَنِ عَلَيْهِ السَّلَامُ: أَنَّهُ قَالَ فِي وَصِيَّةٍ لَهُ لِبَعْضِ وَلَدِهِ، أَوْ قَالَ: «قَالَ أَبِي لِبَعْضِ وَلَدِهِ: إِيَّاكَ وَالْمَزَاحَ؛ فَإِنَّهُ يَذْهَبُ بِنُورِ إِيْمَانِكَ، وَيَسْتَحِفُّ بِمُرُوءَتِكَ».

A number of our companions, from Ahmad Bin Muhammad, from Ibn Mahboub, from Sa’ad Bin Abu Khalaf,

(It has been narrated) from Al Hassan^{asws} having said in a bequest of his^{asws} to one of his^{asws} sons, or said: ‘My^{asws} father^{asws} said to one of his^{asws} sons: ‘Beware of the joking, for it would remove the light of your Eman, and would lighten your manliness’.¹⁵⁷

20. عَنْهُ، عَنْ ابْنِ فَضَّالٍ، عَنْ الْحَسَنِ بْنِ الْجَهْمِ، عَنْ إِبْرَاهِيمَ بْنِ مِهْزَمٍ، عَنْ مَنْ ذَكَرَهُ: عَنْ أَبِي الْحَسَنِ الْأَوَّلِ عَلَيْهِ السَّلَامُ، قَالَ: «كَانَ يَحْيَى بْنُ زَكْرِيَّا عَلَيْهِ السَّلَامُ يَبْكِي وَلَا يَضْحَكُ، وَكَانَ عِيسَى بْنُ مَرْيَمَ عَلَيْهِ السَّلَامُ يَضْحَكُ وَيَبْكِي، وَكَانَ الَّذِي يَصْنَعُ عِيسَى عَلَيْهِ السَّلَامُ أَفْضَلَ مِنَ الَّذِي كَانَ يَصْنَعُ يَحْيَى عَلَيْهِ السَّلَامُ».

From him, from Ibn Fazzal, from Al Hassan Bin Al Jahm, from Ibrahim Bin Mihzam, from the one who mentioned it,

(It has been narrated) from Abu Al-Hassan^{asws} the 1st having said: 'It was so that Yahya Bin Zakariyya^{as} would cry and not laugh, and it was so that Isa^{as} Bin Maryam^{as} would laugh and cry, and that which Isa^{as} did is superior than that which was done by Yahya^{as}'.¹⁵⁸

24- بَابُ حَقِّ الْجَوَارِ

Chapter 24 – Rights of the neighbours

1. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنْ ابْنِ أَبِي عُمَيْرٍ؛ وَمُحَمَّدُ بْنُ يَحْيَى، عَنْ الْحُسَيْنِ بْنِ إِسْحَاقَ، عَنْ عَلِيِّ بْنِ مَهْزِيَارٍ، عَنْ عَلِيِّ بْنِ فَضَّالٍ، عَنْ فَضَالَةَ بْنِ أَيُّوبَ جَمِيعاً، عَنْ مُعَاوِيَةَ بْنِ عَمَّارٍ، عَنْ عُمَرَ بْنِ عِكْرِمَةَ، قَالَ: دَخَلْتُ عَلَى أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ، فَقُلْتُ لَهُ: لِي جَارٌ يُؤْذِنِي؟ فَقَالَ: «أَرْحَمُهُ» فَقُلْتُ: لَا رَحِمَهُ اللَّهُ، فَصَرَفَ وَجْهَهُ عَنِّي، قَالَ: فَكَرِهْتُ أَنْ أَدْعَهُ، فَقُلْتُ: يَفْعَلُ بِي كَذَا وَكَذَا، وَيَفْعَلُ بِي وَيُؤْذِنِي.

فَقَالَ: «أَرَأَيْتَ إِنْ كَاشَفْتَهُ انْتَصَفْتَ مِنْهُ؟» فَقُلْتُ: بَلَى أُرِي عَلَيْهِ.

فَقَالَ: «إِنَّ ذَا مِمَّنْ يَحْسُدُ النَّاسَ عَلَى مَا آتَاهُمُ اللَّهُ مِنْ فَضْلِهِ، فَإِذَا رَأَى نِعْمَةً عَلَى أَحَدٍ فَكَانَ لَهُ أَهْلٌ، جَعَلَ بِلَاءَهُ عَلَيْهِمْ، وَإِنْ لَمْ يَكُنْ لَهُ أَهْلٌ، جَعَلَهُ عَلَى خَادِمِهِ، فَإِنْ لَمْ يَكُنْ لَهُ خَادِمٌ، أَسْهَرَ لَيْلَهُ وَأَغَاظَ نَهَارَهُ، إِنَّ رَسُولَ اللَّهِ ﷺ آتَاهُ رَجُلٌ مِنَ الْأَنْصَارِ، فَقَالَ: إِنِّي اشْتَرَيْتُ دَاراً فِي بَنِي فُلَانٍ، وَإِنَّ أَقْرَبَ جِيرَانِي مِنِّي جَوَاراً مِنْ لَا أَرْجُو خَيْرَهُ، وَلَأَآمَنُ شَرَّهُ». قَالَ: «فَأَمَرَ رَسُولُ اللَّهِ ﷺ عَلِيّاً عَلَيْهِ السَّلَامُ وَسَلْمَانَ وَأَبَا ذَرٍّ — وَنَسِيتُ آخَرَ وَأَطْنَهُ الْمَقْدَادُ — أَنْ يَنَادُوا فِي الْمَسْجِدِ بِأَعْلَى أَصْوَاتِهِمْ بِأَنَّهُ لَا إِيمَانَ لِمَنْ لَمْ يَأْمَنْ جَارَهُ بَوَائِقِهِ، فَنَادَوْا بِهَا ثَلَاثاً» ثُمَّ أَوْمَأَ بِيَدِهِ إِلَى كُلِّ أَرْبَعِينَ دَاراً مِنْ بَيْنِ يَدَيْهِ وَمِنْ خَلْفِهِ وَعَنْ يَمِينِهِ وَعَنْ شِمَالِهِ

Ali Bin Ibrahim, from his father, from Ibn Abu Umer and Muhammad Bin Yahya, from Al Husayn Bin Is'haq, from Ali Bin Mahziyar, from Ali Bin Fazzal, from Fazalat Bin Ayoub, altogether from Muawiya Bin Ammar, from Amro bin Ikrama who said:

'I went over to Abu Abdullah^{asws}, and I said to him^{asws}, 'There is a neighbour of mine who is bothering me'. So he^{asws} said: 'Be merciful to him'. So I said, 'May Allah^{azwj} not have Mercy on him'. So he^{asws} turned his^{asws} face away from me, so I disliked leaving him^{asws} (like this), so I said, 'He has done such and such with me, and keeps on doing it and is bothering me'. So he^{asws} said: 'What is your view, if I^{asws} were to bring him into the open, would you turn out to be more just than him?' So I said, 'Yes, I would exceed (in fairness) upon him'.

So he^{asws} said: That one is from the ones who envy the people upon what Allah^{azwj} has Given them from His^{azwj} Grace. So when he sees a Bounty upon anyone, and if there was a family for him, he would be like a curse upon them, and if there does not happen to be a family for him, he would make it to be

upon his servant. So if there does not happen to be a servant for him, he would stay awake during his night and be wrathful by his day.

A man from the Helpers came over to Rasool-Allah^{saww} and he said, 'I bought a house among the Clan of so and so, and the closest neighbour of mine to me is a neighbour from whom I do not hope for any goodness nor do I feel safe from his evil'. So Rasool-Allah^{saww} instructed Ali^{asws}, and Salman^{as}, and Abu Zarr^{as}, and I forgot the other one, and I think he^{asws} mentioned Al-Miqdad', 'that they call out in the Masjid by the highest of their voices that, 'There is no Eman for the one whose neighbour is not safe from him with his deeds'. So they^{as} called out with it three (times).

Then he^{asws} gestured by his^{asws} hand, 'Up to forty houses from in front of him, and from behind him, and from his right and from his left (are all regarded as neighbours)'.¹⁵⁹

2. مُحَمَّدُ بْنُ يَحْيَى، عَنْ أَحْمَدَ بْنِ مُحَمَّدَ بْنِ عِيسَى، عَنْ مُحَمَّدِ بْنِ يَحْيَى، عَنْ طَلْحَةَ بْنِ زَيْدٍ، عَنْ أَبِي عَبْدِ اللَّهِ، عَنْ أَبِيهِ عَلَيْهِ السَّلَامُ، قَالَ: «قَرَأْتُ فِي كِتَابِ عَلِيِّ عَلَيْهِ السَّلَامُ أَنَّ رَسُولَ اللَّهِ ﷺ كَتَبَ بَيْنَ الْمُهَاجِرِينَ وَالْأَنْصَارِ وَمَنْ لَحِقَ بِهِمْ مِنْ أَهْلِ يَثْرِبَ: أَنَّ الْجَارَ كَالنَّفْسِ غَيْرِ مُضَارٍّ وَلَا آتِمٍ، وَحُرْمَةُ الْجَارِ عَلَى الْجَارِ كَحُرْمَةِ أُمِّهِ» الْحَدِيثُ مُخْتَصَرٌ.

Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Muhammad Bin Yahya, from Talha Bin Zayd,

(It has been narrated) from Abu Abdullah^{asws}, from his^{asws} father^{asws} having said: 'I^{asws} read in the Book of Ali^{asws} that Rasool-Allah^{saww} wrote between the Emigrants and the Helpers and the ones attached with them from the people of Yasrib: 'The neighbour is like the soul, neither to be harmed nor sinned (against), and the sanctity of the neighbour upon the neighbour is like the sanctity of his mother'. The brief Hadeeth.¹⁶⁰

3. عِدَّةٌ مِنْ أَصْحَابِنَا، عَنْ أَحْمَدَ بْنِ مُحَمَّدَ بْنِ خَالِدٍ، عَنْ إِسْمَاعِيلَ بْنِ مِهْرَانَ، عَنْ إِبْرَاهِيمَ بْنِ أَبِي رَجَاءٍ، عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ، قَالَ: «حُسْنُ الْجَوَارِ يَزِيدُ فِي الرِّزْقِ».

A number of our companions, from Ahmad Bin Muhammad Bin Khalid, from Ismail Bin Mihran, from Ibrahim Bin Abu Raja'a,

(It has been narrated) from Abu Abdullah^{asws} having said: 'Good neighbourliness increases in the sustenance'.¹⁶¹

4. عِدَّةٌ مِنْ أَصْحَابِنَا، عَنْ سَهْلِ بْنِ زِيَادٍ، عَنْ عَلِيِّ بْنِ أَسْبَاطٍ، عَنْ عَمِّهِ يَعْقُوبَ بْنِ سَالِمٍ، عَنْ إِسْحَاقَ بْنِ عَمَّارٍ، عَنْ الْكَاهِلِيِّ، قَالَ: سَمِعْتُ أَبَا عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ يَقُولُ: «إِنْ يَعْقُوبَ عَلَيْهِ السَّلَامُ لَمَّا ذَهَبَ مِنْهُ بَنِيَامِينَ، نَادَى: يَا رَبِّ، أَمَا تَرْحَمْنِي أَذْهَبَتْ عَيْنِي، وَأَذْهَبَتْ ابْنِي؟ فَأَوْحَى اللَّهُ تَبَارَكَ وَتَعَالَى: لَوْ أَمْتُهُمَا لَأَحْيَيْتُهُمَا لَكَ حَتَّى أَجْمَعَ بَيْنَكَ وَبَيْنَهُمَا، وَلَكِنْ تَذَكَّرُ الشَّاةَ الَّتِي ذَبَحْتَهَا وَشَوَيْتَهَا وَأَكَلْتَ وَفُلَانٌ وَفُلَانٌ إِلَى جَانِبِكَ صَائِمٌ لَمْ تَنْلُهُ مِنْهَا شَيْئًا؟».

A number of our companions, from Sahl Bin Ziyad, from Ali Bin Asbaat, from his uncle Yaqoub Bin Salim, from Is'haq Bin Ammar, from Al Kahily who said,

'I heard Abu Abdullah^{asws} saying: 'Yaqoub^{asws}, when Beyamin^{as} went away from him^{as}, called out: 'O Lord^{azwj}! Will You^{azwj} not have Mercy on me^{as}? My^{as} eyesight has gone, and my^{as} two sons^{as} have gone'. So Allah^{azwj} Blessed and High Revealed unto him^{as}: "Had they^{as} both died, I^{azwj} would have Revived them^{as} both for you^{as} until I^{azwj} Gather between you^{as} and them^{as} both. But recall the sheep which you^{as} slaughtered it and roasted it and ate, while so and so from your^{as} side (neighbour) Fasted, not attaining anything from it".¹⁶²

5. وَفِي رِوَايَةٍ أُخْرَى، قَالَ: « فَكَانَ بَعْدَ ذَلِكَ يَعْقُوبُ عَلَيْهِ السَّلَامُ يَنَادِي مُنَادِيَهُ كُلَّ غَدَاةٍ مِنْ مَنْزِلِهِ عَلَى فَرْسَخٍ: أَلَا مَنْ أَرَادَ الْغَدَاءَ فَلْيَأْتِ إِلَى يَعْقُوبَ ؛ وَإِذَا أَمْسَى، نَادَى: أَلَا مَنْ أَرَادَ الْعِشَاءَ فَلْيَأْتِ إِلَى يَعْقُوبَ ».

And in another report, he^{asws} said: 'And it was so after that, Yaqoub^{as} used to get his^{as} caller to call out during every morning, from his house, upon a Farsakh (about four miles), 'Indeed! The one who wants the lunch, so let him come to Yaqoub^{as}!'. And when it was evening, he called out, 'Indeed! The one who wants the dinner, so let him come to Yaqoub^{as}!'.¹⁶³

Note:

This Hadith is neither mentioned nor translated a narration as following, when we checked the footnotes, we felt it should be mentioned:

6. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنْ ابْنِ أَبِي عُمَيْرٍ، عَنْ إِسْحَاقَ بْنِ عَبْدِ الْعَزِيزِ، عَنْ زُرَّارَةَ: عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ، قَالَ: « جَاءَتْ فَاطِمَةُ عَلَيْهِ السَّلَامُ تَشْكُو إِلَى رَسُولِ اللَّهِ ﷺ بَعْضَ أَمْرِهَا، فَأَعْطَاهَا رَسُولُ اللَّهِ ﷺ كُرْسِيَةً، وَقَالَ: تَعَلَّمِي مَا فِيهَا، فَإِذَا فِيهَا: مَنْ كَانَ يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ، فَلَا يُؤْذِي جَارَهُ ؛ وَ مَنْ كَانَ يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ، فَلْيُكْرِمْ ضَيْفَهُ ؛ وَ مَنْ كَانَ يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ، فَلْيَقُلْ خَيْرًا أَوْ لَيْسَ كُنْتُ ».

7. عِدَّةٌ مِنْ أَصْحَابِنَا، عَنْ أَحْمَدَ بْنِ مُحَمَّدَ بْنِ خَالِدٍ، عَنْ أَبِيهِ، عَنْ سَعْدَانَ، عَنْ أَبِي مَسْعُودٍ، قَالَ: قَالَ لِي أَبُو عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ: « حَسِّنُ الْجَوَارِ زِيَادَةً فِي الْأَعْمَارِ، وَعِمَارَةَ الدِّيَارِ ».

A number of our companions, from Ahmad Bin Muhammad Bin Khalid, from his father, from Sa'dan, from Abu Masoud who said,

'Abu Abdullah^{asws} said to me: 'The good neighbourliness increases in the life-span and the building of the households'.¹⁶⁴

8. عَنْهُ، عَنْ النَّهْيكِيِّ، عَنْ إِبْرَاهِيمَ بْنِ عَبْدِ الْحَمِيدِ، عَنْ الْحَكَمِ الْخِطَّاطِ، قَالَ: قَالَ أَبُو عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ: « حَسِّنُ الْجَوَارِ يَعْمُرُ الدِّيَارَ، وَيَزِيدُ فِي الْأَعْمَارِ ».

From him, from Al Naheyki, from Ibrahim Bin Abdul Hameed, from Al Hakam Al Khayyat who said,

‘Abu Abdullah^{asws} said: ‘Good neighbourliness builds the household and increases in the life-span’.¹⁶⁵

9. عَنْهُ، عَنْ بَعْضِ أَصْحَابِهِ، عَنْ صَالِحِ بْنِ حَمْزَةَ، عَنِ الْحَسَنِ بْنِ عَبْدِ اللَّهِ: عَنْ عَبْدِ صَالِحٍ عَلَيْهِ السَّلَامُ، قَالَ: قَالَ: «لَيْسَ حُسْنُ الْجَوَارِ كَفِّ الْأَذَى، وَلَكِنَّ حُسْنَ الْجَوَارِ صَبْرُكَ عَلَى الْأَذَى».

From him, from one of his companions, from Salih Bin Hamza, from Al Hassan Bin Abdullah,

(It has been narrated) from Abd Salih^{asws} (7th Imam^{asws}) having said: ‘Good neighbourliness is not restraint from harming (the neighbour), but good neighbourliness is your patience upon the harm (done to you by the neighbour)’.¹⁶⁶

10. أَبُو عَلِيٍّ الْأَشْعَرِيُّ، عَنِ الْحَسَنِ بْنِ عَلِيٍّ الْكُوفِيِّ، عَنْ عُبَيْسِ بْنِ هِشَامٍ، عَنْ مُعَاوِيَةَ بْنِ عَمَّارٍ: عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ، قَالَ: «قَالَ رَسُولُ اللَّهِ ﷺ: حُسْنُ الْجَوَارِ يَعْمُرُ الدِّيَارَ، وَيُنْسِي فِي الْأَعْمَارِ».

Abu Ali Al Ashary, from Al Hassan Bin Ali Al Kufy, from Ubays Bin Hisham, from Muawiya Bin Ammar,

(It has been narrated) from Abu Abdullah^{asws} having said: ‘Rasool-Allah^{saww} said: ‘Good neighbourliness builds the households, and cause (death to be) forgotten regarding the life-spans’.¹⁶⁷

11. عِدَّةٌ مِنْ أَصْحَابِنَا، عَنْ أَحْمَدَ بْنِ أَبِي عَبْدِ اللَّهِ، عَنْ إِسْمَاعِيلَ بْنِ مِهْرَانَ، عَنْ مُحَمَّدِ بْنِ حَفْصٍ، عَنْ أَبِي الرَّبِيعِ الشَّامِيِّ: عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ، قَالَ: قَالَ وَالْبَيْتُ غَاصُّ بِأَهْلِهِ: «اعْلَمُوا أَنَّهُ لَيْسَ مِنْكُمْ مَنْ لَمْ يُحْسِنْ مُجَاوَرَةً مَنْ جَاوَرَهُ».

A number of our companions, from Ahmad Bin Muhammad Abu Abdullah, from Ismail bin Mihran, from Muhamad Bin Hafs, from Abu Al Rabi’e Al Shamy,

(It has been narrated) from Abu Abdullah^{asws} having said, and the room was full with his^{asws} family members: ‘Know, that he is not from us^{asws}, the one is not of good neighbourliness with the ones who are in his neighbourhood’.¹⁶⁸

12. عَنْهُ، عَنْ مُحَمَّدِ بْنِ عَلِيٍّ، عَنْ مُحَمَّدِ بْنِ الْفُضَيْلِ، عَنْ أَبِي حَمْزَةَ، قَالَ: سَمِعْتُ أَبَا عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ يَقُولُ: «الْمُؤْمِنُ مَنْ آمَنَ جَارَهُ بِوَأَيْقَهُ» قُلْتُ: وَمَا بِوَأَيْقَهُ؟ قَالَ: «ظَلَمَهُ وَغَشَمَهُ».

From him, from Muhammad Bin Ali, from Muhammad Bin Al Fuzayl, from Abu Hamza who said,

‘I heard Abu Abdullah^{asws} saying: ‘A Momin is the one from whom his neighbour is safe of his deeds’. I said, ‘And what are his deeds?’ He^{asws} said: ‘His injustice and his harshness’.¹⁶⁹

13. أَبُو عَلِيٍّ الْأَشْعَرِيُّ، عَنْ مُحَمَّدِ بْنِ عَبْدِ الْجَبَّارِ، عَنْ مُحَمَّدِ بْنِ إِسْمَاعِيلَ، عَنْ حَنَّانِ بْنِ سَدِيرٍ، عَنْ أَبِيهِ: عَنْ أَبِي جَعْفَرٍ عَلَيْهِ السَّلَامُ، قَالَ: «جَاءَ رَجُلٌ إِلَى النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، فَشَكَاَ إِلَيْهِ أَدَى مِنْ جَارِهِ، فَقَالَ لَهُ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: اصْبِرْ، ثُمَّ أَتَاهُ ثَانِيَةً، فَقَالَ لَهُ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: اصْبِرْ، ثُمَّ عَادَ إِلَيْهِ، فَشَكَاهُ ثَالِثَةً، فَقَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لِلرَّجُلِ الَّذِي شَكَاَ: إِذَا كَانَ عِنْدَ رَوَاحِ النَّاسِ إِلَى الْجُمُعَةِ، فَأَخْرِجْ مَتَاعَكَ إِلَى الطَّرِيقِ حَتَّى يَرَاهُ مِنْ يَرُوحُ إِلَى الْجُمُعَةِ، فَإِذَا سَأَلُوكَ فَأَخْبِرْهُمْ» قَالَ: «فَفَعَلَ، فَأَتَاهُ جَارُهُ الْمُؤَذِّي لَهُ، فَقَالَ لَهُ: رُدِّ مَتَاعَكَ، فَلَكَ اللَّهُ عَلَيَّ أَنْ لَا أَعُودَ».

Abu Ali Al Ashary, from Muhammad Bin Abdul Jabbar, from Muhammad Bin Ismail, from Hanan Bin Sadeyr,

(It has been narrated) from his father, from Abu Ja'far^{asws} having said: 'A man came over to Rasool-Allah^{saww} and complained to him^{saww} of the harm from his neighbour. So Rasool-Allah^{saww} said to him: 'Be patient'. Then he came over to him^{saww} for a second time, so the Prophet^{saww} said to him: 'Be patient'.

Then he returned to him^{saww}, and he complained to him^{saww} for the third time. So the Prophet^{saww} said to the man who complained: 'When you are in the presence of the commuting of the people to the Friday Salat, so take out your household belongings to be on the road until the one who is going to the Friday Salat would see. So when they ask you, inform them (you are escaping from the harm of your neighbour)'.

He^{asws} said: 'He did so, and his harming neighbour came over to him and said to him, 'Return your belongings, as Allah^{azwj} is for You^{azwj}, (and would be) against me, if I will were to repeat (harming you)''.¹⁷⁰

14. عَنْهُ، عَنْ مُحَمَّدِ بْنِ عَبْدِ الْجَبَّارِ، عَنْ مُحَمَّدِ بْنِ إِسْمَاعِيلَ، عَنْ عَبْدِ اللَّهِ بْنِ عَثْمَانَ، عَنْ أَبِي الْحَسَنِ الْبَجَلِيِّ، عَنْ عُبَيْدِ اللَّهِ الْوَصَّافِيِّ: عَنْ أَبِي جَعْفَرٍ عَلَيْهِ السَّلَامُ، قَالَ: «قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: مَا آمَنَ بِي مَنْ بَاتَ شَبْعَانَ وَجَارُهُ جَائِعٌ» قَالَ: «وَمَا مِنْ أَهْلِ قَرْيَةٍ يَبِيتُ فِيهِمْ جَائِعٌ يَنْظُرُ اللَّهُ إِلَيْهِمْ يَوْمَ الْقِيَامَةِ».

From him, from Muhammad Bin Abdul Jabbar, from Muhammad Bin Ismail, from Abdullah Bin usman, from Abu Al Hassan Al Bajaly, from Ubeydfullah Al Wassafy,

(It has been narrated) from Abu Ja'far^{asws} having said: 'Rasool-Allah^{saww} said: 'He has not believed in me^{saww}, the one who spends the night satiated while his neighbour is hungry'.

He^{asws} said: 'And there is none from the people of a town who spend the night (satiated) and among them is a hungry one, to whom Allah^{azwj} would Look (with Kindness) to them on the Day of Judgement''.¹⁷¹

15. عِدَّةٌ مِنْ أَصْحَابِنَا، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ، عَنْ ابْنِ فَضَالٍ، عَنْ أَبِي جَمِيلَةَ، عَنْ سَعْدِ بْنِ طَرِيفٍ: عَنْ أَبِي جَعْفَرٍ عليه السلام، قَالَ: «مَنْ الْقَوَاصِمِ الْفَوَاقِرِ الَّتِي تَقْصِمُ الظَّهْرَ جَارُ السَّوِّءِ، إِنْ رَأَى حُسْنَةً أَخْفَاهَا، وَإِنْ رَأَى سَيِّئَةً أَفْشَاهَا».

A number of our companions, from Ahmad Bin Muhammad, from Ibn Fazal, from Abu Jameela, from Sa'ad Bin Tareyf,

(It has been narrated) from Abu Ja'far^{asws} having said: 'From the hardest of the misfortunes which break the back, is (having) an evil neighbour (who), if he sees goodness (from you) conceals it, and if he sees evil (in you), spreads it'.¹⁷²

16. عَنْهُ، عَنْ مُحَمَّدٍ بْنِ عَلِيٍّ، عَنْ مُحَمَّدِ بْنِ الْفُضَيْلِ، عَنْ إِسْحَاقَ بْنِ عَمَّارٍ: عَنْ أَبِي عَبْدِ اللَّهِ عليه السلام، قَالَ: «قَالَ رَسُولُ اللَّهِ ﷺ: أَعُوذُ بِاللَّهِ مِنْ جَارِ السَّوِّءِ فِي دَارِ إِقَامَةٍ، تَرَكَ عَيْنَاهُ وَيُرْعَاكَ قَلْبُهُ، إِنْ رَأَى بِخَيْرٍ سَاءَهُ، وَإِنْ رَأَى بِشَرٍّ سَرَّهُ».

From him, from Muhammad Bin Ali, from Muhammad Bin Al Fuzayl, from Is'haq Bin Ammar,

(It has been narrated) from Abu Abdullah^{asws} having said: 'Rasool-Allah^{saww} said: 'I^{saww} seek Refuge with Allah^{azwj} from the evil neighbour in a house of residence, his eyes can see you and his heart is against you. If he sees you in goodness, it stings him, and if he sees you with evil, it cheers him'.¹⁷³

25- بَابُ حَدِّ الْجَوَارِ

Chapter 25 – Limit of the neighbourhood

1. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنْ ابْنِ أَبِي عُمَيْرٍ، عَنْ مُعَاوِيَةَ بْنِ عَمَّارٍ، عَنْ عَمْرِو بْنِ عَكْرَمَةَ: عَنْ أَبِي عَبْدِ اللَّهِ عليه السلام، قَالَ: «قَالَ رَسُولُ اللَّهِ ﷺ: كُلُّ أَرْبَعِينَ دَارًا جِيرَانُ: مِنْ بَيْنِ يَدَيْهِ، وَمِنْ خَلْفِهِ، وَعَنْ يَمِينِهِ، وَعَنْ شِمَالِهِ».

Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Muawiya Bin Ammar, from Amro bin Ikrama,

(It has been narrated) from Abu Abdullah^{asws} having said: 'Rasool-Allah^{saww} said: 'Every forty houses (its inhabitants) are neighbours, from in front of him, and from behind him, and from his right, and from his left'.¹⁷⁴

2. وَعَنْهُ، عَنْ أَبِيهِ، عَنْ ابْنِ أَبِي عُمَيْرٍ، عَنْ جَمِيلِ بْنِ دَرَّاجٍ: عَنْ أَبِي جَعْفَرٍ عليه السلام، قَالَ: «حَدُّ الْجَوَارِ أَرْبَعُونَ دَارًا مِنْ كُلِّ جَانِبٍ: مِنْ بَيْنِ يَدَيْهِ، وَمِنْ خَلْفِهِ، وَعَنْ يَمِينِهِ، وَعَنْ شِمَالِهِ».

And from him, from his father, from Ibn Abu Umeyr, from Jameel Bin Darraj,

(It has been narrated) from Abu Ja'far^{asws} having said: 'The limit of the neighbourhood is forty houses from every side, from in front of him, and from behind him, and from his right, and from his left'.¹⁷⁵

26- بَابُ حُسْنِ الصَّحَابَةِ وَحَقِّ الصَّاحِبِ فِي السَّفَرِ

Chapter 26 - Good companionship and the right of the companion during the journey

1. مُحَمَّدُ بْنُ يَحْيَى، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ، عَنْ مُحَمَّدِ بْنِ سِنَانٍ، عَنْ عَمَّارِ بْنِ مَرْوَانَ، قَالَ: أَوْصَانِي أَبُو عَبْدِ اللَّهِ عليه السلام، فَقَالَ: «أَوْصِيكَ بِتَقْوَى اللَّهِ، وَأَدَاءِ الْأَمَانَةِ، وَصِدْقِ الْحَدِيثِ، وَحُسْنِ الصَّحَابَةِ لِمَنْ صَحَبْتَ، وَلَقُوَّةِ إِلَّا بِاللَّهِ».

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Muhammad Bin Sinan, from Ammar Bin Marwan who said,

‘Abu Abdullah ^{asws} advised me saying, ‘I ^{asws} advise you with (having) the fear of Allah ^{azwj}, and the re-payment of the entrustments, and truthful narrations, and the goodly companionship to the one who accompanies you, and there is no Strength except with Allah ^{azwj}’. ¹⁷⁶

2. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنْ حَمَّادٍ، عَنْ حَرِيزٍ، عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ، عَنْ أَبِي جَعْفَرٍ عليه السلام، قَالَ: «مَنْ خَالَطْتَ فَإِنْ اسْتَطَعْتَ أَنْ تَكُونَ يَدَكَ الْعُلْيَا عَلَيْهِ، فَافْعَلْ».

Ali Bin Ibrahim, from his father, from Hammad, from Hareyz, from Muhammad Bin Muslim,

(It has been narrated) from Abu Ja'far ^{asws} having said: ‘The one who intermingles (with others), so if he has the capacity that his hand can happen to be the higher (more giving than receiving), then he should do so’. ¹⁷⁷

3. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنْ النَّوْفَلِيِّ، عَنْ السَّكُونِيِّ، عَنْ أَبِي عَبْدِ اللَّهِ عليه السلام، قَالَ: «قَالَ رَسُولُ اللَّهِ صلَّى الله عليه وآله وسلم: مَا اصْطَحَبَ اثْنَانِ إِلَّا كَانَ أَحَدُهُمَا أَجْرًا وَأُحِبَّهُمَا إِلَى اللَّهِ — عَزَّ وَجَلَّ — أَرْفَقَهُمَا بِصَاحِبِهِ».

Ali Bin Ibrahim, from his father, from Al Nowfaly, from Al Sakuny,

(It has been narrated) from Abu Abdullah ^{asws} having said: ‘Rasool-Allah ^{saww} said: ‘No two would accompany each other except that the one with the greatest Recompense and the one most Beloved to Allah ^{azwj} Mighty and Majestic would be the one most kinder of the two with his companions’. ¹⁷⁸

4. عِدَّةٌ مِنْ أَصْحَابِنَا، عَنْ أَحْمَدَ بْنِ أَبِي عَبْدِ اللَّهِ، عَنْ يَعْقُوبَ بْنِ يَزِيدَ، عَنْ عِدَّةٍ مِنْ أَصْحَابِنَا: عَنْ أَبِي عَبْدِ اللَّهِ عليه السلام، قَالَ: «قَالَ رَسُولُ اللَّهِ صلَّى الله عليه وآله وسلم: حَقُّ الْمُسَافِرِ أَنْ يُقِيمَ عَلَيْهِ أَصْحَابُهُ إِذَا مَرَضَ ثَلَاثًا».

A number of our companions, from Ahmad Bin Abu Abdullah, from Yaqoub Bin Yazeed, from a number of our companions,

(It has been narrated) from Abu Abdullah ^{asws} having said: ‘Rasool-Allah ^{saww} said: ‘A right of the traveller is that his companion stands over him (staying with him) when he is sick, for three (days)’. ¹⁷⁹

5. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ هَارُونَ بْنِ مُسْلِمٍ، عَنْ مَسْعَدَةَ بْنِ صَدْقَةَ، عَنْ أَبِي عَبْدِ اللَّهِ عليه السلام، عَنْ آبَائِهِ عليهم السلام: «أَنَّ أَمِيرَ الْمُؤْمِنِينَ عليه السلام صَاحِبَ رَجُلًا ذَمِيًّا، فَقَالَ لَهُ الذَّمِّيُّ: أَيْنَ

تُرِيدُ يَا عَبْدَ اللَّهِ، قَالَ: أُرِيدُ الْكُوفَةَ، فَلَمَّا عَدَلَ الطَّرِيقُ بِالذِّمِيِّ، عَدَلَ مَعَهُ أَمِيرُ الْمُؤْمِنِينَ عَلَيْهِ السَّلَامُ، فَقَالَ لَهُ الذِّمِيُّ: أَلَسْتَ زَعَمْتَ أَنَّكَ تُرِيدُ الْكُوفَةَ؟ فَقَالَ لَهُ: بَلَى، فَقَالَ لَهُ الذِّمِيُّ: فَقَدْ تَرَكْتَ الطَّرِيقَ؟ فَقَالَ لَهُ: قَدْ عَلِمْتُ، قَالَ: فَلِمَ عَدَلْتَ مَعِي وَقَدْ عَلِمْتَ ذَلِكَ؟ فَقَالَ لَهُ أَمِيرُ الْمُؤْمِنِينَ عَلَيْهِ السَّلَامُ: هَذَا مِنْ تَمَامِ حُسْنِ الصُّحْبَةِ أَنْ يُشَيِّعَ الرَّجُلُ صَاحِبَهُ هَنِيئَةً إِذَا فَارَقَهُ، وَكَذَلِكَ أَمَرَنَا نَبِيُّنَا ﷺ فَقَالَ لَهُ الذِّمِيُّ: هَكَذَا؟ قَالَ: نَعَمْ، قَالَ الذِّمِيُّ: لَأَجْرَمَ أَنْمَا تَبِعَهُ مِنْ تَبَعِهِ لَأَفْعَالَهُ الْكَرِيمَةِ، فَأَنَا أَشْهَدُكَ أَنِّي عَلَى دِينِكَ، وَرَجَعَ الذِّمِيُّ مَعَ أَمِيرِ الْمُؤْمِنِينَ عَلَيْهِ السَّلَامُ، فَلَمَّا عَرَفَهُ أَسْلَمَ.»

Ali Bin Ibrahim, from Haroun Bin Muslim, from Mas'ada Bin Sadaqa, (It has been narrated) from Abu Abdullah^{asws}, from his^{asws} forefathers^{asws} that, Amir Al-Momineen^{asws} accompanied a Zimmy man (one living under the responsibility of an Islamic government). So the Zimmy said to him^{asws}, 'Where are you^{asws} intending (to go to), O servant of Allah^{azwj}?' So he^{asws} said: 'I^{asws} am intending (to go to) Al-Kufa'.

So when the road altered for Al-Medina, Amir Al-Momineen^{asws} altered (his^{asws} direction) along with him. So the Zimmy said to him^{asws}, 'Did you^{asws} not announce that you^{asws} are intending Al-Kufa?' So he^{asws} said to him: 'Yes'. So the Zimmy said to him^{asws}, 'So you^{asws} have left the road (to Al-Kufa)'. So he^{asws} said to him: 'I^{asws} know that'. He said, 'So why did you^{asws} alter along with me and you^{asws} have known that?'

So Amir Al-Momineen^{asws} said to him: 'This is from the completion of the good companionship, that the man should escort his companion for a while when he separates from him; and that is how our^{asws} Prophet^{saww} has ordered us for'. So the Zimmy said to him^{asws}, 'Like this?' He^{asws} said: 'Yes'. The Zimmy said, 'There is no doubt rather, that the one who follows him^{saww}, does so due to his^{saww} benevolent deeds. Thus, I hereby testify that I am upon your^{asws} Religion'. And the Zimmy returned along with Amir Al-Momineen^{asws}. So when he recognised him^{asws}, became a Muslim'.¹⁸⁰

27- بَابُ التَّكَاتُبِ

Chapter 27 – Correspondence

1. عِدَّةٌ مِنْ أَصْحَابِنَا، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ وَسَهْلِ بْنِ زِيَادٍ جَمِيعاً، عَنْ ابْنِ مَحْبُوبٍ، عَمَّنْ ذَكَرَهُ: عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ، قَالَ: «التَّوَاصُلُ بَيْنَ الْإِخْوَانِ فِي الْحَضَرِ التَّرَاوُرُ، وَفِي السَّفَرِ التَّكَاتُبُ.»

A number of our companions, from Ahmad Bin Muhammad and Sahl Bin Ziyad, altogether from Ibn Mahboub, from the one who mentioned it,

(It has been narrated) from Abu Abdullah^{asws} having said: 'Maintenance of relationships between the brethren during the saying (not travelling) is the visitations, and during the journey, is the correspondence'.¹⁸¹

2. ابْنُ مَحْبُوبٍ، عَنْ عَبْدِ اللَّهِ بْنِ سِنَانٍ: عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ، قَالَ: «رَدُّ جَوَابِ الْكِتَابِ وَاجِبٌ كَوُجُوبِ رَدِّ السَّلَامِ، وَالْبَادِي بِالسَّلَامِ أَوْلَى بِاللَّهِ وَرَسُولِهِ».

Ibn Mahboub, from Abdullah Bin Sinan,

(It has been narrated) from Abu Abdullah^{asws} having said: 'Returning an answer to a letter is as Obligatory as the Obligation of returning the greeting, and the initiator of the greeting is closer with Allah^{azwj} and His^{azwj} Rasool^{saww}'.¹⁸²

28- بَابُ النَّوَادِرِ

Chapter 28 – The Miscellaneous

1. مُحَمَّدُ بْنُ يَحْيَى، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ، عَنْ الْوَشَاءِ، عَنْ جَمِيلِ بْنِ دَرَّاجٍ: عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ، قَالَ: «كَانَ رَسُولُ اللَّهِ ﷺ يَقْسِمُ لِحَظَاتِهِ بَيْنَ أَصْحَابِهِ، فَيَنْظُرُ إِلَى ذَا وَيَنْظُرُ إِلَى ذَا بِالسَّوِيَّةِ» قَالَ: «وَلَمْ يَسْطُرْ رَسُولُ اللَّهِ ﷺ رَجُلِيهِ بَيْنَ أَصْحَابِهِ قَطُّ، وَإِنْ كَانَ لِيَصَافِحَهُ الرَّجُلُ فَمَا يَتْرُكُ رَسُولُ اللَّهِ ﷺ يَدَهُ مِنْ يَدِهِ حَتَّى يَكُونَ هُوَ التَّارِكُ، فَلَمَّا فَطَنُوا لَذَلِكَ، كَانَ الرَّجُلُ إِذَا صَافَحَهُ قَالَ بِيَدِهِ، فَزَعَهَا مِنْ يَدِهِ».

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Al Washa, from Jameel Bin Darraj,

(It has been narrated) from Abu Abdullah^{asws} having said: 'It was so that Rasool-Allah^{saww} used to apportion his^{saww} moments (time) between his^{saww} companions. So he^{saww} would look at that one, and he^{saww} would look at that one, with the fairness'.

He^{asws} said: 'And Rasool-Allah^{saww} did not extend his^{asws} legs in between his^{saww} companions at all, and if the man was to shake his^{saww} hand, so Rasool-Allah^{saww} would not leave his hand from his^{saww} hand until it so happened that he was the leaver. So when they (the people) discerned that, it was so that the man, whenever he shook his^{saww} hand, said so with his hands, so he removed it (quickly) from his^{saww} hand'.¹⁸³

2. مُحَمَّدُ بْنُ يَحْيَى، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ، عَنْ مُعَمَّرِ بْنِ خَلَادٍ: عَنْ أَبِي الْحَسَنِ عَلَيْهِ السَّلَامُ، قَالَ: «إِذَا كَانَ الرَّجُلُ حَاضِرًا فَكُنْهُ، وَإِذَا كَانَ غَائِبًا فَسَمِّهِ».

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Moammar Bin Khallad,

(It has been narrated) from Abu Al-Hassan^{asws} having said: 'When the man was present, so teknonym him, and when he was absent, so name him'.¹⁸⁴

3. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنْ النُّوفَلِيِّ، عَنْ السَّكُونِيِّ: عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ، قَالَ: «قَالَ رَسُولُ اللَّهِ ﷺ: إِذَا أَحَبَّ أَحَدُكُمْ أَخَاهُ الْمُسْلِمَ، فَلْيَسْأَلْهُ عَنْ اسْمِهِ وَاسْمِ أَبِيهِ وَاسْمِ قَبِيلَتِهِ وَعَشِيرَتِهِ؛ فَإِنَّ مِنْ حَقِّهِ الْوَاجِبِ وَصِدْقِ الْإِحَاءِ أَنْ يَسْأَلَهُ عَنْ ذَلِكَ، وَإِلَّا فَإِنَّهَا مَعْرِفَةٌ حَقٌّ».

Ali Bin Ibrahim, from his father, from Al Nowfaly, from Al Sakuny,

Abu Abdullah^{asws} having said: ‘Rasool-Allah^{saww} said: ‘When one of you loves his Muslim brother, so let him ask him of his name, and the name of his father, and the name of his tribe and his clan, for it is from his Obligatory rights and truthful brotherhood that he asks him about that, or else it would be a foolish recognition’.¹⁸⁵

4. عِدَّةٌ مِنْ أَصْحَابِنَا، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ خَالِدٍ، عَنْ يَعْقُوبَ بْنِ يَزِيدَ، عَنْ عَلِيِّ بْنِ جَعْفَرٍ، عَنْ عَبْدِ الْمَلِكِ بْنِ قُدَامَةَ، عَنْ أَبِيهِ: عَنْ عَلِيِّ بْنِ الْحُسَيْنِ عَلَيْهِ السَّلَامُ، قَالَ: « قَالَ رَسُولُ اللَّهِ ﷺ يَوْمًا لِحُلَسَائِهِ: تَدْرُونَ مَا الْعَجْزُ؟ قَالُوا: اللَّهُ وَرَسُولُهُ أَعْلَمُ، فَقَالَ: الْعَجْزُ ثَلَاثَةٌ: أَنْ يَدْرَ أَحَدُكُمْ بَطْعَامَ يَصْنَعُهُ لِصَاحِبِهِ، فَيُخَلِّفُهُ وَلَا يَأْتِيهِ؛ وَالثَّانِيَةُ أَنْ يَصْحَبَ الرَّجُلُ مِنْكُمْ الرَّجُلَ، أَوْ يَجَالِسَهُ يَحِبُّ أَنْ يَعْلَمَ مَنْ هُوَ؟ وَمَنْ أَيْنَ هُوَ؟ فَيَفَارِقَهُ قَبْلَ أَنْ يَعْلَمَ ذَلِكَ؛ وَالثَّلَاثَةُ أَمْرُ النِّسَاءِ يَدْنُو أَحَدُكُمْ مِنْ أَهْلِهِ، فَيَقْضِي حَاجَتَهُ وَهِيَ لَمْ تَقْضَ حَاجَتَهَا، فَقَالَ عَبْدُ اللَّهِ بْنُ عَمْرٍو بْنُ الْعَاصِ: فَكَيْفَ ذَلِكَ يَا رَسُولَ اللَّهِ؟ قَالَ: يَتَحَوَّشُ، وَيَمْكُثُ حَتَّى يَأْتِيَ ذَلِكَ مِنْهُمَا جَمِيعًا. » قَالَ: وَفِي حَدِيثٍ آخَرَ: « قَالَ رَسُولُ اللَّهِ ﷺ: إِنْ مِنْ أَعْجَزِ الْعَجْزِ رَجُلًا لَقِيَ رَجُلًا، فَأَعْجَبَهُ نَحْوَهُ، فَلَمْ يَسْأَلْهُ عَنْ اسْمِهِ وَنَسَبِهِ وَمَوْضِعِهِ. »

A number of our companions, from Ahmad Bin Muhammad Bin Khalid, from Yaqoub Bin Yazeed, from Ali Bin Ja'far, from Abdul Malik Bin Qudama, from his father,

(It has been narrated) from Ali^{asws} Bin Al-Husayn^{asws} having said: ‘One day Rasool-Allah^{saww} said to his^{saww} gathered ones: ‘Do you know what is (one’s) weakness?’ They said, ‘Allah^{azwj} and His^{azwj} Rasool^{saww} are more knowing’. So he^{saww} said: ‘The weakness is of three (types) – One of you hastens to prepare food for his companion, but he breaks his promise and does not come to him (to eat food); and the second is that the man from you accompanies the man, or sits with him, loving to know who he is, and from where is he, but he separates from him before he gets to know that; and the third is a matter of the women. One of you approaches his wife and depletes his energy without fulfil her need’.

So Abdullah Bin Amro Bin Al-A^{as} said, ‘So how is that, O Rasool-Allah^{saww}?’ He^{saww} said: ‘He should hold back and wait until that comes from both of them together’.

He^{asws} said: ‘And in another Hadeth, Rasool-Allah^{saww} said: ‘From the most frustrating (of frustrations) is the frustration of a man who meets a man who is astounded about him, but he does not ask about his name, and his lineage, and his place (where he lives)’.¹⁸⁶

5. وَعَنْهُ عَنْ عُثْمَانَ بْنِ عِيسَى، عَنْ سَمَاعَةَ، قَالَ: سَمِعْتُ أَبَا الْحَسَنِ مُوسَى عَلَيْهِ السَّلَامُ يَقُولُ: « لَا تُذْهَبِ الْحِشْمَةُ بَيْنَكَ وَبَيْنَ أَخِيكَ، أَبْقِ مِنْهَا؛ فَإِنَّ ذَهَابَهَا ذَهَابُ الْحَيَاءِ. »

From him, from Usman Bin Isa, from Sama'at who said,

‘I heard Abu Al-Hassan Musa^{asws} saying: ‘Do not let the decency go away between you and your brother, preserve from it, for if it goes away, the bashfulness would go away’.¹⁸⁷

6. مُحَمَّدُ بْنُ يَحْيَى، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ، عَنْ عَلِيِّ بْنِ إِسْمَاعِيلَ، عَنْ عَبْدِ اللَّهِ، عَنْ وَاصِلٍ، عَنْ عَبْدِ اللَّهِ بْنِ سِنَانٍ، قَالَ: قَالَ أَبُو عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ: «لَا تَتَّقُ بِأَخِيكَ كُلَّ الثَّقَةِ؛ فَإِنَّ صَرْعَةَ الْأَسْتِرْسَالِ لَنْ تُسْتَقَالَ».

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Ali Bin Ismail, from Abdullah bin Wasil, from Abdullah Bin Sinan who said, 'Abu Abdullah^{asws} said: 'Do not trust in your brother with every trust, for a sudden abandonment would never be repairable'.¹⁸⁸

7. مُحَمَّدُ بْنُ يَحْيَى، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ، عَنْ عُمَرَ بْنِ عَبْدِ الْعَزِيزِ، عَنْ مَعْلَى بْنِ خُنَيْسٍ وَعُثْمَانَ بْنِ سُلَيْمَانَ النَّخَّاسِ، عَنْ مُفَضَّلِ بْنِ عُمَرَ وَيُونُسَ بْنِ ظَبْيَانَ، قَالَا: قَالَ أَبُو عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ: «اخْتَبِرُوا إِخْوَانَكُمْ بِخَصَلَتَيْنِ، فَإِنْ كَانَتَا فِيهِمْ، وَإِلَّا فَاعْزُبْ، ثُمَّ اعْزُبْ، ثُمَّ اعْزُبْ: مُحَافَظَةُ عَلَى الصَّلَوَاتِ فِي مَوَاقِفَتِهَا، وَالْبِرُّ بِالْإِخْوَانِ فِي الْعُسْرِ وَالْيُسْرِ».

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Umar Bin Abdul Aziz, from Moalla Bin Khunays, and Usman Bin Suleyman Al Nakhhas, from Mufazzal Bin Umar and Yunus Bin Zabyan who both said, 'Abu Abdullah^{asws} said: 'Choose your brethren by two characteristics. So if these were both in them (fine), or else, turn away, then be distant, then be distant –

preservation upon the Salat in its Prescribed timings, and the righteousness with the brethren in the (financial) difficulties and the affluence'.¹⁸⁹

29 - بَابُ

Chapter 29 – A Chapter

1. مُحَمَّدُ بْنُ يَحْيَى، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ، عَنْ عُمَرَ بْنِ عَبْدِ الْعَزِيزِ، عَنْ جَمِيلِ بْنِ دَرَّاجٍ، قَالَ: قَالَ أَبُو عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ: «لَا تَدْعُ بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ وَإِنْ كَانَ بَعْدَهُ شِعْرٌ».

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Amro Bin Abdul Aziz, from Jameel Bin Darraj who said,

'Abu Abdullah^{asws} said: 'Do not leave (the saying of)'In the Name of Allah^{azwj} the Beneficent, the Merciful', and even though after it is a poem'.¹⁹⁰

2. عِدَّةٌ مِنْ أَصْحَابِنَا، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ خَالِدٍ، عَنْ مُحَمَّدِ بْنِ عَلِيٍّ، عَنْ الْحَسَنِ بْنِ عَلِيٍّ، عَنْ يُونُسَ، عَنْ عَبْدِ السَّلَامِ، عَنْ سَيْفٍ، عَنْ هَارُونَ مَوْلَى آلِ جَعْدَةَ، قَالَ: قَالَ أَبُو عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ: «اَكْتُبْ بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ مِنْ أَحْوَدِ كِتَابِكَ، وَلَتَأْتِيَكَ الْبَاءُ حَتَّى تَرْفَعَ السَّيْنَ».

A number of our companions, from Ahmad Bin Muhammad Bin Khalid, from Muhammad Bin Ali, from Al Hassan Bin Ali, from Yusuf Bin Abdul Salam, from Sayf Bin Haroun a slave of the family of Ja'da who said,

'Abu Abdullah^{asws} said: 'Write'In the Name of Allah^{azwj} the Beneficent, the Merciful' in the best of your writing, and do not extend the (letter)'Ba' until you raise the (letter)'Seen''.¹⁹¹

3. عَنْهُ، عَنْ عَلِيِّ بْنِ الْحَكَمِ، عَنْ الْحَسَنِ بْنِ السَّرِيِّ: عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ، قَالَ: قَالَ: «لَا تَكْتُبْ: بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ لِفُلَانٍ، وَلَا بِأَسْ أَنْ تَكْتُبَ عَلَى ظَهْرِ الْكِتَابِ: لِفُلَانٍ».

From him, from Ali Bin Al Hakam, from Al Hassan Bin Al Sarry,

(It has been narrated) from Abu Abdullah^{asws} having said: 'Do not write' In the Name of Allah^{azwj} the Beneficent, the Merciful' to so and so, and there is no problem if you were to write upon the back of the letter to so and so'.¹⁹²

4. عَنْهُ، عَنْ مُحَمَّدِ بْنِ عَلِيٍّ، عَنِ النَّضْرِ بْنِ شُعَيْبٍ، عَنْ أَبَانَ بْنِ عُثْمَانَ، عَنِ الْحَسَنِ بْنِ السَّرِيِّ: عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ، قَالَ: «لَا تَكْتُبْ دَاخِلَ الْكِتَابِ: لِأَبِي فُلَانٍ، وَاکْتُبْ: إِلَى أَبِي فُلَانٍ، وَاکْتُبْ عَلَى الْعُنْوَانِ: لِأَبِي فُلَانٍ».

From him, from Muhammad Bin Ali, from Al Nazar Bin Shuayb, from Aban Bin Usman, from Al Hassan Bin Al Sarry,

(It has been narrated) from Abu Abdullah^{asws} having said: 'Do not write inside the letter, 'To the father of so and so', and write to the father of so and so, and write upon the address, 'To the father of so and so''.¹⁹³

5. عَنْهُ، عَنْ عُثْمَانَ بْنِ عِيسَى، عَنْ سَمَاعَةَ، قَالَ: سَأَلْتُ أَبَا عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ عَنِ الرَّجُلِ يَبْدَأُ بِالرَّجُلِ فِي الْكِتَابِ؟ قَالَ: «لَا بِأَسْ بِهِ، ذَلِكَ مِنَ الْفَضْلِ، يَبْدَأُ الرَّجُلُ بِأَخِيهِ يُكْرِمُهُ».

From him, from Usman Bin Isa, from Sama'at who said,

'I asked Abu Abdullah^{asws} about the man who begins with the (name of the recipient) man in the letter. He^{asws} said: 'There is no problem with it. That is from the preference that the man begins with (the name of) his brother to honour him'.¹⁹⁴

6. عَنْهُ، عَنْ عَلِيِّ بْنِ الْحَكَمِ، عَنْ أَبَانَ بْنِ الْأَحْمَرِ، عَنْ حَدِيدِ بْنِ حَكِيمٍ: عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ، قَالَ: «لَا بِأَسْ بِأَنْ يَبْدَأَ الرَّجُلُ بِاسْمِ صَاحِبِهِ فِي الصَّحِيفَةِ قَبْلَ اسْمِهِ».

From him, from Ali Bin Al Hakam, from Aban Bin Al Ahmar, from Hadeed Bin Hakeym,

(It has been narrated) from Abu Abdullah^{asws} having said: 'There is no problem with if the man were to begin by the name of his companions in the parchment before his own name'.¹⁹⁵

7. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنْ ابْنِ أَبِي عُمَيْرٍ، عَنْ مُرَازِمِ بْنِ حَكِيمٍ، قَالَ: أَمَرَ أَبُو عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ بِكِتَابٍ فِي حَاجَةٍ، فَكُتِبَ، ثُمَّ عُرِضَ عَلَيْهِ وَلَمْ يَكُنْ فِيهِ اسْتِثْنَاءٌ، فَقَالَ: «كَيْفَ رَجَوْتُمْ أَنْ يَتِمَّ هَذَا وَلَيْسَ فِيهِ اسْتِثْنَاءٌ؟ انظُرُوا كُلَّ مَوْضِعٍ لَا يَكُونُ فِيهِ اسْتِثْنَاءٌ، فَاسْتَشْنُوا فِيهِ».

Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Murazam Bin Hakeem who said,

'Abu Abdullah^{asws} ordered with a letter (to be written) regarding a need. So he wrote, then presented it to him^{asws}, and there did not happen to be an exclusion clause (The expression, 'If Allah^{azwj} so Desires') in it. So he^{asws}

said: ‘How can you (people) be hoping for the completion of this (matter), and there is no exclusion clause (The expression, ‘If Allah^{azwj} so Desires’) in it. Look at every place where there does not happen to be an exclusion clause, so (insert) the exclusion clause in it’.¹⁹⁶

8. عَنْهُ، عَنْ أَحْمَدَ بْنِ مُحَمَّدَ بْنِ أَبِي نَصْرٍ: عَنْ أَبِي الْحَسَنِ الرِّضَا عَلَيْهِ السَّلَامُ: أَنَّهُ كَانَ يُتْرَبُ الْكِتَابَ، وَقَالَ: «لَا بَأْسَ بِهِ».

From him, from Ahmad Bin Muhammad Bin Abu Nasr,
(It has been narrated) from Abu Al-Hassan Al-Reza^{asws} that he^{asws} would (sprinkle) dust upon the letter (to dry the ink), and said: ‘There is no problem with it’.¹⁹⁷

9. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنْ ابْنِ أَبِي عُمَيْرٍ، عَنْ عَلِيِّ بْنِ عَطِيَّةَ: أَنَّهُ رَأَى كُتُبًا لِأَبِي الْحَسَنِ عَلَيْهِ السَّلَامُ مَتْرَبَةً

Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr,
(It has been narrated) from Ali Bin Atiyya that he saw a letter of Abu Al-Hassan^{asws} (sprinkled) with dust (to dry the ink)’.¹⁹⁸

30- بَابُ النَّهْيِ عَنْ إِحْرَاقِ الْقَرَاطِيسِ الْمَكْتُوبَةِ

Chapter 30 – The prohibition from burning the written papers

1. مُحَمَّدُ بْنُ يَحْيَى، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ، عَنْ عَلِيِّ بْنِ الْحَكَمِ، عَنْ عَبْدِ الْمَلِكِ بْنِ عُتْبَةَ: عَنْ أَبِي الْحَسَنِ عَلَيْهِ السَّلَامُ، قَالَ: سَأَلْتُهُ عَنِ الْقَرَاطِيسِ تَجْتَمِعُ: هَلْ تُحْرَقُ بِالنَّارِ وَفِيهَا شَيْءٌ مِنْ ذِكْرِ اللَّهِ؟
قَالَ: «لَا، تُغْسَلُ بِالْمَاءِ أَوَّلًا قَبْلُ».

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Ali Bin Alhakam, from Abdul Malik Bin Utba,

(It has been narrated) from Abu Al-Hassan^{asws}, said, ‘I asked him^{asws} about the papers which tend to accumulate. ‘Can they be burned with the fire and therein is something from the Mention of Allah^{azwj}?’ He^{asws} said: ‘No! You should wash it out with the water first, before (burning)’.¹⁹⁹

2. عَنْهُ، عَنِ الْوَشَّاءِ، عَنْ عَبْدِ اللَّهِ بْنِ سِنَانٍ، قَالَ: سَمِعْتُ أَبَا عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ يَقُولُ: «لَا تُحْرِقُوا الْقَرَاطِيسَ، وَلَكِنْ امْحُوهَا وَحَرِّقُوهَا».

From him, from Al Washha, from Abdullah Bin Sinan who said,
‘I heard Abu Abdullah^{asws} saying: ‘Do not burn the papers, but delete these and (then) burn them’.²⁰⁰

2. عَنْهُ، عَنِ الْوَشَّاءِ، عَنْ عَبْدِ اللَّهِ بْنِ سِنَانٍ، قَالَ: سَمِعْتُ أَبَا عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ يَقُولُ: «لَا تُحْرِقُوا الْقَرَاطِيسَ، وَلَكِنْ امْحُوهَا وَحَرِّقُوهَا».

Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Hammad Bin Usman, from Zurara who said,

‘Abu Abdullah^{asws} was asked about the Name from the Names of Allah^{azwj}, the man deletes it with the saliva. He^{asws} said: ‘Delete it with the cleanest of what you can find (water)’.²⁰¹

4. عَلِيٌّ، عَنْ أَبِيهِ، عَنِ النَّوْفَلِيِّ، عَنِ السَّكُونِيِّ: عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ، قَالَ: « قَالَ رَسُولُ اللَّهِ ﷺ: امْحُوا كِتَابَ اللَّهِ وَذِكْرَهُ بِأَطْهَرِ مَا تَجِدُونَ ؛ وَ نَهَى أَنْ يُحْرَقَ كِتَابُ اللَّهِ، وَ نَهَى أَنْ يُمَحَى بِالْأَقْلَامِ ».

Ali, from his father, from Al Nowfaly, from Al Sakuny,
(It has been narrated) from Abu Abdullah^{asws} having said: ‘Rasool-Allah^{saww} said: ‘(You can) delete the Book of Allah^{azwj} the Exalted and His^{azwj} Mention with the cleanest of what you can find’, and he^{saww} forbade to burn the Book of Allah^{azwj}, and forbade from deleting with the pens’.²⁰²

5. عَلِيٌّ، عَنْ أَبِيهِ، عَنْ ابْنِ أَبِي عُمَيْرٍ، عَنْ مُحَمَّدِ بْنِ إِسْحَاقَ بْنِ عَمَّارٍ: عَنْ أَبِي الْحَسَنِ مُوسَى عَلَيْهِ السَّلَامُ فِي الظُّهُورِ الَّتِي فِيهَا ذَكَرَ اللَّهُ عَزَّ وَجَلَّ، قَالَ: « اغْسِلْهَا ».

Ali, from his father, from Ibn Abu Umeyr, from Muhammad Bin Is’haq Bin Ammar,

(It has been narrated) from Abu Al Hassan Musa^{asws} regarding the surfaces in which there is Mention of Allah^{azwj} Mighty and Majestic. He^{asws} said: ‘Wash it’.²⁰³

تَمَّ كِتَابُ الْعَشْرَةِ، وَلِلَّهِ الْحَمْدُ وَالْمِنَّةُ، وَصَلَّى اللَّهُ عَلَى مُحَمَّدٍ وَآلِهِ الطَّيِّبِينَ الطَّاهِرِينَ

The Book of social relationships is completed, and for Allah^{azwj} is the Praise and the Favour, and may Allah^{azwj} Send Salawat upon Muhammad^{saww} and his^{saww} Progeny^{asws}, the Goodly and the Purified.

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